This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

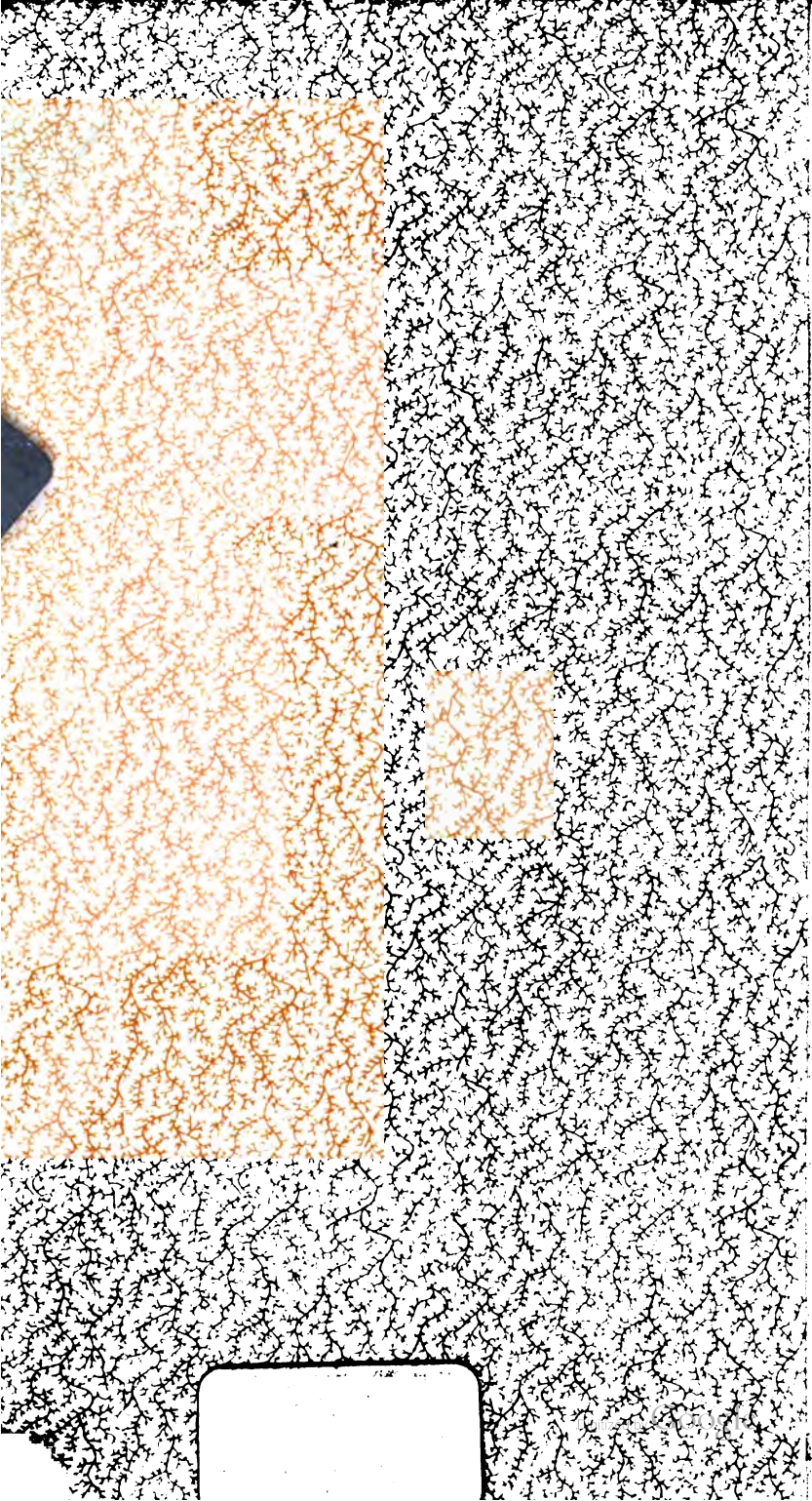
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

MICROFILMED

Digitized by Google



MICROFILMED

Digitized by Google

Digitized by Google

# THE

# CRITICAL REVIEW:

OR

# *ANNALS OF LITERATURE.*

## VOL. IX.

Digitized by Google

Digitized by Google

THE

# CRITICAL REVIEW;

OR,

## ANNALS

OF

## LITERATURE.

*SERIES THE THIRD.*

VOL. IX.

COMMUTET DOMINOS, ET CÆSAR IN ALTERA JURA.

PUBLIC LIBRARY

LONDON:

PRINTED FOR J. MAWMAN, 22, POULTRY:

AND SOLD BY J. DEIGHTON, CAMBRIDGE; HANWELL AND PARKER, AND J. COOKE, OXFORD.

1807.

*W. Flint, Printer, Old Bailey.*

ASTOR LIBRARY NEW-YORK.

Digitized by Google

NEW YORK
PUBLIC
LIBRARY

Digitized by Google

THE

# CRITICAL REVIEW.

SERIES THE THIRD.

Vol. IX. SEPTEMBER, 1806. No. I.

ART. I.—*An Historical Account of the Black Empire of Hayti: comprehending a View of the principal Transactions in the Revolution of St. Domingo; with its Ancient and Modern State. By Marcus Rainsford, Esq. late Captain Third West India Regiment, &c. &c. &c.* Cundee. 1805.

THE extensive and fertile island of St. Domingo has had the fortune to attract much of the attention of mankind at different periods, and for causes as nearly opposite as can be well imagined. In the times of the French kings, the happy fate of this noble country excited the envy of surrounding nations, who beheld, without a hope of rivalling, its vast and precious productions. Its white inhabitants were numerous, wealthy, and polished, and its negroes, though bowed beneath the yoke of slavery, received all the mitigation of their hardships which a humane and liberal policy could devise. Under the republic and empire of France, a total change has been effected in all these things; the white population is almost wholly extinct, the victims of sanguinary warfare and savage massacre; the negroes, having cast away their fetters, have established their power and independence in spite of all the resistance which has been hitherto opposed to them, and now present to the world a new spectacle of successful revolt, and of a negro government having some pretensions to a degree of civilization. Whether we consider this revolution as an opportunity afforded to demonstrate the equality or inferiority of the negroes with regard to the whites, or as the focus of a rebellion which threatens our neighbouring colonies with endless danger or tremendous destruction, the subject is in every point of view of the highest interest and importance.

In the ponderous work now before us, the history of St. Domingo is pursued from the æra of its discovery, and ninety-four pages are allotted to an investigation of its early history, without much regard to considerations of propriety. This part of the volume we may justly style a copied compilation, of which the *disjected* fragments are connected by com-



Digitized by Google

positions of the author affording little evidence of his skill as a writer. But two hundred and thirteen pages are exhausted, before we arrive at the only part of this performance which excites any degree of interest, and are enabled to judge of the present situation of Hispaniola, of its resources, its power, and the probabilities of its future fate. Yet through every part of his course, Captain Rainsford appears as the advocate and encomiast of the negro race, who are represented by him in a fairer point of view than they have hitherto appeared to the unprejudiced eye. An association of rebellious slaves is adorned with the virtues of civilized life, and the constant recurrence of eulogium throws an inevitable air of suspicion over the entire narrative.

In the year 1799, our author proceeding from Jamaica to Martinique in order to join his corps, was driven by stress of weather to take refuge in the port of Cape Francois, where he was permitted to land, and was favoured with an interview with the celebrated Toussaint, who was anxious to inquire for news. Here Captain Rainsford was struck with the multitude of American sailors, and with the fondness which the black women shewed for them. Being however in great want of rest, he proceeded without delay to the Hotel de la Republique, 'an edifice,' he affirms, 'of rather an elegant appearance,' and on the whole, excepting in the article of complexion, 'he perceived but little difference from an European city.' The manners, however, were little accordant with this partial description, and the following particulars are related as having occurred in the coffee-house of the hotel:

'Here were officers and privates, the colonel and the drummer, at the same table indiscriminately; and the writer had been scarcely seated at a repast in the first room in which he was conducted, when a fat negro, to initiate him in the general system, helped himself frequently from his dish, and took occasion to season his character by large draughts of the wine, accompanied with the address of "Mon Americain." The appearance of the house, and its accommodations, were not much inferior to a London coffee-house, and on particular occasions exhibited a superior degree of elegance. Toussaint not unfrequently dined here himself, but he did not sit at the head of the table, from the idea, (as was asserted,) that the hours of refection and relaxation should not be damped by the affected forms of the old regimen, and that no man should assume a real superiority in any other place than the field. He was in the evenings at the billiard-table, where the writer conversed and played with him several times; and he could not help, on some occasions, when a want of etiquette disturbed him for a moment, congratulating himself, that if he experienced not the refinement of European intercourse, he saw no room

Digitized by Google

for insincerity: and that if delicate converse did not always present itself, he was free from the affectation of sentiment.'

The appearance of the city of the Cape, presents every where vestiges of departed grandeur; and magnificent ruins, once the site of voluptuous luxury, afford a wretched shelter to the poor or the stranger: in many places even these superb structures contained within them the unburied and mouldering remains of their former possessors. Such spectacles in the midst of a populous city argue more against the refinement and civilization of the inhabitants, than can be counterbalanced by all the praises so liberally bestowed on them by our author. According to that gentleman, the negroes are not less expert in the arts of war than in those of peace, and have adapted their discipline to the country, with the utmost skill and address:

'Having been informed of a review which was to take place on the plain of the Cape, the writer availed himself of the opportunity, accompanied by some Americans, and a few of his own countrymen who resided there under that denomination. Of the grandeur of the scene he had not the smallest conception. Two thousand officers were in the field, carrying arms, from the general to the ensign, yet with the utmost attention to rank; without the smallest symptom of the insubordination that existed in the leisure of the hotel. Each general officer had a demi-brigade, which went through the manual exercise with a degree of expertness seldom witnessed, and performed equally well several manœuvres applicable to their method of fighting. At a whistle a whole brigade ran three or four hundred yards, then separating, threw themselves flat on the ground, changing to their backs or sides, keeping up a strong fire the whole of the time, till they were recalled; they then formed again, in an instant, into their wonted regularity. This single manœuvre was executed with such facility and precision as totally to prevent, cavalry from charging them in bushy and hilly countries. Such complete subordination, such promptitude and dexterity, prevailed the whole time, as would have astonished any European soldier who had the smallest idea of their previous situation.'

After all, however, it appeared that the discipline of the French troops was an overmatch for these new inventions, and that the climate is a still more effectual barrier to the conquest of Hayti, than the arms of its inhabitants. The representations of Captain Rainsford are, however, obviously tinged by a strong partiality; and, when he informs us that negroes from the lowest rank of slavery, and even natives of Africa, filled situations of trust and responsibility, we are compelled to believe either that their functions were miserably performed, or their duties of the lightest nature. It



Digitized by Google

has never yet been pretended that the negro is more than equal to the European, and yet most will admit that white men born in low slavery or torn from barbarous countries, would be wholly unequal to the proper discharge of such offices. But not only are the blacks wise in council and formidable in war, but they had already, according to this gentleman, cultivated a delicacy of taste, and acquired an elegance of demeanour so truly surprising as to approach to the incredible.

'The superior order had attained a sumptuousness of life, with all the enjoyments which dignity could obtain or rank confer.—The interior of their houses was, in many instances, furnished with a luxe beyond that of the most voluptuous European, while no want of trans atlantic elegance appeared; nor, amidst a general fondness for shew, was the chasteness of true taste always neglected. Their etiquette extended to a degree of refinement scarcely to be conceived; and the services of their domestics, among whom were, from what cause was not ascertained, some mulattoes, was performed with more celerity than in many instances in Europe. A conscious ease, and certain *gaieté du cœur*, presided over every repast.'

'The men,' says the author a little farther on, 'were in general, sensible and polite, often dignified and impressive; the women frequently elegant and engaging. The intercourse of the sexes was on the most rational footing.' That some advances towards these attainments had been made, we could very well believe, but it is not in the nature of things, that plants of so slow a growth as delicacy and refinement, should have been nurtured in a few years amid the storms of a convulsive revolution, to such a height and to so great perfection as is here described. In many other instances we are disposed to give every credit to Captain Rainsford's statements, and we are not surprised to learn that the negroes are rapidly increasing in numbers, that they are much happier than in a state of slavery, and that their conduct in private is upon the whole correct. These things we should expect from men in their situation, but not the fastidious polish of civilized society.

The following account is given of a negro cottage, and the manners of its inhabitants:

'The *menage* of the labourer in the town and its vicinity, was improved in a proportion equal to his condition. A rough, yet neat couch, supplied the place of the wretched bedding of a former period, and the visitor was not unprovided for, though it is lamentable to state, that in several instances the furniture of the cottage was beholden to the public commotions, and in one instance, painfully visible, a beautiful fire-screen, the dextrous workmanship of some fair

Digitized by Google

sufferer, concealed a dog then roasting from some of their fellows, who considered it opprobrious to be *mangeurs des chiens*.*'

Captain Rainsford at last becomes suspected of being a spy, is imprisoned, is tended with great care and fidelity by a woman of colour, is tried by a black court-martial with great judgment and acuteness, and is condemned to death, his partiality almost tempts him to say, with great justice. A plate is presented, where the reader may view the author with manacled hands and an apprehensive countenance, surveying his negro judges, who sit in state, and with high foreheads, aquiline noses, thin lips, and short chins, resemble their black progenitors no more in their features than in their manners. In fact, excepting in the darkness of their complexion and the woollinss of their hair, Captain R.'s portraits in every part of the work, have no resemblance whatever to the subjects from whence they were taken: he would not only adorn his favourites with the talents and polish of the Gothic tribes, but with their very features. The picture may be extremely fine and have every good quality, but the author will probably find himself in the situation of the painter, who was obliged to explain by letters what he could not express by his pencil.

At last Captain Rainsford received a pardon from General Toussaint, and was ordered to quit the island, with which command he speedily complied, after having in vain attempted to trace the haunts of 'his benevolent incognita' who had relieved him in prison; but it was in vain, for, in the language of the author, we are informed that 'she was *impervious*.'

In the fifth chapter of this volume, we are presented with an account of the black army, and of the war between the French republic and the negroes in the short interval of the late peace: in the same place there is an ample account of 'that beneficent and able black, Toussaint L'Ouverture,' composed in a style of uniform panegyric. The account is notwithstanding interesting, and affords many particulars, which have at least the air of authenticity. Toussaint certainly was a man of superior merit to most of the negro race, and the conduct of Le Clerc towards him formed an union of the vilest treachery with the greatest impolicy. Many of

* Let it not excite wonder that the blacks, deriving their origin from some peculiar parts of Africa, are remarkably fond of the flesh of this animal, (of which an account may be seen at large, I believe, in *Du Tertre*,) for it has been often found an excellent substitute for other food at sea, and has been used with success by convalescents. See *Cook's Voyages*. I quote the incident from memory.'

Digitized by Google

the writings, however, which, under the titles of proclamations and decrees, have attracted the attention of the public as instances of the progress of the negroes in knowledge, were in truth the production of the Frenchmen in St. Domingo, and Pascal a descendant of the celebrated writer of that name, contributed his assistance to polish the asperities of Toussaint's compositions. As to the account which is here given of the war carried on against the negroes by the French government with so much bloodshed and so little success, we cannot enter into any full consideration of it. The particulars have been already presented to the public, and this differs from former statements in no very essential circumstances. It appears clearly however, that the French were deceived as to the facility of the conquest. They expected to have carried all before them by open force, and, with the most manifest and extraordinary impolicy, hardly deigned to conceal their design of restoring slavery. It might have been very different, however, had the continuance of peace in Europe permitted them to pour in fresh legions of brave and veteran troops. It is obvious that the negro chiefs are not strongly attached to each other, that by mutual jealousy and ignorance of their own interests they may be readily disunited, and prove an easier and successive prey, and that measures of conciliation joined to those of force may effect what neither is alone adequate to accomplish. In another expedition, which will not be delayed many months after the conclusion of peace, the fruits of past misfortune will be gathered in future prudence, and we do not doubt that the French will again establish their dominion in the fertile plains of Hayti, not indeed as the lords of a troop of slaves, but as the governors of a numerous race of free cultivators of the soil. The remembrance, it is true, of the barbarities on both sides, may oppose a cordial re-union; but it is melancholy for the credit of Europe to reflect that our neighbours greatly exceeded in every species of atrocious inhumanity their despised and uneducated negroes.

When we reflect on the probability of new attempts on the part of the French to subjugate St. Domingo, and that the permission of our government must be asked, before troops in numbers sufficient for the purpose can be sent to the West Indies, it is a matter of consequence to consider how far we ought to co-operate in re-establishing the power of our enemies over an extensive and fertile district, well calculated to promote the increase of their languishing commerce, and to afford them the means of opposing us again on the ocean, from which our late triumphs have almost swept their entire navy.

Digitized by Google

It would be necessary to determine whether it would be safe for us to present them with such means of aggrandizement, which it cannot be doubted that they would be anxious to use against us as soon as acquired, and how far it would be consistent with the interests of our West Indian colonies to permit the establishment of an immense French army in their immediate neighbourhood, and with the most ample means of annoyance. It appears in the first place that no danger could arise to us but in the case of their success against the negroes. An immediate and complete conquest would only free us from the risk of the contagion of revolt reaching our islands, to expose us to the scarcely less formidable vicinity of a French army. But any thing short of complete and immediate success, any alternation of victories and defeats, even any considerable prolongation of the servile war, would at least, whatever might be the ultimate consequence, produce a temporary benefit to this country. Such is the nature of state policy, that the humanest patriot could hardly regret to see the victorious armies of the Rhine and the Po melting and dissolving away under the beams of a tropical sun.

On the other hand, if we even are able from our situation to prevent the French from attempting the re-conquest of St. Domingo, it is extremely questionable how far we ought to exert such a power. It is doubtful how far we ought to encourage the existence of a populous state founded on principles in direct opposition, nay in actual hostility to those, which have hitherto sustained in a condition of dangerous uncertainty our West Indian possessions. The insular position of St. Domingo, and the want of naval power and skill may for a time delay the communication which is likely to take place between it and the territories where slavery continues to subsist. But this state can only continue for a time, and probably for a moderate time, during which, if we have been unable to remove or mitigate the present causes of alarm, we can no longer hope to retain any influence or authority amongst the Antilles. Nor shall we have to regret the loss alone of fertile countries and of rich possessions, but to these calamities will inevitably be added all the horrors of an insurrection of barbarous slaves against masters far from humane. The condition therefore of the slaves in the West Indies must be improved. By a gradual progress there must be communicated to them certain degrees of freedom; their state must be approximated to that of the ancient *villains* of Europe, even more than this must be done. In time, the temptation to revolt must be taken away. The slave must be convinced that he has more to lose than to

Digitized by Google

gain by rebellion; else, without doubt, and in spite of every obstacle, the scenes of St. Domingo will be reacted in its sister islands. Who would rashly suspend a burning torch over a heap of gunpowder, in the weak hope that *perhaps* a spark might not fall in the spot of danger? Yet at this moment, and probably for a long future time, the British dominions in the Antilles may be said to exist only in such a precarious and trembling situation. The torch we cannot *ourselves*, perhaps we dare not permit others to remove; but the gunpowder is in our own hands, and it is with us to continue or to annihilate its inflammability.

In these circumstances it is with peculiar satisfaction that every lover of his country who is unbiassed by the hopes of gain, must regard the late resolutions passed in both houses of parliament, declaring their intention of striking at the root of all the abuses of slavery by abolishing the discreditable trade which gave them the possibility of existence. If by this and other subsequent measures the West India slave is at last put into such a state of comfort, as to remove the constant apprehension of his revolt, it may then prove an advantageous circumstance to this country, that St. Domingo should be inhabited and governed by the race of negroes alone. If the French obtain again possession of that island, we can expect to derive no immediate advantage: we shall be excluded from all intercourse with it, and we shall reap only, in the greater safety of our own possessions, the fruits of our forbearance towards them. But if St. Domingo become finally independent, we shall be enabled to establish an extensive commerce with it, which it will not be in the power of the French government to permit or withhold, as it has latterly done that of the greater part of Europe. The negroes who must necessarily for a long time continue to employ the greater part of their capital in agriculture, will present to us a mart for our most valuable manufactures, and give us in return the sugars and the spices of the west; and it may perhaps be doubted whether the actual sovereignty of the whole islands in the gulph of Mexico, would afford us half the advantages that, we might derive from an active and liberal commercial intercourse with them.

Considering the great demand for West India commodities, which have latterly become almost necessaries of life, considering also the danger of farther extending the system of slavery, and the impossibility, real or imagined, of a white population performing the necessary toil in these climates, it has been a desirable though a difficult thing to contrive any means of avoiding these inconveniences, and at the

Digitized by Google

same time attaining the desired end. Very lately we have heard that it is in contemplation to remove a certain number of Chinese to our island of Trinidad. We do not vouch for the truth or even for the probability of this report; but, if the scheme is in contemplation its success will depend on two circumstances, neither of which is easily or indeed at all to be ascertained, unless by making the experiment. The first of these is, whether it will be possible to prevail on the people to go, and on their government to permit them; and the second is, whether their constitutions are fitted to bear labour in a hot climate. We sincerely wish success to the plan, if it is practicable, as a most probable means of ultimately abolishing a cruel and dangerous system.

With regard to Captain Rainsford's work, we have little more to say. Its merits are not very high in any point of view, but it is not without some degree of excellence. As a literary composition we can afford it no praise, though a faithful and copious narration of facts may sometimes excuse the minor errors of composition and style.

---

ART. II.—*The Birds of Scotland, with other Poems. By James Grahame.* 8vo. Longman. 1806.

THE claims of several modern innovators in the art of poetry have been justly weighed in the balance of criticism, and as justly exposed on the stage of ridicule and satire. It is no longer necessary to determine for the reader to what particular class every new work that comes before our inspection belongs. A short view of the poem itself will in general enable him to form a sufficient estimate, and arrange it on his shelves accordingly.

Mr. Grahame comes before the public not as a young and unfledged candidate for fame, but one who has already attained a considerable share of reputation, and may therefore be supposed desirous of preserving at least the station which he has already acquired, if not of mounting to one yet higher. His last work (the Sabbath*) was on a subject capable of considerable variety, of very high and awful interest, and of occasional flights of affecting and of sublime poetry. How far he made the most advantage of his sacred theme, the public taste has already decided for him. For our own parts, though sometimes offended with conceit and affectation, with thoughts too low for poetical elevation, and with far-fetched strains of sentiment and feeling, we were warmly dis-

* See Critical Review for December, 1805.

Digitized by Google

posed, on the whole, to join in the general voice, that hailed him an accession to our confined list of *living* poets who are at once natural and pleasing. When the title of the present book was announced, we cannot say we were much allured by the novelty or the variety of pleasure, that we could expect to derive from it. Nevertheless, led away by the good opinion we had conceived of the author, it was natural to persuade ourselves that we should find amends for the barrenness of the immediate subject, in the harmony of the verse, in the beauty of the scenery, to which we were to be introduced, and in that indescribable charm which a genuine poet knows how to throw around the meanest things. We reflected how often, even after admiring a Raphael or a Michael Angelo, a Claude, or a Poussin, our eyes have still rested with pleasure on a group of cattle by Cuyp, or even of dead game by Sneyders; and we had actually wrought our minds into a belief that we were to experience somewhat similar sensations from perusing the book before us. We were also not without great hopes from keeping constantly in our recollection our favourite adage, 'Ex fumo dare lucem;' but we began to be somewhat damped in our expectation, on finding, by the author's own confession in his preface, that 'The Birds of Scotland' was 'a title, the promise of which he is sensible is more extensive than the performance;' and our spirits were completely exhausted by the time we had got forward enough to be convinced that in this confession Mr. G. has spoken nothing but the truth.

The charm of Thomson, (we should rather say of all poetry, which is merely descriptive of natural scenes and objects,) consists in variety of method, in a selection of the beautiful, the affecting, and the sublime, and in an artful and picturesque *grouping* of the several features selected for the piece. The field of nature is sufficiently extensive to afford an infinite choice of subjects, and the descriptive poet should make it his first object to fix his choice on some portion of that field, sufficiently extensive for the range of his own genius, and in which he may discover enough of variety and novelty to enrich his poem. Mr. G. fixed his on a little corner, in which naturalists indeed might find and have found materials for volumes, and these materials yet inexhaustible, but in which a poet can scarcely find room enough to turn himself. At least Mr. G. could not. Perhaps the inconvenience of his situation there has taught him before now, the very great difference that exists, and always must exist, between *physical* and *poetical* variety. To change

Digitized by Google

our metaphor, let us return to Cuyp and Sneyders. The admiration with which we view the works of those great artists, consists in the exquisite art of their groups, in the richness of their colouring, and the beauty and propriety of their lights and shades, at least as much as in the justness of their proportions, and the accuracy of their delineations. But let us look for the same animals and the 'History of three hundred Beasts, Birds, and Fishes.' Is our pleasure the same? It is nearly so with the dry divisions, the methodical particularity of Mr. Grahame. Our ears are no where regaled with the blended and various melody, our eyes no where delighted with the mingling and luxuriant plumage of a thousand different birds; but in one page we have the lark, in the next, the partridge, and then turn over and you shall see the plover; and so on through the book.

So much for Mr. Grahame's excellencies in the way of variety and arrangement. With regard to his harmony of versification, we must in the first place remark, that we join most sincerely in the doctrine which we have often heard laid down, that a poet ought to be well convinced of his own superior powers, and of the decided bent of his genius, before he throws away the useful, natural, familiar, and pleasing aid of *rhyme*. To write blank verse is, we verily believe, the most difficult of all poetical attainments. To our sad experience, vast numbers of modern poets have thought it the most easy; for we are persuaded, that for *one* who adopts it out of real conviction of its superiority, or at least out of conviction founded on any rational grounds whatever, *an hundred* seize it as a mode of unloading their brains, which is at once safe, easy, and expeditious. It is certainly much more than a hundred to one that the product is not poetry, but prose, and very bad and unmelodious prose into the bargain.

Now Mr. G. is not always prose, nor always inharmonious. We will offer as an instance, one of his most pleasing passages;

> 'O, had I but the envied power to chuse
> *My* home, no sound of city bell should reach
> My ear; not even the cannon's thundering roar.
> Far in a vale, be there my low abode,
> Embowered in woods where many a songster chaunts.
> And let me now indulge the airy dream!
> A bow-shot off in front a river flows,
> That, during summer drought, shallow and clear,
> Chides with its pebbly bed, and, murmuring,
> Invites forgetfulness; half hid it flows,
> Now between rocks, now through a bush-girt glade,

Digitized by Google

Now sleeping in a pool, that laves the roots
Of overhanging trees, whose drooping boughs
Dip midway over in the darkened stream;
While ever and anon, upon the breeze,
The dash of distant waterfall is borne.
A range of hills, with craggy summits crowned,
And furrowed deep with many a bosky cleugh,
Wards off the northern blast: There skims the hawk
Forth from her cliff, eyeing the furzy slope
That joins the mountain to the smiling vale.
Through all the woods the holly evergreen,
And laurel's softer leaf, and ivied thorn,
Lend winter shelter to the shivering wing.
No gravelled paths, pared from the smooth-shaved turf,
Wind through these woods; the simple unmade road,
Marked with the frequent hoof of sheep or kine,
Or rustic's studded shoe, I love to tread.
No threatening board forewarns the homeward hind,
Of man-traps, or of law's more dreaded gripe.
Pleasant to see the labourer homeward hie
Light hearted, as he thinks his hastening steps
Will soon be welcomed by his children's smile!
Pleasant to see the milkmaid's blythesome look,
As to the trysting thorn she gaily trips,
With steps that scarcely feel the elastic ground!'

Yet even in this passage, it would be no difficult task to prove that a good deal is not poetry; for blank verse must not only be without a fault, but without a weakness. A jumble of unlucky consonants wounds, a collision of two open vowels kills it. But oh! Mr. Grahame, how could you write such lines as these, or, if you could write them, call them poetry?

'Before the cuckoo's note, she, (the swallow) twittering, gay,
*Skims 'long* the brook, or o'er the brush-wood tops,
When *dance* the *midgy* clouds in *warping maze*
Confus'd.' P. 65.

'There are who doubt this *migratory voyage*.' P. 67.

'She has *the death*: upward a little space
She springs, then *plumb-down* drops.' P. 85, &c. &c. &c.

We cannot perhaps object many downright violations of metre and harmony to Mr. G.'s versification; but its weaknesses and meannesses are numerous, and those (as we have hinted before) are among the most unpardonable blemishes with which blank verse can be stained.

Proceed we next to Mr. G.'s *sentiments;* and this poem, like his last, is not without many beauties in that respect.



Digitized by Google

His soul is always animated with a love of freedom, humanity, and piety; and from his works we must believe him an excellent man, if not an excellent poet. He seems also to possess a taste with regard to the works of art and nature, which is in some respects so much in unison with our own, that we cannot deny ourselves the pleasure of continuing the quotation we have above made, as an example of it.

> 'Nor be the lowly dwellings of the poor
> Thrust to a distance, as unseemly sights.
> Curse on the heartless taste that, proud, exclaims,
> "Erase the hamlet, sweep the cottage off;
> "Remove each stone, and only leave behind
> "The trees that once embowered the wretched huts.
> "What though the inmates old, who hoped to end
> "Their days below these trees, must seek a home,
> "Far from their native fields, far from the graves
> "In which their fathers lie,—to city lanes,
> "Darksome and close, exiled? It must be so;
> "The wide extending lawn would else be marred,
> "By objects so incongruous." Barbarous taste!
> Stupidity intense! You straw-roofed cot,
> Seen through the elms, it is a lovely sight!
> That scattered hamlet, with its burn-side green,
> On which the thrifty housewife spreads her yarn,
> Or half-breached web, while children busy play,
> And paddle in the stream.'

His ideas on the picturesque are altogether accordant with Mr. Price, from whose book he has enriched his notes with considerable quotations.

But the morality and piety of Mr. G.'s sentiments are above all praise, and the strain in which they are conveyed is sometimes not unworthy of the theme. The following passage is connected with the last that we have transcribed:

> 'I love the neighbourhood of man and beast:
> I would not place my stable out of sight.
> No! close behind my dwelling, it should form
> A fence, on one side, to my garden plat.
> What beauty equals shelter, in a clime
> Where wintry blasts with summer breezes blend,
> Chilling the day! How pleasant 'tis to hear
> December's winds, amid surrounding trees,
> Raging aloud! how grateful 'tis to wake,
> While raves the midnight storm, and hear the sound
> Of busy grinders at the well filled rack:
> Or flapping wing, and crow of chanticleer,
> Long ere the lingering morn; or bouncing flails,
> That tell the dawn is near! Pleasant the path

Digitized by Google

By sunny garden wall, when all the fields
Are chill and comfortless; or barn-yard snug,
Where flocking birds, of various plume, and chirp
Discordant, cluster on the leaning stack,
From whence the thresher draws the rustling sheaves.

'O, nature! all thy seasons please the eye
Of him who sees a Deity in all.
It is His presence that diffuses charms
Unspeakable, o'er mountain, wood, and stream.
To think that He, who hears the heavenly choirs,
Hearkens complacent to the woodland song;
To think that He, who rolls yon solar sphere,
Uplifts the warbling songster to the sky;
To mark His presence in the mighty bow,
That spans the clouds, as in the tints minute
Of tiniest flower; to hear His awful voice
In thunder speak, and whisper in the gale;
To know, and feel His care for all that lives;—
'Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.
Yes! place me 'mid far stretching woodless wilds,
Where no sweet song is heard; the heath-bell there
Would soothe my weary sight, and tell of Thee!
There would my gratefully uplifted eye
Survey the heavenly vault, by day,—by night,
When glows the firmament from pole to pole;
There would my overflowing heart exclaim,
*The heavens declare the glory of the Lord,*
*The firmament shews forth his handy work!'*

But even here we are obliged to recur to the ungrateful task of censure. Nothing can be more injudicious, nothing more absurd than the custom, which Mr. Grahame's veneration for the scriptures and scriptural language has led him into, of tagging a *text* to the end of a poetical sentence. It has an effect quite foreign from his intention; for it is at once irreverent, and ludicrous to every ear but the author's; and it is for this reason that we utterly condemn, and with somewhat of papal indignation anathematise his 'Biblical Pictures,' which form the second portion of this book.

Having observed this notorious defect of sentiment (or rather of expression), we will pass slightly over the rest. Mr. G. need not, in general, descend to a comparison of his *sentiments* with those of Southey, and Co., or the insipid and nauseous part of their sickly admirers and imitators. Yet he occasionally falls into some, which the most grovelling of the tribe would almost shrink from acknowledging. Witness the following;

Digitized by Google

'*Even* in a bird, the simplest notes have charms
For **me**: I *even* love the *yellow-hammer's* song.'

(Where were your rules and compasses, Mr. Grahame?)

'Nor does he cease his note, till autumn's leaves
Fall fluttering round his golden head *so bright*.
Fair plumaged bird! cursed by the causeless hate
Of every schoolboy, still by me thy lot
Was pitied! never did *I* tear thy nest:
*I loved thee, pretty bird!*' P. 27.

How pretty and infantine! But he proceeds to give the reason; which is, that the yellow-hammer's nest was the first nest which he found when he first went out nest-hunting! The description of the nest, and his rapture at finding it must not be omitted; the latter is the finest instance of *Bathos*, that is any where to be met with.

'The hidden prize, of wither'd field-straws formed,
Well lined with many a coil of hair and moss,
*And in it laid five red-veined spheres, I found.*'

Who would imagine that these *spheres* were yellow-hammer's eggs. But it is a *pun*, gentle reader—Look further, and you'll discover it.

'*The Syracusan's voice did not exclaim*
*The grand Heureka*, with more rapturous joy
Than at that moment fluttered round my heart.' P. 28.

We must, indeed, apply to Mr. G.'s *yellow-hammer* a motto, which a friend of ours once bestowed on a certain *poetical* gentleman, whose misfortune it was to derive his name from the feathered tribe:

'Infelix avis! Et Cecropiæ domûs Æternum Opprobrium!"

The following is also remarkably *innocent*:

'Now warm stack-yards, and barns,
Busy with bouncing flails, *are Robin's haunts*:
Upon the barn's half-door he doubting lights,
And inward peeps. *But truce, sweet social bird!*' P. 33.

But a more unpardonable crime than all these, one so black that Mr. G.'s *poetical* soul can never be forgiven, is the occupation to which he condemns the mighty Wallace, worse, ten thousand times worse, than the meanest of the transformations which Epistemon vouched for of yore among the heroes of antiquity:

Digitized by Google

> ' These are the very rocks, on which the eye
> Of WALLACE gazed, the music this he loved.
> Oft' has he stood upon the trembling brink,
> Unstay'd by tree *or twig*, absorbed in thought;
> There would he trace, with eager eye, the oak,
> Uprooted from its bank by ice-fraught floods,
> And floating o'er the dreadful cataract:
> There would he—'

Oh gentle reader, what do you expect?

> ——————————— *moralize upon its fate ! ! !*"

and in fact, like a child who, seeing a clock on the point of striking, *feels a presentiment* that, if he can reach such a post before the first stroke, he shall not be flogged to day, calculates the freedom of Scotland by the chance of the broken trunk rising or sinking—

> ' It re-appears with scarce a broken bough,
> It re-appears,—Scotland may yet be free !' P. 73.

Oh incredible Bathos! If this be *nature*, may we never again read any but the most *unnatural* poetry!

We have been led to so great a length by the observations which the principal piece in this collection suggested to us, that we have no room to criticise on those which remain. Indeed we could find very little to say about them. Our opinion of the ' Biblical Pictures' we have already expressed. The ' Rural Calendar' is, like Spenser's, framed for every month in the year, and each of the pieces may, like his Eclogues, belong to the whole season as well as to the individual month. But, unlike Spenser's, they have no variety, no rustic elegance, no pastoral loveliness, and they are *in blank verse*. Yet some pleasing and some poetical passages occur in them; they contain nothing very objectionable in expression, and some things very commendable in sentiment. Of the minor pieces nothing either good or evil can well be said; and upon the whole, if Mr. G. has by this publication diminished the opinion we began to form of him as a poet, he has increased our esteem of him as a liberal, humand religious man.

---

ART. III—*A practical Treatise on the Diseases of the Stomach and Digestion. By Arthur Daniel Stone, M. D. Col. Reg. Londin. Med. Soc.* Cadell. 1805.

DR. Stone has divided his work into three parts. The first treats of the anatomy of the stomach and intestines, and contains likewise a few physiological remarks and experiments, intended to illustrate the process of digestion; the

Digitized by Google

second comprehends the history of the diseases of the stomach; and the third is devoted to their treatment.

The anatomical observations are chiefly confined to the nature of the coats of the stomach and intestines. The author thinks that, properly speaking, there is but one, that which has been called the villous membrane. This, however, is merely a verbal distinction. He denies the existence of any lining similar to cuticle; and imputes, very justly, the corrugations that are commonly found in the internal surface of the stomach and intestines to the villous membrane being void of elasticity. We find little originality in these observations, if we except the detection of an error of Dr. Fordyce, who has stated, in his Treatise on Digestion, that the back of the duodenum being without the peritoneal coat, an opportunity is given for greater distention, than can take place in the lower intestines; whereas the firm attachment of the duodenum to the subjacent vertebræ has the opposite effect, and obviates the inconvenience which would ensue from the distortion of the ductus communis choledocus, were such distention to take place.

Under the article of physiology we are presented with a few experiments on the coagulation of milk, which Dr. S. thinks throws some light on the digestive process. The results of the experiments are the same as those of Scheele, who has proved that the mineral acids precipitate the curd of milk; that the precipitate (which is in truth a compound of acid and curd) is re-dissolved by the addition of more acid; and that the vegetable acids dissolve the curd less completely than the mineral. Dr. Stone seems inclined to infer from these facts, and the existence of natron in the bile, that the liberated muriatic acid is in fact the gastric fluid itself. Should this ever be proved, we must confess that he sees much deeper than our optics will permit us.

We come therefore to the medical part of the work, from the perusal of which we wish we could say that we had risen much wiser than we sat down. Contrary to the custom of all preceding practical writers, he has separated the history of diseases from the *methodus medendi*. For example, at page 96 we have a short chapter on the causes and symptoms of pyrosis: at page 250 there is another still shorter on the treatment, to inform us that it may be cured by bark, opium, and aromatics. What advantage is gained by this awkward division, we wish the Doctor had explained. We can see none, except the opportunity of eking out the contents of the volume. By the bye, we think the Doctor



Digitized by Google

very fortunate in being able so readily to cure this complaint. Poor Dr. Cullen (who in Scotland, we presume, had seen a little of the *water-brash*) complains, that to prevent the recurrence of the paroxysms of pyrosis, 'the whole of the remedies of dyspepsia had been employed without success.'

Acidity of the stomach is first considered, and we find it connected with a long list of symptoms, which may or may not accompany it; most of them being the common appearances of an overloaded stomach; and others (as the increased purge, increased heat, rigours, and stupor) such as can never be referred to acidity as a cause. Under the article of treatment we meet with nothing with which every medical man is not familiar.

A little criticism on Dr. Pemberton's speculation respecting emaciation (which we have sufficiently noticed in our Review for last month) has happily furnished materials for the chapter on marasmus. The following observation, however, we are persuaded cannot be too strongly impressed on the minds of opulent parents: 'The most common kind of marasmus depends upon too much eating; it shews itself frequently in young people, who have never been restrained as to the quantity or quality of the ingesta, and it is often fatal!' To the truth of this assertion we heartily subscribe. Under the article of treatment we find a receipt, with which we will present our readers, premising that the Doctor assures us that it has been found to rally the powers of digestion in old age, and in that fastidious state which frequently occurs after long fits of the gout. It is by no means the least valuable thing in the book.

'About two pounds of lean beef cut in slices, with the hock of a ham of about the same weight, and a knuckle of veal weighing about eight or ten pounds, and a moderate quantity of mace and salt without any other spice, are to be covered with water in a stock-pot, and to be stewed about seven hours and then strained; the strained liquor when cold becomes a thick jelly, from which the fat is to be taken off; the jelly is then to be cleared with whites of eggs, and passed through a jelly-bag: the produce of jelly, from the above proportions of meat, should be about six quarts: a table-spoonful of which, made fluid over the fire, may be taken once an hour, or every two or three hours, as may be found best to suit the individual stomach for which it is prepared.'

Under the title of *Repletion of the Stomach*, we have a short account of the dyspeptic symptoms of mechanics, whose occupations oblige them to bend forward, and to subject

Digitized by Google

their stomachs to an unnatural compressure. The symptoms of what may be called spinous apoplexy, arising from an overloaded stomach, are then noticed, a form of disease which we suspect never occurs, except in subjects strongly predisposed to pure apoplectic attacks.

A chapter is given to the consideration of poisons, and the symptoms occasioned by these, be they mineral, vegetable, or animal, are treated of—at what length, think you, gentle reader?—in eighteen scanty pages, seven of which are occupied by one very unsatisfactory case, and an analysis of some antimonial pills by Mr. Weldon, executed, we must allow, with great skill and neatness. Dr. Stone thinks that hyoscyamus is in many instances a most valuable drug.

'Often, where opium disagrees, it may be given in moderate and repeated doses with the greatest success; and in some instances of continued delirium, under which the patient was sinking, and where opium in any dose has done mischief. I have seen a very small dose of hyoscyamus save the life of a patient, by restoring tranquillity; it requires, however, the strictest care and attention to its dose and repetition.'

Dr. S. uses it in quantities of only half a grain, a dose which we should think would commonly be quite inert. We are told that very deleterious and sometimes fatal effects have often ensued from the use of digitalis; but at the same time we find it was used in *considerable doses*. This method of using it is entirely contrary to the directions given by Dr. Withering, who advised the smallest quantities that produce a sensible operation.

'Few of those,' it is observed, 'who have taken digitalis freely, have survived a twelvemonth:—it appears to leave the stomach in an altered state, that, after an uncertain period, languor and inappetency ensue; but the facts respecting the alteration in the state of the stomach are not sufficiently traced to be stated here: the only reasonable exhibition of digitalis appears to be in cases of permanent increased hardness, as well as frequency of the pulse.'

We should have been better pleased with any detailed facts, however imperfect, than we are with these unqualified assertions unsupported by any proofs at all. We well remember that Dr. Withering informs us that the exhibition of digitalis had been the most successful in cases of great apparent debility. Dr. Stone's directions with regard to the use of this medicine are sound and judicious; but the contents of the whole chapter are very trite and trifling.

In the description of the diseases induced by residence in



Digitized by Google

hot climates, we find no more than that they consist of irregularities of the bilious secretion, and the common symptoms of dyspepsia. Those who have suffered the endemial inflammation, are frequently found to have them enlarged on their return to Europe: but this enlargement seldom terminates in genuine scirrhus of the liver; and the gland, by time and management, may be restored to a healthy state. The treatment recommended seems judicious. The use of Bath water, spices, and stimulants, is reprobated. Cheltenham water is preferred, and weak solutions of salts united with small doses of chalybeates. Castor oil the author has observed to be often very acrimonious and irritating, and he prefers, where oily purgatives are required, the addition of a proportion of senna or other mild purgative to the ol. amygdalæ or common oil. Mercury, used with caution, is often indispensible. He recommends small doses, continued for a considerable time. Light bitters and alkalies he has also found useful. These chapters are, we think, the best in the book, but they are not untainted by some idle and visionary speculation.

On the diseases arising from hard drinking we find nothing worthy of notice. The same may be said of pyrosis. The appearance of black matter thrown up from the stomach (which Dr. S. considers as a peculiar disease under the name of melæna,) he attributes to hemorrhage from the stomach. Doubtless it is often so; but we are more inclined to subscribe to the opinion of Valsalva and Morgagni, who attributed this symptom in some cases to a vitiated state of the fluids secreted into the stomach. The constant blackness of the fæces in many persons, where there is no suspicion of hemorrhage, confirms us in this opinion. The treatment recommended consists in the use of purgatives, acids, cold fluids, and occasional venesection. He reprobates calomel, we think, without any sufficient reason.

In the account of hypochondriasis and sick head-ach, we find nothing very peculiar either in theory or practice.

Dr. Stone is wonderfully smitten with the description given by Arctæus of the diseases attached to literary pursuits. When this antient gravely informs us of the hardships submitted to by the professors of science; that they used the lightest and vilest food; quenching their thirst by simple water; neglecting their sleep; making the earth their bed; forgetting the common use of their limbs; and renouncing their country, their parents, ther brethren, themselves, and life itself;—when we read all this, we cannot but smile at the difference between this picture of ancient manners and



Digitized by Google

the plain realities of modern life; and suspect vehemently that most of these pretended devotees of learning were in truth arrant quacks and impostors.

For the remaining contents of this volume, we must refer to the work itself those who wish to be better acquainted with it. When a writer undertakes to treat of subjects which in some shape or other have occupied the pen of a thousand authors before him, we naturally expect some effort at superiority of arrangement, or nicety of discrimination; some correction of false theories, or some improvement in practice. The reader who looks for any such attempts in Dr. Stone's work will be totally disappointed. The pathology is trite, and the reasoning coarse; there are some good remarks to be picked out of it; but upon the whole, though there is little to condemn in the methods of cure, they are such as are sufficiently known to the most ordinary medical practitioner.

---

ART. IV.—*A Voyage to Cochinchina, in the Years* 1792 *and* 1793: *containing a general View of the valuable Productions and the Political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed, an Account of a Journey made in the Years* 1801 *and* 1802, *to the Residence of the Chief of the Boosh-uana Nation, being the remotest Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a Manuscript Journal. With a Chart of the Route. By John Barrow, Esq. F. R. S. Author of "Travels in Southern Africa," and "Travels in China."* Cadell *and* Davies. 1806.

IN these days, a book has no more connection with its title-page than a lady of fashion with her lord. A title is the object of both, and that obtained, every thing is obtained.

Agreeably to this mode of publication, Mr. Barrow justly conceived that 'Travels in Cochinchina,' a country scarcely known to Europeans but by name, ushered into the world under the imposing form of a splendid quarto, and embellished with *coloured* plates, could not fail to attract the attention of an inquisitive public. We wish, for Mr. Barrow's sake, that their curiosity may not be turned into indignation, when they hear the unexpected fact, that of the 437 pages

Digitized by Google

which constitute the present volume, 118 alone are devoted to that country which the author professes to describe.

The history of the book is as follows: The author, who will be recognized by our readers to have been in the suite of Lord Macartney's embassy to China, touched in his passage to that country at Turon, a sea-port town or rather village of Cochinchina, situated in a bay of the same name, in latitude 16° 7′ N. An invitation to the capital city, the residence of the sovereign, was declined by the ambassador; and a period of twenty-three days, to which their stay in the harbour was confined, could afford but few opportunities of investigating the character of a people, or of acquiring that knowledge for which the public was afterwards to pay three guineas and a half. Mr. B. himself is aware of the insufficiency of his resources, and acknowledges the strong probability that some of the prominent features, which he has assumed as characteristics of the Cochinchinese nation, may be entirely local, and applicable only to that part of the sea-coast which he visited. And truly what should we say of that foreigner, who, having landed each day for a fortnight at a village of Cornwall, should, without advancing a single mile into the country, or visiting a single town worthy of the name, come forward to instruct the world on the character and genius of Englishmen? But Mr. Barrow obtained some celebrity from his 'Travels in China,' and 'in Southern Africa;' those publications were favourably received by an indulgent public, and the author will hardly vindicate the praise of gratitude, when in return for their kindness, he visits them with the present ponderous and empty volume.

Let the last epithet, however, be understood comparatively. We would by no means insinuate that this work is destitute of valuable information; but if it was not to form a part of the narrative of the embassy to China, to which it properly belonged, it ought at least to have been compressed into a single octavo. The reader does not come in sight of Cochinchina till he has travelled through 242 pages, which are filled with accounts of Madeira, Teneriffe, Rio de Janeiro, the small islands of Jago, Tristan da Cunha, and Amsterdam, and finally the Dutch settlement of Batavia, in the island of Java. Of these, Madeira and Teneriffe have been described, with a wearisome frequency, by learned and unlearned travellers; nor could any consideration excuse their being here introduced, except their being illustrated by observations interesting from their novelty, or valuable from their pro-

Digitized by Google

fundity; and such are not to be found in the pages of Mr. Barrow. The islands of St. Jago, Tristan da Cunha, and Amsterdam might, without blame have been passed over unhonoured with a single word. The former, one of the Cape de Verd islands and a Portuguese settlement, is almost a desert, and unable to sustain, in the most griping poverty, the few wretched people of colour who inhabit it; and, even during the author's stay, daily accounts were received by the half-starved governor, of persons perishing for want of the common necessaries of life. Tristan da Cunha and Amsterdam are entirely uninhabited, and, like the last mentioned island, possess no importance of a political or any other nature, except that Mr. Barrow is of opinion that the former of them, from its possessing an excellent stream of clear water, might become a valuable possession to this country, as a half-way island to India, in case the artful politics and powerful arms of France should ever succeed in shutting us out from the Cape of Good Hope and the Brazils. To the last mentioned of these countries, a considerable number of pages are dedicated, although it is nearly as well known by frequent description as Madeira or Teneriffe, and the world would have lost no precious information if Mr. Barrow had passed it also over in silence. We here, however, find an opportunity of giving a favourable specimen of his style, in his description of the singular entrance into the magnificent and picturesque harbour of Rio de Janeiro.

'Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense sheet of water running back into the heart of a beautiful country, to the distance of about thirty miles, where it is bounded by a skreer of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds—Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of twelve or fourteen miles, to be every where studded with innumerable little islands, scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording—Let him conceive the shores of these islands to be so fringed with fragrant and beautiful shrubs, not planted by man but scattered by the easy and liberal hand of nature, as completely to be concealed in their verdant covering—Let him figure to himself this beautiful sheet of water, with its numerous islands, to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groupes of the noblest trees, while their shores are indented with numberless inlets, shooting their arms



Digitized by Google

across the most delightful vallies, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all—In short, let him imagine to himself a succession of Mount Edgecombes to be continued along the shores of a magnificent lake, not less in circuit than a hundred miles; and having placed these in a climate where spring for ever resides, in all the glow of youthful vigour, he will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro; which, as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked amongst the first of naval stations.'

Our author is very solicitous to vindicate the Brazilian ladies from the imputation of licentiousness, under which they, in his opinion, unjustly labour. Captain Cooke attaches a great degree of criminality to a custom universally prevalent among them, of tossing flowers to strangers as they pass along the streets; which he construes not only into an unpardonable levity, but into the preliminary of an assignation. This suspicion on the part of that illustrious navigator, Mr. Barrow takes pains to refute; he conceives it to be a mere local custom, without any particular meaning, which he and his party daily experienced at the grates of the convents, and from the balconies in the street, in the presence of the lady abbess in the former, and of fathers and husbands in the latter instances; but he declares that it was not only unattended with any interesting consequences as far as himself was concerned, but that he could discover nothing in the conduct of the females of Brazil to warrant the suspicion of their being more immoral than our own fair countrywomen. The above custom he defends in the following manner:

'The manners are so different in different countries, and local customs sometimes so extraordinary, that ocular observation alone may easily be deceived. In France it was the common custom for the gentlemen to kiss every lady they might meet in the streets on new year's day; and he who should omit this ceremony would have been considered as a rude and ill-bred man. I remember once, in passing the streets of Liverpool, in the middle of the day, to have met half a dozen very smart young girls, who stopped me, and from their manner seemed to be inclined to handle me rather roughly. I soon discovered that an ancient custom was still observed in this town, which granted a privilege to the ladies of seizing any gentleman they might chuse to encounter in the streets on Easter-Tuesday, to lift him into the air, and, if he should refuse to make such concessions as were demanded, to drop him into the kennel; and this day is significantly called *the lifting day*. Now

Digitized by Google

if the commander of a Portuguese ship should happen to be walking the streets of Liverpool, for the first time, on Easter Tuesday, and be treated in the manner here described, and be sent on board his ship immediately after, as the Portuguese of Rio send all strangers on board their respective ships at sunset, it may readily be conceived what kind of character he would be apt to give of the women of Liverpool, which nevertheless might, and certainly would, be no less erroneous than unjust.'

We are much obliged to Mr. Barrow for making us acquainted with this custom, of which we have never before heard; for as we mean to spend the next Easter holidays at Liverpool, we confess, had we found ourselves thus unexpectedly embraced by some fair unknown, we should, in spite of the gravity peculiar to us, have thought ourselves called upon by common gallantry, to take the earliest opportunity of returning the compliment with interest.

The 5th chapter, entitled 'General Observations on the Brazils,' contains nothing worthy of notice. The ignorance and dirtiness of the inhabitants combine with swarms of musquitoes to lessen the attractions of a country, which is otherwise highly favoured by nature. It was the advice of the patriotic Pombal, the wisest minister that ever governed Portugal, that the court of Lisbon should retire to its South American possessions, and make the Brazils the seat of government. Could the royal family of Portugal have foreseen the revolution which has convulsed Europe for the last fifteen years, and whose effects have by no means come to an end, they would perhaps have adopted the counsels of that able statesman, before the caution of their friends or the rapacity of their enemies shall have torn from them their colonial possessions, and not even left them the precarious refuge of a Sicily to retire to, when, like their brethren of Naples, they shall be driven from the seat of their ancestors.

The succeeding chapter, on the island of Java, is more worthy of perusal, as our acquaintance with the declining but still wealthy and splendid settlement of Batavia, is more imperfect.

'In no port nor harbour, since our departure from Portsmouth, had we met with so great a number of shipping as were collected in the bay of Batavia. Large Dutch Indiamen, mostly dismantled for want of men; English trading vessels from Bengal, Madras, and Bombay; immense Chinese junks, whose singular forms seem to bespeak an antiquity as remote as that of Noah's ark; Malay proas, and Javanese canoes; with three or four French ships carrying into the Eastern world, in addition to the natural products of their country,

Digitized by Google

the monstrous doctrines of the Rights of Man, were promiscuously riding at anchor in the road of Batavia. The practical part of these novel doctrines was grievously complained of by the officers of one of the French ships. The crew, it seems, had one day taken it into their heads that, by virtue of the sacred and inalienable principle of all men being equal, they had a right to enjoy as good a dinner as their officers, no matter who should pay for it; and accordingly, having followed the dishes into the cabin, they seated themselves at table, inviting, in the most obliging manner, the captain and other officers to partake of their own dinner with them. These gentlemen, however, finding their authority and their property at stake, thought it prudent to make application to the government of Batavia for a few German troops to instruct their crew in the rights of discipline, and in the duties of obedience and subordination.'

The city of Batavia, which contains, according to the registers, 115,960 inhabitants, Dutch, Chinese, natives, and slaves, Mr. Barrow is disposed to rank among the handsomest cities of the universe, although it is not of an extraordinary size, nor ornamented with edifices worthy of remark, either for the grandeur of their dimensions or the elegance of their design.

'The ground plan is in the shape of a parallelogram, whose length from north to south is 4200 feet, and breadth 3000 feet. The streets are laid out in straight lines, and cross each other at right angles. Each street has its canal in the middle, cased with stone walls, which rise into a low parapet on the two margins. At the distance of six feet from this parapet wall is a row of evergreen trees, under the shade of which, on this intermediate space, are erected little open pavilions of wood, surrounded with seats, where the Dutch part of the inhabitants smoke their pipes and drink their beer in the cool of the evening. Beyond the trees is a gravelled road, from thirty to sixty feet in width, terminated also on the opposite side by a second row of evergreens. The road is appropriated for the use of carriages, horses, cattle, and, as particularly pointed out by proclamation, for all *slaves*, who are strictly prohibited from walking on the flagged causeway in front of the houses, as they are also from wearing stockings and shoes, in order that their naked feet may be the means of making their condition notorious. This *trottoir* or footway is at least six feet wide; and as the breadth of the canals is generally the same as that of the carriage road, the whole width of the Batavian streets may be considered to run from 114 to 204 feet; and the city is said to contain twenty of such streets, with canals in the middle, over which they reckon about thirty stone bridges. The trees that embellish the streets are of different kinds, but the most common are two species of *Callophyllum*, called by botanists the *Inophyllum*, and the *Calaba*, the *Canarium Commune*, or canary-nut tree, the *Guettarda Speciosa*, with its odoriferous flowers, and the free, elegant, and spreading tamarind tree.'

Digitized by Google

In reviewing Dr. Pinckard's Travels to the West Indies in our last number, we had occasion to advert to the extreme insalubrity of the colony of Batavia, which is unparalleled in any other part of the globe. Thunberg, who visited it in 1775, relates that at the latter end of that year he dined at the table of a certain physician in company with thirteen other persons, all of whom, on his return from Japan in the month of January, 1777, had paid the debt of nature, except the doctor and himself. The squadron to which our author belonged, had a fatal proof of the malignity of the climate, which, it should seem, no art can elude, no constitution escape, and against which no precaution can avail. In spite of every necessary circumspection, a dysentery, accompanied with typhus fever, was here brought on board, which continued to rage with more or less virulence during the remainder of their voyage to China. It appears that they had not lost an individual on their arrival at this place, but from thence to the end of the voyage there died not less than fifty.

This unhealthiness is not to be imputed to the heat, which is by no means so excessive as might be expected in a country so little removed from under the equinoctial line, and at a considerable distance from mountains or high grounds; the usual temperature in the middle of the day being only from 84° to 86°, and sometimes as low as 76°. We must therefore look for its origin in the low swampy situation in which Batavia is built, and out of which a foul and contaminated atmosphere is constantly engendered; in the numerous stagnant ditches with which the city abounds, and a proposal for the filling up of which almost caused an insurrection of the inhabitants; in the numerous manufactures of an unwholesome tendency, which are carried on by the industrious Chinese in and near the city; in the noxious vapours arising from the putrefactive fermentation of vegetable matter, an operation which, in this region, is incessantly carrying on; in the custom prevalent among the Dutch of bringing their dead not only within the walls of the city, but in the churches; and various other circumstances connected with local situation and prejudices: to these may be added excess in eating and drinking, and an imprudent manner of living, as a proof of which the mortality is greater among the males than the females, who lead a more regular and quiet life. That cleanliness also which is so striking a characteristic of the Hollanders in the mother country, seems here to have forsaken them, and the scenes of filth which used to disgrace the metropolis of Scotland, are daily and nightly practised in Batavia.

Digitized by Google

A sufficiently good account is given of the natural productions of the island of Java. In no instance does the providence and wisdom of nature seem to be more signally displayed than in the conformation of the *Nepenthes Distillatoria*, or pitcher plant.

'There is not, perhaps, among the numerous examples that occur of the provident economy of nature, in the vegetable part of the creation, a more remarkable instance of contrivance adapted to circumstances, of means suited to the end, than what is evidently displayed in this wonderful plant. Being the inhabitant of a tropical climate, and found on the most stoney and arid situations, nature has furnished it with the means of an ample supply of moisture, without which it would have withered and perished. To the footstalk of each leaf, and near the base, is attached a small bag, shaped like a pitcher, of the same consistence and colour of the leaf in the early stage of its growth, but changing with age to a reddish purple; it is girt round with an oblique band or hoop, and covered with a lid neatly fitted, and moveable on a kind of hinge or strong fibre which, passing over the handle, connects the vessels with the leaf. By the contraction of this fibre the lid is drawn open whenever the weather is showery, or dews fall, which would appear to be just the contrary of what usually happens in nature, though the contraction probably is occasioned by the hot and dry atmosphere, and the expansion of the fibre does not take place till the moisture has fallen and saturated the pitcher. When this is the case the cover falls down, and it closes so firmly as to prevent any evaporation from taking place. The water, being gradually absorbed through the handle into the footstalk, gives vigour to the leaf and sustenance to the plant. As soon as the pitchers are exhausted, the lids again open to admit whatever moisture may fall; and when the plant has produced its seed, and the dry season fairly sets in, it withers, with all the covers of the pitchers standing open. Why the name of Homer's *grief-dispelling* plant should have been transferred to the pitcher plant I am unable to explain; but it does not appear to be possessed of any sedative or narcotic quality like

" ——— that Nepenthes which the wife of Thone
" In Egypt gave to Jove born Helena."

But it is time to introduce our readers to Cochinchina, which, as has been before observed, occupies only a small fractional part of the present large volume, and which, like each one of the above-mentioned places, was no part of the object of the voyage, but like them was merely touched at for a few days in the passage to another country.

Mr. Barrow's indignation is excited, and we think with justice, by Mr. Pinkerton's unqualified observation relative to Cochinchina and the adjoining spacious and populous countries. 'The kingdoms of Laos, Cambodia, Siampa,

Digitized by Google

Cochinchina, and Tung-quin,' says that geographer, 'are countries unimportant in themselves, and concerning which the materials are imperfect.' To the latter part of this sweeping and injudicious assertion, which had its origin in ignorance, we subscribe with Mr. Barrow; but we also agree with him in entirely dissenting from the former. We are of his opinion, that the countries which are thus held so very cheap, are highly important to the present and future concerns of our East Indian possessions, and as a proof of this opinion, shall lay before our readers an epitome, which cannot fail to be perused with interest, of the historical sketch which he has furnished us.

On arriving at Cochinchina in the year 1793, our voyagers found it labouring under the evils of a civil war, which had convulsed it for nineteen years. Three brothers, a merchant, a soldier, and a priest, each of considerable consequence in his respective profession, had rebelled against their lawful sovereign, and not only made themselves masters of his dominions, but added to it by conquest the neighbouring extensive kingdom of Tung-quin. The king of Cochinchina fell into their hands and suffered death; but his queen, the young prince, and some others of the royal family, escaped into a forest, whence, after some vain attempts to recover their inheritance, they found it expedient to retire with a few faithful followers to the neighbouring island of Pulo Wai, a small uninhabited spot in the gulf of Siam.

There happened at this time to reside at court a French missionary named Adran, who by a happy combination of artfulness and merit, peculiar to those of his order, had contrived to possess himself of the entire good-will and confidence of the king, which he repaid with the warmest gratitude. In such consideration and esteem was he held, that his infidel sovereign, instead of persecuting, openly afforded this protection to the little colony of true believers that had been raised by the zeal of the missionary, and, to the great scandal of his nobles and priests, had actually placed his only son and heir to the throne under the immediate tuition of a Romish divine. But his confidence was not misplaced; it was by the assistance of Adran that the royal family eluded the power of the rebels, and it was from his hands that they received their daily sustenance during several months of concealment. When at length they had effected their escape to the island above mentioned, this faithful attendant made his way to the southern provinces of Cochinchina; and, finding that the inhabitants of that country were still true to the interests of their legitimate monarch, and that a general dissatisfaction prevailed against the usurpers, conceiv-

Digitized by Google

ed the plan of applying to Louis XVI. of France for succour, and thus serve at once his benefactor and native country, by restoring the former to his throne on such terms as might be highly advantageous to the latter. With this view he set sail in quest of the royal fugitives, whom he found with about fifteen hundred loyal adherents, reduced to circumstances of the greatest distress.

His design being communicated and approved, the eldest son of the emigrant king was committed to the care of the missionary, with which important charge he immediately embarked for Pondicherry, set sail from thence for Europe, and arrived at Paris in the year 1787. This young prince was treated with every mark of attention and respect at the court of Versailles; and the project of the missionary was so highly approved, that, in the course of a few months a treaty was drawn up and concluded between Louis XVI. and the King of Cochinchina, signed at Versailles on the part of the former by the *Comptes de Vergennes* and *Montmorin*, and of the latter by the young prince.

We shall transcribe the principal articles of this extraordinary treaty, which we believe is now for the first time made public:

'I. There shall be an offensive and defensive alliance between the kings of France and Cochinchina: they do hereby agree mutually to afford assistance to each other against all those who make war upon either of the two contracting parties.

'II. To accomplish this purpose, there shall be put under the orders of the king of the Cochinchina a squadron of twenty French ships of war, of such size and force as shall be deemed sufficient for the demands of his service.

'III. Five complete European regiments, and two regiments of native colonial troops, shall be embarked without delay for Cochinchina.

'IV. His majesty Louis XVI. shall engage to furnish, within four months, the sum of one million dollars; five hundred thousand of which shall be in specie, the remainder in salt petre, cannon, musquets, and other military stores.

'V. From the moment the French troops shall have entered the dominions of the King of Cochinchina, they and their generals, both by sea and land, shall receive their orders from the King of Cochinchina. To this effect the commanding officer shall be furnished with instructions from his Catholic Majesty to obey in all things, and in all places, the will of his new ally.

On the other hand,

'I. The King of Cochinchina, as soon as tranquillity shall be re-established in his dominions, shall engage to furnish, for fourteen ships of the line, such a quantity of stores and provisions as will ena-

Digitized by Google

ble them to put to sea without delay, on the requisition of the ambassador from the King of France; and for the better effecting this purpose, there shall be sent out from Europe a corps of officers and petty officers of the marine, to be put upon a permanent establishment in Cochinchina.

'II. His majesty Louis XVI. shall have resident consuls on every part of the coast of Cochinchina, wherever he may think fit to place them. These consuls shall be allowed the privilege of building, or causing to be built, ships, frigates, and other vessels, without molestation, under any pretence, from the Cochinchinese government.

'III. The ambassador of his majesty Louis XVI. to the court of Cochinchina shall be allowed to fell such timber, in any of the forests, as may be found convenient and suitable for building ships, frigates, or other vessels.

'IV. The King of Cochinchina and the council of state shall cede in perpetuity to his most Christian Majesty, his heirs, and successors, the port and territory of Han-san (bay of Turon and the peninsula), and the adjacent islands from *Faifo* on the south to *Hai-wen* on the north.

'V. The King of Cochinchina engages to furnish men and materials necessary for the construction of forts, bridges, high-roads, tanks, &c. as far as may be judged necessary for the protection and defence of the cessions made to his faithful ally the king of France.

'VI. In case that the natives shall at any time be unwilling to remain in the ceded territory, they will be at liberty to leave it, and will be reimbursed the value of the property they may leave upon it. The civil and criminal jurisprudence shall remain unaltered; all religious opinions shall be free; the taxes shall be collected by the French in the usual mode of the country, and the collectors shall be appointed jointly by the ambassador of France and the King of Cochinchina; but the latter shall not claim any part of those taxes, which will belong properly to his most Christian Majesty for the support of his territories.

'VII. In the event of his most Christian Majesty being resolved to wage war in any part of India, it shall be allowed to the commander in chief of the French forces to raise a levy of 14,000 men, whom he shall cause to be trained in the same manner as they are in France, and to be put under French discipline.

'VIII. In the event of any power whatsoever attacking the French in their Cochinchinese territory, the King of Cochinchina shall furnish 60,000 men or more in land forces, whom he shall clothe, victual, &c. &c.'

Besides these articles, the treaty contained some others of inferior importance, but all of them, as might be expected, greatly in favour of the French. Adran was promoted to the episcopal dignity under the title of bishop of Cochinchina, and honoured with the appointment of ambassador extraordinary and plenipotentiary to that court.

He accordingly set sail without loss of time on his return

Digitized by Google

to the east, with the young prince and the treaty in his charge; but on their arrival at Pondicherry, obstacles were thrown in the way of the expedition, occasioned, as was usual in the politics of the old government of France, by the intrigues of a woman, mistress to the governor of that settlement. This was perhaps fortunate for our oriental possessions, and before its effects were obviated, the revolution broke out in France, and put a final stop to their proceedings.

No impediment, however, could deter the persevering spirit of Bishop Adran, nor make him shrink from his original design of re-instating his royal benefactor. He proceeded from Pondicherry to Cochinchina accompanied only by a few French officers who were to have had appointments in the new settlements, and on his arrival there, found that the two usurpers who had divided the sovereignty had so weakened each other by perpetual broils, that Caung-shung (such is the name of the legitimate king,) had already ventured to return to his dominions, in compliance with the wishes of those of his subjects who still continued faithful, and had by them been received with open arms. The progress which he had already made was greatly facilitated by the councils of Adran, and the still more efficacious assistance of the French officers, under whom his troops made a great advancement in the tactics of Europe. Another favourable circumstance was the death of one of the usurpers, who left his son, a boy of 12 years of age, to succeed to the government of Tung-quin and the northern part of Cochinchina, including the bay of Turon, which place was still under his dominion when visited by the British squadron. Whether this part of his kingdom was ever re-conquered by Caung-shung, is yet unknown, though Mr. Barrow informs us that in 1800 he was preparing a formidable armament against it, and that there are grounds for believing that he was successful.

In the last mentioned year the restored monarch experienced a heavy loss in his faithful friend and able counsellor, Adran. This missionary was beloved by the king to adoration, and honoured by him with the appellation bestowed on Confucius alone, 'the Illustrious Master.' His memory was as signally honoured as his loss was deeply lamented. The remainder of the French continued in his service, where many of them, doubtless, are at this day to be found.

From the year 1790, in which Caung-shung returned to Cochinchina, to 1800, he enjoyed only two years of peace; but these were in all probability the most important of his hither-

Digitized by Google

to troublesome reign, as during that time, under the auspices of his oracle, the bishop, his attention was exclusively given to the improvement of his country, and the welfare of his people.

'He established a manufactory of saltpetre in *Fen-tan* (*Tsiompá* of the charts), opened roads of communication between important posts and considerable towns, and planted them on each side with trees for shade. He encouraged the cultivation of the areca nut and *betel* pepper, the plantations of which had been destroyed by the army of the usurper. He held out rewards for the propagation of the silk-worm; caused large tracts of land to be prepared for the culture of the sugar-cane; and established manufactories for the preparation of pitch, tar, and resin. He caused several thousand matchlocks to be fabricated; he opened a mine of iron ore, and constructed smelting furnaces. He distributed his land forces into regular regiments, established military schools, where officers were instructed in the doctrine of projectiles and gunnery by European masters. Adran had translated into the Chinese language a system of military tactics, for the use of his army. In the course of these two years he constructed at least 300 large gun-boats or row-gallies, five luggers, and a frigate on the model of an European vessel. He caused a system of naval tactics to be introduced, and had his naval officers instructed in the use of signals. One of the English gentlemen whom I mentioned to have been at *Sai-gong* in the year 1800, saw a fleet of ships consisting of 1200 sail, under the immediate command of this prince, weigh their anchors and drop down the river in the highest order, in three separate divisions, forming into lines of battle, in close and open order, and going through a variety of manœuvres by signals as they proceeded along.

'During this interval of peace he likewise undertook to reform the system of jurisprudence, in which he was no doubt very ably assisted by the bishop. He abolished several species of torture, which the law of the country had hitherto prescribed; and he mitigated punishments that appeared to be disproportionate to the crimes of which they were the consequence. He established public schools, to which parents were compelled to send their children at the age of four years under certain pains and penalties. He drew up a system of rules and regulations for the commercial interests of his kingdom; caused bridges to be built over rivers; buoys and sea-marks to be laid down in all the dangerous parts of the coast; and surveys to be made of the principal bays and harbours. He sent missions into the mountainous districts on the west of his kingdom, inhabited by the *Laos* and the *Miaotsé*, barbarous nations whom he wished to bring into a state of civilization and good government. These mountaineers are the people whom the Chinese designate by the degrading appellation of "Men with tails;" though, in all probability, they are the regular descendants of the true original inhabitants of this long civilized empire. In short, this monarch, by his own



Digitized by Google

indefatigable application to the arts and manufactures, like Peter of Russia, without his brutality, aroused by his individual example the energies of his people, and, like our immortal Alfred, spared no pains to regenerate his country. His activity and exertions will readily be conceived from the circumstance of his having, in less than ten years, from a single vessel, accumulated a fleet of twelve hundred ships, of which three were of European construction; about twenty were large junks, similar to those of China, but completely manned and armed; and the rest were large gun-vessels and transports.'

The king of Cochinchina, who is at this time on the verge of fifty years of age, is one of the few whom nature has marked out for empire. It is remarked by superficial observers, how rarely those who are born to govern, are provided with talents adequate to their high situation. It seems to us, on the contrary, that human nature rises higher in estimation, when we contemplate the numerous legitimate sovereigns whom nature has amply qualified for command. Compared with the mass of mankind, the number of those who are born to inherit a diadem is indefinitely small, and surely it is more to be admired, that in this narrow list we should find a Philip, an Alexander, a Titus, a Peter, a Gustavus, an Elizabeth, and a Frederic, than that a Cæsar, a Tamerlane, a Cromwell, or a Buonaparte, should occasionally start up to challenge a distinguished place in history, from among the innumerable millions that swarm upon the earth. We shall transcribe the character of the Cochinchinese monarch, as given by Mr. Barrow; and if the reader complains that it is a cold and dry delineation, it is not, we reply, in the pages of every writer that we must look for the chaste elegance of Robertson, the correct and manly eloquence of Hume, the splendid declamation of Bolingbroke, or the ornamented pomp of Gibbon.

'*Caung-shung* is represented to be, in the strictest sense of the word, a complete soldier. He is said to hold the name of general far more dear and estimable than that of sovereign. He is described as being brave without rashness; and fertile in expedients, when difficulties are to be surmounted. His conceptions are generally just; his conduct firm; he is neither discouraged by difficulties, nor turned aside by obstacles. Cautious in deciding, when once resolved, he is prompt and vigorous to execute. In battle he is always eminently distinguishable. At the head of his army he is cheerful and good humoured; polite and attentive to all the officers under his command, he studiously avoids to mark out any individual as a favourite beyond the rest. His memory is so correct, that he is said to know by name the greater part of his army. He takes uncommon pleasure in conversing with his soldiers, and in talking over their adventures and exploits; he makes particular inquiries after their wives and children; if the latter go regularly to school; how

Digitized by Google

they mean to dispose of them when grown up; and, in short, enters with a degree of interest into a minute detail of their domestic concerns.

'His conduct to foreigners is affable and condescending. To the French officers in his service he pays the most marked attention, and treats them with the greatest politeness, familiarity, and good humour. On all his hunting excursions, and other parties of pleasure, one of these officers is always invited to attend. He openly declares his great veneration for the doctrines of Christianity, and tolerates this religion and indeed all others in his dominions. He observes a most scrupulous regard to the maxims of filial piety, as laid down in the works of Confucius, and humbles himself in the presence of his mother (who is still living) as a child before its master. With the works of the most eminent Chinese authors he is well acquainted; and, through the translations into the Chinese character of the *Encyclopedie* by the bishop Adran, he has acquired no inconsiderable knowledge of European arts and sciences, among which he is most attached to such as relate to navigation and ship-building. It is stated, on what appears to be good authority, that, in order to obtain a thorough knowledge of the practice as well as theory of European naval architecture, he purchased a Portugueze vessel, for the sole purpose of taking in pieces, plank by plank, with his own hands, fitting in a new piece of similar shape and dimensions as the old one he removed, till every beam, timber, knee and plank, had been replaced by new ones of his own construction, and the ship thus completely renovated.

'The energy of his mind is not less vigorous than the activity of his corporeal faculties. He is represented, in fact, as the main spring of every movement that takes place in his extensive and flourishing kingdom. Intendant of the ports and arsenals, master shipwright of the dock-yard, and chief engineer of all the works, nothing is attempted to be undertaken without his advice and instructions. In the former, not a nail is driven without first consulting him; nor a gun mounted on the latter but by his orders. He not only enters into the most minute detail in drawing up instructions, but actually sees them executed himself.'

He professes on all occasions a great veneration for the character of the English, with whom however he has little acquaintance but by name. But he has more than once given proofs of his good inclinations towards us, in favouring our commerce, and affording such British subjects as had entered his ports, his special protection. We are sorry that matters have not been so managed as to promote that kind of friendly communication which this prince is disposed to encourage, and which could not fail to be highly beneficial to our Indian interest. We agree that neither in that country nor in China (for similar prejudices exist in both) is any important advantage likely to be attained by an inter-



Digitized by Google

course through the medium of the East India Company. In neither country do the ideas of the people admit of any honourable distinction being attached to the profession and character of a merchant; while the most profound deference is paid to honours derived from official rank and literary acquirements. In ours and in Mr. Barrow's opinion, a royal commission is the talisman by whose powerful aid alone we can hope to derive effectual good.

The succinct account which we have given of the negotiations of the court of Versailles with that of Cochinchina, will shew that this country well deserves the attention of the British government. If the comparatively feeble cabinet of Louis XVI. could do so much, what may not be expected from the sleepless vigilance and boundless enterprise of the present emperor of the French, whose jealousy of our oriental power is too well known to be here enlarged upon? We collect that the land forces of the Cochinchinese monarch amount to 113,000 men, among whom are 15,000 artillery men, and 42,000 infantry, trained to the tactics of Europe. In the sea-service he has 26,800 men, a portion of whom are attached to the European built vessels, of which mention has before been made in an extract.

Cochinchina, till a few centuries after the Christian era, formed a part of the Chinese empire; and we learn from Mr. B. that 'the general features of the natives, many of the customs, the written language, the religious opinions and ceremonies still retained by them, indicate distinctly their Chinese origin.' Time and climate have, however, effected considerable shades of difference in the characters of the two nations, and the Cochinchinese may bear the same relation to the people of China as exists between the Portuguese and Spaniards, or the inhabitants of the United States of America and those of our own country. The former in each case are destitute of the wealth, the arts, the refinements, the literature, and perhaps the virtues of the latter. Our author's observations however, it has been already premised, were merely local, of course restricted and unsatisfactory. The following anecdote gives us an account of the Cochinchinese notions on the important subject of morality, and agrees accurately with what is related by Dampier, who visited this country in the 17th century; for it is in fact Cochinchina, and not China, that Prior alludes to in the following lines:

> In China, Dampier's Travels tell ye, &c.
> Soon as the British ships unmoor,
> And jolly long-boat rows to shore,

Digitized by Google

Down come the nobles of the land,
Each with his daughter in his hand,
Beseeching the imperious tar
To make her but one hour his care;
The tender mother stands affrighted
Lest her dear daughter should be slighted,
And poor Miss Yaya dreads the shame
Of going back the maid she came.

'Of the facility with which they are disposed to transfer their women to strangers our party had several curious instances. From the following, among many others, a tolerable good notion may be collected of the value put upon them in a pecuniary point of view. An officer of the Lion was one day sent on shore to purchase a couple of bullocks for the use of the ship's company. As the price had previously been fixed at ten dollars a-head, the officer had only to count down the money before one of the magistrates of the place, and receive his bullocks. The mandarin, taking up the dollars, dispatched a couple of his attendants, who shortly returned with a fine young girl, whom the magistrate handed over to the officer. Whether this gentleman's modesty was too much shocked at so barefaced and indecent a transaction, or whether he had not a sufficient sum of money to make up the price of the bullocks, is immaterial to the purpose; it is enough to observe that he preferred his duty to the purchase of the lady, to the affected astonishment of the mandarin, of whom he understood her to be either the wife or the daughter. Another gentleman, in returning one day from the town to the river side, was accosted by an elderly woman, who made signs to him to follow her into her cottage, where she presented him with her daughter, very nearly in that state in which she came out of nature's hands; and the eyes of the old lady sparkled with joy at the sight of a Spanish dollar.'

Such readers as are desirous for further information relative to this country, we must refer to the work itself, where they will find much of interest, in spite of the very limited view of the subject which it has been in Mr. Barrow's power to give. Had he not unnecessarily encumbered his work with so much extraneous matter, we could have with greater safety recommended the purchase of it to our readers.

At the end of the voyage to Cochinchina, is inserted, as a supplementary article, a journey into the interior of Southern Africa. This journey was not made by Mr. Barrow, but was undertaken in the year 1801, (General Dundas being then governor,) by the order and at the expence of the Cape government, 'for the purpose of discovering whether any' and what tribes of native inhabitants dwelling to the north-eastward of the colony, might possess a sufficient stock of horned cattle, beyond the supply of their own wants, to replace the vast

Digitized by Google

numbers which had perished in the settlement in the course of a dry and sickly season. Mr. Truter, member of the court of justice, and Mr. Somerville, the garrison surgeon, were appointed commissioners of the expedition. The manuscript journal, of which the author has availed himself, was written in Dutch by Mr. Truter.

To that gentleman's journal, however, Mr. Barrow 'has, from his own knowledge of the country, taken the liberty to add many of his own remarks and observations.' With the reasons assigned by our author for not making this article a part of his Travels in Southern Africa, of which it might perhaps with greater propriety have formed an appendix, we are not disposed to quarrel. At a distance of not more than three hundred miles from the skirts of the colony of the Cape of Good Hope, the commissioners found a tribe of natives considerably advanced in civilization, living together in large societies, in peace, good order, security, and happiness, whose principal town contained a population of 15,000 souls. They also heard of societies at no great distance from the spot which formed the limit of their excursion, dwelling in towns many times the extent of that which they themselves visited, and still farther advanced in the arts and comforts of social life. This unexpected discovery realizes the proverb which was borrowed by the Romans from the Greeks, 'semper aliquid novi Africam afferre,'—that Africa is ever producing something new,—and will, we doubt not, encourage the African Society to extend their inquiries in the southern as well as the northern divisions of that quarter of the world.

If the engravings which 'illustrate and embellish' this work, were originally good, we do not see why they should have been entirely spoiled by being daubed over with paint.

---

ART. V.—*Supplementary Pages to the Life of Cowper; containing the Additions made to that Work on reprinting it in Octavo. By W. Hayley, Esq.* 4to. Johnson. 1806.

ALTHOUGH the publication before us can be considered in no other light than as an unimportant appendix to the previously published life and letters of Cowper, yet, as it has induced us to re-peruse the body of that work, and as this is the first time *we** have had an opportunity of offering our sentiments upon it, the reader will not be surprised if we extend our remarks a little farther than what the 'supplementary pages,' independently considered, would justify.

---

* Hayley's Life of Cowper, was noticed in the Crit. Rev. for January, 1805; the last number that was brought out by our predecessors.

Digitized by Google

Mr. Mason, in his memoirs of the poet Gray, was, we believe, the first introducer of that entertaining species of biography, which interweaves into the narrative separate series of letters, thus making the author, as far as may be, the historian of his own life and the delineator of his own character. What an inestimable treasure would the lives of Cicero, J. Cæsar, or any other distinguished worthy of antiquity have been, thus drawn up by their contemporaries! Judgment, however, in this, as in every other work where selection is to be exercised, is the one thing needful, and, unfortunately for the public, it is on such occasions a very scarce commodity. Compilers of memoirs and collectors of letters, for the most part, are so inordinately prepossessed in favour of their hero, that they look upon every word and syllable which he has written, as bearing the stamp of superior genius, and consequently as 'levi dignanda cupressu.' Forgetting that even the great cannot be always great, they are so cruelly kind to his memory as to exalt his very weaknesses into a sort of sacred relics. And thus their *Ana*'s consist partly of what any one might have said and written, and partly of what any one might be ashamed to have said or written. The line of selection, nevertheless, appears very easy to be drawn. Whatever is recommended either by its own extraordinary intrinsic excellence, or by its relative merits, as exhibiting in definite and vivid colours the character of the man, ought, doubtless, to be preserved. But when letter is heaped on letter, containing nothing superior in itself nor characteristic in regard to its author,—when repetitions of the same thoughts are perpetually recurring in different letters, but in nearly the same expressions,—when these letters moreover discover contracted peculiarities of sentiment on important subjects, plainly derived from the operation of early associations,—much more, when they betray symptoms of constitutional infirmity, over which the hand of friendship should for ever draw the veil—such pages, wherever they occur, are a lamentable expenditure of paper, time, and money. These remarks are not inapplicable to the work in question. Those letters which Cowper wrote from Huntingdon, whither he went to reside immediately after his deplorable confinement at St. Alban's, are expressive indeed of a pious resignation and gratitude to the Giver of all good, which every body must admire; yet the style and thoughts are for the most part of so *tabernacular* a cast, that we wish they had been, if not entirely, at least partially omitted. The poet's mind, though naturally strong and manly, was also full of humi-



Digitized by Google

lity and keen sensibility. It was yet trembling from the shock of intellect, when he fell into the society of some worthy and well-meaning people, firmly impressed with certain tenets in religion, which easily strike in with a melancholy and retiring temper. The consequence was, that he embraced them with implicit awe; and hence the above-mentioned letters abound, beyond all the rest, in mysterious intimations of a sudden supernatural conversion, in circumstantial and specific interpretations of providential agency, and, in general, in a vein of thinking on sacred subjects somewhat gloomy and proscriptive, expressed in a language nearly allied to the quaint jargon of those who are for ever twisting strong scriptural metaphors to (what they were never intended to describe) the circumstances of modern Christians. The objections which Cowper himself, in one of his letters, makes to the unreserved and indiscriminate publication of Dr. Johnson's private religious journal, may with little alteration be brought to bear against the printing of his own letters from Huntingdon. Both, when exposed to the public eye, may equally prove a subject of mockery to the thoughtless, and to the weak, but well-meaning, a pretext for their own far more ridiculous extravagancies. In making an objection of this kind, we are aware how liable we are to be misunderstood, and to be classed among those lukewarm insipid characters who cannot endure any serious mention of religion in a familiar letter. On the contrary, we lament the levity of mankind which so seldom admits these subjects into common intercourse either oral or epistolary. But there certainly does exist a peculiarly quaint strain of religious language, call it methodistical or whatever else you please, perfectly distinct from mere fervour of expression; and into this style Cowper, though a man of taste, and, we firmly believe, of true piety, was apt in his more gloomy moments to fall. Surely, then, a biographer might have taken the liberty of cancelling a few such passages without any detriment either to his readers or to his author.

But let not the public imagine from what has been said, that those who affect vulgar images and coarse allusions on sacred topics can support themselves on the example of Cowper. For, in the first place, though all his letters show a strong sense of religion, yet those which are distinguished by the peculiar style above mentioned, bear a very small proportion to the others, which breathe the true devotional spirit. And, setting aside this consideration, one of his letters addressed to Mr. Newton is alone sufficient to discoun-

Digitized by Google

tenance that colloquial cant which is so common and so disgusting. This letter we shall transcribe, as being remarkably sensible and well-expressed;

May 5, 1785.

'You may suppose that I did not hear Mr. ——— preach; but I heard of him. How difficult is that plainness of speech, which a spiritual theme requires, from that vulgar dialect which this gentleman has mistaken for it! Affectation of every sort is odious, especially in a minister, and more especially an affectation that betrays him into expressions fit only for the mouths of the illiterate. Truth indeed needs no ornament, neither does a beautiful person; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best proportioned figure may be made offensive by beggary and filth, and even truths, which came down from heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language. It is strange that a pupil of yours should blunder thus. You may be consoled however by reflecting, that he could not have erred so grossly if he had not totally and wilfully departed both from your instruction and example. Were I to describe your style in two words, I should call it plain and neat, *simplicem munditiis*; and I do not know how I could give it juster praise, or pay it a greater compliment. He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academical ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it. *Hactenus de concionanda.*'

Among the letters of Cowper which are most happily written, are those which touch upon the distinct styles and characters of different writers. The observations of this kind on Beattie and Blair, on Pope, Prior, and Churchill, are excellent. Not that we can agree with him on every point, as, for instance, when he maintains that Solomon is Prior's chef-d'œuvre. But, generally speaking, his criticisms exhibit in neat and forcible language, the impressions made upon a mind of elegant taste by the perusal of different authors; impressions which it is always useful to know, although, where there is no motive to sift and examine them well, they will generally be partial. Thus Beattie as a philological writer obtains, we think, too large a share of his praise, and Blair perhaps rather too little.

The letters on education, addressed to his friend Unwin, are valuable as a sort of comment upon his Tyrocinium, and as containing a summary of the arguments by which he had made up his opinion so firmly in favour of private education. Without entering into a discussion of this long agitated question, we may just remark that he leaves two arti-

Digitized by Google

cles untouched.—First, as there are vices which love the busy hum of a public school, so there are vices perhaps full as bad, which love solitude, and flourish in the shade of private tuition; such are obstinacy and closeness of disposition. Secondly, though a private plan of education may be the best calculated to communicate a modest assurance in company, (and let it be remembered that this concession is made on the supposition that a boy privately educated is often introduced into company,) yet tea-table society can never impart that knowledge of the world which is essential to all firmness of character, so well as the constant intercourse which a boy at school has with those of his own age, when the passions have free play, and the forming mind of each companion is seen unreserved and unveiled.

From the solitude or (as he expresses it) the *duality* of the poet's situation during almost the whole period in which these letters were written, little connected with the literary, and still less with the gay part of the world, the reader is denied that sort of pleasure which the letters of poets or men of condition usually afford in anecdotes of contemporary authors and a view of the literature of their day. Cowper, and Cowper only, forms the subject of the canvass. But this subject of still life is so full of tender melancholy, so domestic, so devout, and so amiably good, that it is all we need. We accompany the poet from his hares to his Homer, from his Task to his singing-birds, without being often tired. What strikes a reader of his letters above all, is that playfulness of humour in which they abound, notwithstanding the sombre complexion of his mind; and what adds to this surprise and offers a large field of contemplation to the metaphysician, is that the liveliest letters were written in his darkest mood. Even John Gilpin, we are told, was the produce of a fit of melancholy, and what has made all the world laugh was baptised in its parent's tears. Thus the drollest combinations of images sometimes offer themselves to the mind in its least energetic state, as sick children complain of seeing strange distorted visages pass over the *retinæ* of their fancies when asleep.

As so many of Cowper's letters are on the subject of his translation of Homer, it may not be amiss to say a few words on that work, especially as there seems to be still a difference of opinions as to its merits. That there are in his translation many particular speeches and some descriptions and similes very respectably executed, cannot be denied. But, taking it as a whole, the work is certainly deficient in ease, harmony, strength, and spirit. If he had not been prevailed on by injudicious advisers to discard the antique

Digitized by Google

phraseology which, it seems, he at first adopted, it would have been much better. As it is, we regret that he was not employed rather in original composition, particularly in executing his favourite project of a poem on the four ages of man. For, after all, what has he done as a translator? He has done just enough to frighten after-comers from attempting the task of translating Homer, without doing enough to make them unnecessary; he has silenced future rivals without satisfying the public; in short, he has *occupied* a vacuum, without filling it up himself.

The letters contained in the 'supplementary pages' before us, are almost all addressed to the Rev. Walter Bagot. Very few of them are distinguished by any thing which can make them otherwise valuable than as completing the quarto edition. Nor are the supplements to the life of any great import, except the very melancholy account of the loss of Cowper's intimate friend, Samuel Rose, esq. This amiable and promising man, just as he was beginning to advance in his profession, was cut off by a rapid decline in his 38th year, leaving a young family behind him.

With regard to Mr. Hayley's execution of his office as a biographer and a critic upon his friend's works, there are one or two things objectionable. We receive very little information respecting the poet's studies and connections while a student in the Temple. But allowances must assuredly be made to Mr. H. in consideration that his acquaintance with Cowper was commenced late, and indeed continued almost entirely by letter. But what is most displeasing, is that though he frequently expatiates upon his author's character and poetical talents, we have abundance of general praise, but of discrimination not a syllable. We are put off with such fine phrases, as 'this fascinating bard,' 'this enchanting writer,' 'this interesting invalid, &c.' words that may be applied to many others; while for an appropriate estimation of his merits the reader is left to himself. This is disgusting; let us have distinctive commendation, or none at all. Besides, Cowper, as an original poet, has many graces peculiar to himself, or at least such as few besides himself have equally attained, and which therefore it is the office of biography *raisonnée* to point out. He excels, for instance, in reducing to practice that precept of Horace which directs the poet to give to common colloquial expressions an air of novelty and fresh energy, by applying them with dexterity. Shakespear shines particularly in this piece of poetical necromancy, as Hurd has shewn in his notes on the passage alluded to; and it is what gives the principal charm to

Digitized by Google

Cowper's poetry. To cite an instance or two from the admirable fragment on Yardley Oak:

'——— a skipping deer
With pointed hoof *dibbling* the ground.

Thus to Time
The task was left to *whittle* thee away
With his sly scythe, whose *ever-nibbling* edge,' &c.&c.

Instances might be multiplied without end; but we must leave them at present to the observation of those who, when they are pleased with what they read, are also curious to know why they are pleased. What we have said is sufficient to show that a reader of Cowper may find scope for particular, as well as general praise

Mr H. has prefaced his third volume with what he calls 'desultory remarks on epistolary composition,' in which, bating some information respecting foreign letter-writers, he *skips about* without affording much amusement. He considers Pope's letter to Lord Hervey as a most acute, polished, and triumphant invective. For ourselves, we think it marked not so much by a proud and manly contempt, as by a pitiful and peevish spirit of revenge. Compare it with Dr. Johnson's famous letter to Lord Chesterfield, and the contrast will shew the difference between the resentment of a great and of a little mind. He then steps forward in defence of Pope's letters, which Cowper, with many others, has observed to be full of formality and studied wit. But what is the sum of his apology? Merely that there are a few of his letters in which these faults are not quite so glaring, and that in other respects they are valuable: all which we may safely grant, and still abide by the general opinion, that Pope's letters are for the most part full of affected point, and not the genuine language of the heart, as all letters ought to be. 'Non defensoribus istis Tempus eget.'

In the supplementary pages we are amused with a rejoinder of Mr. H. to Mr. Cumberland on the subject of the great Bentley. Mr. H. it seems had been bold enough to utter reflections on the Doctor's taste. At this Mr. C. takes fire, and moreover accuses the said Mr. H. of the high crime and misdemeanour of writing verses in his (Mr. C.'s) praise; and with respect to his grandfather, assures the world, that so far is Mr. H.'s scandalous assertion from truth, that nobody could be more amiable than the Doctor was in his own family. How are these dreadful conflicts to be settled? not, we fear, *pulveris exigui jactu*. At any rate we shall hasten our retreat from this *interesting* fray, recommending Mr. H. before he returns to the engagement to inform himself,

Digitized by Google

whether the slashing Doctor's *desperate hook* is not come down as a legacy to his grandson; for should this horrid weapon lurk concealed in his antagonist's hands, who knows but that the same havock which befel the Paradise Lost may await the Triumphs of Temper? Seriously, we are surprised that men of sense and talents should waste their time in such unprofitable disputations.

Before we conclude this article, it may be right to apprize the reader, that the project of a public monument to the memory of Cowper is finally laid aside, and that the money raised by the sale of 'the Latin and Italian Poems of Milton, translated by Cowper, with some Fragments of his Dissertations on the Paradise Lost,' shortly to be published in quarto at the price of two guineas, is to be applied to raise a fund for the education and establishment of a godson of Cowper's, lately become an orphan. We heartily approve this change, and hope the generosity of the public will bring it to good effect. The translations advertised have certainly been hitherto a desideratum, and from the few specimens of them given in Mr. Hayley's Life of Milton some years ago, we recommend every person of taste to subscribe.

---

ART. VI.—*Torio-Whiggo-Machia; or the Battle of the Whigs and Tories, a political Satire. In four Cantos.* 4to. Ebers. 1806.

THERE is no species of composition which fewer writers have cultivated, and in which fewer have arrived at distinction, than satirical poetry. The author of the Pursuits of Literature confines the merit of having attained any degree of excellence to six, Horace, Persius, and Juvenal among the Romans; Boileau in France; and Dryden and Pope among our countrymen; we think that he himself can have no claim to enter that list, from which he has, rather fastidiously, excluded Churchill.

It is to be regretted that this powerful scourge of immorality has not more frequently inflicted its lash on notorious delinquents. Personal satire has indeed often been reprobated; and we admit that the reformation of individuals is rarely effected by punishment of any kind: but the salutary terror which it strikes into the breast of others, is the effect on which its expediency rests. Animated invective against particular vices and follies may represent them in all their native deformity or absurdity, and excite abhorrence and contempt in the mind of a reader previously disposed to virtue; but much greater effect will no doubt be produced by the

Digitized by Google

examples of a Tigellius or a Messalina, of a Wharton or a Chartres, held forth to public detestation and 'damned to everlasting fame' by the pen of the satirist. But if it is a subject for regret that this literary tribunal has so rarely taken cognizance of private morals, it is still more so with regard to public virtue. The former derives some aid from the laws; any attempt to interfere with the latter has been generally (we might perhaps have said always) found to be inefficacious; it rests therefore almost entirely on the basis of public opinion, and even here, censure of public character is mostly confined to ephemeral publications, to the newspaper or the pamphlet, and affords no means of holding forth to future generations the profligacy of statesmen and corruption of ministers.

The Absalom and Achitophel was the first, and will probably remain the best political satire which the English language can boast. No composition of Pope can be ranked in that class, and Churchill certainly never produced any thing to rival it. Our author seems in some degree to have made that composition his model, and to have done so with considerable success.

In a short advertisement we are informed, 'that the author is connected with no party whatever; he is impenetrably concealed, and wishes to remain so.' The former assertion we see no reason to doubt; it is true indeed that the members of the present opposition, whenever they are introduced, are handled rather severely: but several of the administration also will not feel themselves much gratified by the perusal. The wordy contest concerning the censures and impeachment of a noble lord, serves as the basis to the present publication; and is moulded into a sort of serio-comic epic poem, in which the political actors are introduced under fictitious names. This plan is attended with considerable disadvantages, as the genius of an author who uses facts only as a vehicle for observations, must necessarily be in some degree fettered by a strict adherence to them: our author has, however, in some degree deviated from the accuracy of circumstantial narrative. The action commences with a council of the tories, or advocates of Lord Melville, debating the means of protecting him from the menaced attack; this occupies the whole of the first canto. The speeches of the leaders are, as might be expected, the most feeble part of the poem. The character of the late premier is delineated, under the title of Cinna, with considerable spirit and powers of versification.

Digitized by Google

'Him polish'd France had taught with subtlest art
To lull the reason and surprize the heart,
Greece with rude strength the passions to control,
And Rome that sweetness which subdues the soul.
Full were his periods, manly was his tone,
The grace, the lore of either school his own.
Oft has my childhood on those accents hung,
Oft drank new vigor from the impassion'd tongue,
Pleas'd with the pomp of sounds, to truth unknown,
And poorly satiate with delight alone.
How chang'd, how lost that eloquence, whose sway
Bade senates bow, and distant courts obey!
Embattled Europe in a Bourbon's cause,
And dar'd a vigor far beyond the laws.'

The justness of the opinions we shall not comment on, but leave our readers to judge according to their political bias.

In the second canto we are transported to the *camp* of the adverse army. This metaphor is frequently introduced, and we think very absurdly; it creates a strange mixture of fact and allegory, without being in the least necessary or serviceable. The characters of the leaders are ably drawn. Under the mask of Drances we think we can discern the features of a military secretary.

'Full in the midst the troops of Drances* lay,
A roving Cossack, prowling still for prey;
For ever changing; to no creed confin'd,
Loose as the vane, and faithless as the wind;
A courtier late, with supple rage he shone;
A patriot now, more loud, more furious grown;
His word, a jest; his principles, a scorn;
For clamour dreaded, but for influence borne.
'For him let Genius, stretch'd on Misery's bed,
Neglected pine, and crave its bitter bread:
No boon to merit his regards impart,
No unexpected kindness cheers the heart.
Seek him, indeed, he comes with courtly smile,
Unmeaning phrase, and nothings to beguile.
Poorly laments, he cannot condescend
To waste a minute with a tuneful friend.
Recounts the gathering cares of greatness o'er,
And, civilly insulting, holds the door.
Proud wretch! to thwart the current of his fate,
And, born a wit, start up a knave of state!'

---

*——————Linguâ melior——
————consiliis habitus non futilis auctor
Seditione potens. VIRG. Æn. xi.

Digitized by Google

The methodists have their share of ridicule, from which however we were glad to see the benevolent adversary of the slave trade exempted. The reader is then hurried to the couch of the premier, and presented with a description of a dream, in which he sees the phantom of the accused peer, who delivers rather a long admonitory, and in some degree irrelevant, speech.

The third canto contains the first battle between the two parties, and concludes with an episode, for which we suspect the author is indebted rather to his imagination than his memory: the tories are defeated, and send an herald to the mansion of Sirius (a certain northern duke) in Piccadilly to ask assistance. This is not very likely, though it is not impossible that his grace may have been entreated to instruct some of his representatives to support them on a future occasion. The author seems conversant with anecdotes of political characters, and this, though not generally known, may have been the case. But we have other reasons to disapprove of the passage; it is rather too voluptuous, the interior of the seraglio is depicted in colours a little too vivid. The same objection is applicable to the character of a certain ex-secretary in the beginning of the next canto, who is said to have been educated in the shop of his uncle, an apothecary at Paris, and to have received the rudiments of political knowledge in a Jacobin club, among M. Bourienne and his associates. Notwithstanding this censure, the passages alluded to contain nothing immoral: vice is described in a manner that will render it rather disgusting and odious than captivating; and we think the writings of Pope contain passages much more exceptionable.

The fourth canto opens with a description of Boodle's, at which some of the whiggish leaders are assembled. The *pleasures* of a gaming-house are pointedly described in the following lines:

> 'O fane of Pleasure! whose beloved recess
> Old sports enliven, new inventions bless;
> The midnight faro, and the morning bet,
> The fears of whist, and hopes of lansquenet;
> The friendly pistol for the dread reverse,
> With frenzied laugh, and deeply-mutter'd curse;
> Thy walls the light of genius has adorn'd.'

We shall indulge our readers with one more short extract, in which, as in many other passages, we discern a manifest imitation of Pope:

> 'Far on the Southern Americ's fruitful plains,
> Queen of the mines, Potosi's goddess reigns;



Digitized by Google

With pow'r Protean gifted to assume
The emerald's lustre, and the ruby's bloom,
In dazzling heaps of Treasury gold to rise,
And flash conviction on the courtier's eyes,
To flit in paper with resistless sway,
Now sweep a Senate, now a MACK away;
While fair ones gaze, a coronet to shine,
Or gem with diamond ray the meek Divine.'

The goddess makes an ineffectual attempt to seduce Drances. The accused peer then makes a defence, which is nothing to the purpose; the tories are again defeated, and the poem concludes with (what of all things one would have least expected) a tribute to the memory of Lord Nelson. What possible connection this has with the subject we leave to the sagacity of the reader to discover; it has completely eluded our own.

On the whole, we have derived much pleasure from the perusal of this publication. It displays considerable poetical merit. The versification is harmonious and well-constructed; the satire is in general keen without being abusive; but we meet with many weak passages, more especially in the speeches, and some faults of expression which our limits will not allow us to enumerate. It bears evident marks of having been finished in haste, that it might catch the public attention while directed so universally to the late impeachment. But the plan is executed in such a manner that the poem is not entirely of a temporary nature, and will, we think, continue to be read with interest, independently of the events to which it relates, as a satire and a panegyric (for it contains both) on the leading political characters of the age.

---

ART. VII.—*An Essay on the Principle and Origin of Sovereign Power. By a Dignitary of the Church. Translated from the French, with a Preface and Appendix.* 8vo. 7s. Hatchard. 1805.

TO adjust the interfering claims of kings and their subjects, to temper authority and inculcate obedience, must have formed a principal object of attention from the earliest periods of civilized society. The nature of government must necessarily partake of the nature of man, who constitutes at once the material out of which it is formed, the object of its institution, and the agent by whose in-



Digitized by Google

strumentality it is exercised. In corrupt hands it has been oppressively administered, by violent men it has been perversely resisted. Experience of the evils of tyranny and insubordination has alarmed men of reflecting minds for the welfare of society, and stimulated the combined exertions of integrity and intelligence in devising an effectual remedy. But it is perhaps a defect very generally to be attributed to those who have investigated this subject, that their views of it have been too confined, and the principles which they assumed too particular in their nature, and too limited in their operation. Those who have actually engaged in the task of legislation, have necessarily directed the exertion of their talents to the removal of difficulties actually existing, and have neglected the consideration of general rules in the obligation of meeting local and particular inconveniences. Even the writers on government, who had leisure and opportunity to expatiate in the field of speculation, have not always embraced the advantages of more extensive research for the establishment of more general positions. They have often laid down as fundamental truths, notions arbitrarily and fancifully adopted, and have attempted to account for existing realities on principles utterly inadequate to their production. But this is not the only ground on which exception may be taken to their authority; not only are their theories of visionary origin, disproportioned to the phenomena of actual facts, but they have led to practical consequences of a most destructive tendency. While they pretended to give instruction upon the nature of government, they have undermined the foundations of social order and endangered the happiness of the whole civilized world. In the hope of counteracting the effects of a mischief so extensive in its influence, the author of the present work has been induced to communicate his sentiments to the public; to take a view of the opinions of those who have preceded him, to notice their errors and to detect their sophistry. Their systems have supposed man to exist at first in a state of degradation far below what can be natural to him, and in order to produce society out of that state, have expected from him powers of reflexion which could only be the result of cultivated minds, and rational experience. This writer endeavours to discover the origin and principle of government in causes more general and durable, and more inherent in the nature of man; causes that shall at once account for the establishment of authority among mankind from the beginning, and provide for its continuance as long as the human race shall exist. His primary assertion is that all

Digitized by Google

power is derived from the Deity, and that consequently resistance to lawful authority is rebellion against God. In discussing this proposition he successively states and confutes the principles on which Hobbes, Locke, Montesquieu, and Rousseau, have accounted for the first introduction of society. He proves satisfactorily that man does not pass from a state of savage independence like that of wild beasts, where every individual is influenced by a separate and selfish inclination, into a dawning resemblance of the present state of society; but that from the time that men began to exist they existed in social relation to each other. Indeed the publicists must have recourse to some novel and unheard of cause for the production of the human species in order to account for the appearance of a multitude of unconnected beings, of which their imaginary social compact is to be formed. They must have sprung like the men of Cadmus out of the ground, and according to some of their systems with much of the same disposition towards each other; if they had received existence agreeably to those laws which the Creator has ordained for the support of the human race, they must necessarily have exhibited the mutual relations of the parental, fraternal, and conjugal ties. But supposing such men to exist, it seems probable that they should be influenced by those affections and passions that now act upon mankind. It is not likely that each individual would be content with the supply of his own personal wants, but would be animated by sentiments of kindness or hostility towards those around him. We can scarcely imagine a day passing over the heads of these singular creatures, unless they were placed by very nice calculation at such distances as to preclude aggregation without furnishing a variety of occasions of interfering interests. In this case we should have a certain number of them agreeing in a scheme of aggression, and others united for purposes of defence. Here then is society at once introduced by the operation of the affections alone, without any exertion of the understanding in the formation of a social compact. But if we believe the scriptural account of the creation of man and the world he inhabits, we are at once in possession of a consistent history of the origin of society as well as of the individuals composing it. The parental and patriarchal authority, which was sufficient to meet the exigencies of primitive simplicity, afforded a model on which political sovereignty was framed when circumstances required a government of a more complex form and of wider extent.



Digitized by Google

The introduction generally notices the opinions of a large portion of the publicists, of which the most objectionable is the doctrine of a social compact between men equal and independent.

'Throughout the world,' the author observes, 'mankind form communities whose members are mutually independent. From this general and established fact, prevalent in all ages, the publicists would have been warranted in supposing that society, and the authority which is essential to its very existence, are coeval with creation itself, and enter, as Ferguson judiciously remarks, into the very constitution of nature. They have however deviated into a system of thinking diametrically opposite. As far as they can carry their views, and extend their researches, they discover man existing in society. When they find his history enveloped in obscurity, they suppose him abandoned to himself, and wandering in forests in a state of absolute independence. These philosophers produce society from the midst of anarchy, and they found it in formal stipulations entered into between men as yet unenlightened and barbarous. The consequences of their doctrine are these. If independence was originally with regard to man the state of nature, it follows that he is independent by natural right; that society has been formed, and still subsists but by his free consent and choice; that if the chiefs whom he has selected abuse some of the powers intrusted to them, he is entitled to depose them, and to deprive them of these powers; that he is the judge of their conduct, and consequently sovereign.'

Yet he contends that 'if the notion of an original compact be admitted, these consequences necessarily flow from it; and therefore those writers who have admitted the principle, and yet endeavour to make a different deduction from it, have utterly failed in their object, and have contributed to extend and confirm the mischief which the publicists have produced.' At the first appearance of the social compact this kind of refutation had its weight. But when the revolution took place, these writers discovered that the social compact was conditional and revocable. They are then obliged to proceed with Rousseau, and are at length led into the conclusion that the best established governments may be subverted by every rebellious subject under the specious mask of supporting the pretended rights of the people. Every fortunate usurper becomes the anointed of the Lord, and second only to the Divine Majesty on high.

'Alarmed at the progress of so strange a doctrine, we have diligently investigated the subject, to ascertain whether civil society arose from a primitive convention between men independent of all restraint of authority; whether this state of natural independence has ever

Digitized by Google

existed; whether such a state is even possible; and we feel the most positive conviction, that this hypothesis is as false in principle, as it is pernicious in its consequences to the peace of nations, and to the security of empires. We shall prove, in the first part of this work, 1st, that from this noxious and empoisoned source, spring systems the most destructive both to society, and to the interests of religion; 2dly, that the hypothesis is not supported by any historical facts; 3dly, that it is atheistical, reflecting on Divine Providence, and contrary to revealed truths; 4thly, that it is repugnant to reason unenlightened by revelation."

The design of the second part is then generally noticed. The author disclaims the character of an apologist for arbitrary power. He suggests that if the New Testament has not spoken more explicitly to reprobate tyranny and slavery, it is because the gospel in this as in most instances has left human institutions untouched: that a reasonable liberty can be secured only by submission to authority; that if the people have a right to discuss the title by which their rulers hold the power they exercise, both rulers and people will be jealous of each other, and mankind will be continually suffering either from anarchy or oppression. He observes that the abuse of power by a legitimate monarch is not to be compared in the evils it produces with the excesses which are the natural and probable consequence of power in the hands of an usurper.

The first chapter gives the following account of the different states of nature which the publicists suppose anterior to the formation of their social compact. Some say the condition of nature is a state of peace; according to others it is a state of hostility; but all make it a state of absolute independence. The first represent the evil dispositions which set men at variance with each other, as the consequence of the interfering interests of society. The latter consider man as ill-disposed by nature, and that this evil disposition in the natural state being unrestrained by authority, acts without any interruption: these make him enter into society from fear, and those from the love of his kind. But these two inclinations act upon man in every state, exist in him always, and are always ready to operate in their turns when objects and motives occur that are proper to excite them. Either view of the case is therefore inadequate, and to discover truth we must have recourse to scripture, which experience itself sanctions; and both conjointly lead to conclusions very different from the opinions of these writers. The scriptures represent man from the beginning as social and corrupt, as influenced by love and fear, as drawn towards his kind by feelings of affection, and yet occasionally sti-

Digitized by Google

mulated by malignant passions to reject their influence. Hobbes asserts that the condition of man in a state of nature supposes perpetual warfare, because all have a right to all things; that man from the necessity of his nature is obliged to relinquish this state of misery, in which he cannot comply with the laws of nature, and that fear induces him to enter into society. He makes the maintenance of peace the fundamental law of nature. To provide for this, men delegate their rights to a sovereign, from whose authority there lies thenceforward no appeal. His error is not in supposing men hostile to each other by nature, but in supposing that mankind have ever lived out of society in a state where this disposition operated without control or qualification. Montesquieu places man in a state of nature anterior to society, and uninfluenced, materially at least, by malignant dispositions. 'By explaining away philosophically', says the author, 'the corruption of man, he shews that he is ignorant of man's nature and of the true relations between natural and political law.' On the doctrine of Montesquieu, that there are three different principles of government, we shall make the following extract:

'When, on his authority, it is received as a fixed opinion, however false, that monarchy of which he is the eulogist, is not founded on virtue, the interests of kings are no longer inseparable from integrity, honesty, and justice. The most criminal stretches of authority have been justified, in coolly asserting that the moral reasoning of individuals, and the influence of it on private conduct, are not binding on the sovereign. This impious and detestable doctrine has shared the fate it merited, when acted on. The people possessed too much good sense to swallow it. Forced, thus, to reason, they have said, if there is but one species of government that may have virtue for its principle, there is but one which the Almighty approves of, one only which is legitimate, and that is democracy. The throne, no longer surrounded by the religious and political sound sense which supported it, falls to the ground. The modern philosophers, who in dissolving the sacred bonds of religion, have preached a political independence, have found but too many unprincipled proselytes: and all books, and all public meetings, and speaking institutions, have resounded the praises of republics, and of the sovereignty of the people.'

Rousseau holds with Hobbes that sovereignty is composed of rights possessed by man in a state of nature, and which are transmitted to the society he has formed. With Montesquieu he denies that men have by nature dispositions hostile to each other. He says that men unite and form society not from necessity, but from choice, and with a view to obtain

Digitized by Google

advantages which they had not before; that the conditions of the compact by which society is formed, are void, if in their execution they are found to be detrimental. But the people are not always competent to judge of their own happiness, and therefore Locke, who before Rousseau had adopted the same doctrine, refuses the people the right of insurrection, except when the prince who governs, evidently abuses the trust reposed in him. But Rousseau says, 'if the people chuse to destroy themselves and their own welfare, who has any right to prevent them?' To avoid, however, the absurdities into which the extent of this doctrine would carry him, he has assigned as a regulator to sovereignty what he calls the general will, always, according to him, just and impartial. The two fundamental ideas of the social contract are, 1st, 'that the principle and origin of sovereign power are inherent in the people; 2dly, that the acts emanating from the people are not of sovereign authority, but when they express the general will.' The discussion of these two propositions leads to the conclusion 'that in the world there is only one legitimate sovereign, and that this sovereign is every where inefficient and paralyzed; and that in such a forlorn state no other alternative remains for man, but to submit to usurped power or return to the woods, and enjoy his original independence.' These various systems are then compared, and the chapter concludes with some observations on those writers who, acknowledging that all power is from God, do yet derive society through the medium of a social compact. But if the contract be ratified by the divine will, it is ratified with all its conditions, and one of these is its revocability. They are therefore obliged, according to circumstances, to argue in direct opposition to themselves.

'If they oppose the sovereignty of the people, they will not, in this case, admit that the social compact may be conditional. If, again, it is their object to justify the oaths extorted by an usurper, during a revolution, in this case, they are ready to grant that conditions may enter into the social compact. They assert, that as the people have elected a sovereign, merely to secure their interests, they can acknowledge an usurper, when the legitimate prince can, no longer, protect them.'

The second chapter adduces the testimony of history, and principally of scripture as the most ancient and authentic history, against the above doctrines.

'The scriptures always represent society as governed by chiefs,

Digitized by Google

and originally these were patriarchs, or heads of families. In the second generation Cain built a city. The useful and polite arts cultivated before the deluge shew that society was already civilized. As we advance in the history of great nations, society, and consequently social regulations, assume a more complicated form. But these ameliorations in the state of civilized society are gradual and progressive. The further we look back towards the primitive times the less are we able to discover that original state of anarchy which the publicists suppose in order to support their visionary theories.'

Profane history agrees in this respect with the sacred writings. We hear indeed of stipulations and conventions for the establishment and improvement of particular forms of government; but they were always transacted by authorities already constituted, with whom the right and office of sovereignty already existed.

'It is taking an unfair, and deceiving view of the subject, to term a constitutional charter, a Magna Charta, or a bill of rights, which among some nations originated in conventions that expressed the public will in a formal manner, a primitive compact. The origin of sovereignty is by no means to be found in such conventions: for they exhibit nations who had already been subject to laws. These conventions could not have been legitimate and regular, but by the concurrence of a pre-existing authority that directs men's minds to that particular object of reform or political change, which it may be expedient to introduce into the state. Lycurgus was a king, before he became a legislator. Athens had laws before the times of Solon.'

If a man should undertake to legislate for the savages of America, he could not be said to introduce society among them. However simple the form of their government, they have one; and he would accordingly entrust to the members of that government, the care of enforcing his improvements, and providing for the execution of his laws.

In the third chapter the hypothesis of a state of nature and a social compact, is represented as atheistical, and a reflexion on the providence of God; because in such a state, to use the author's words, God is not represented upon earth: that is, anarchy being considered as an evil of the most destructive consequences, and which can only be remedied by established authority, God has left man exposed to a moral evil without furnishing him with its appropriate moral remedy.

'In the revolutions that have changed the face of empires, Providence has not been culpable. In permitting evil, she condemns those who commit it. By the wise direction she gives to events aris-

Digitized by Google

ing from the operation of human passions, she is glorified; so that in the midst of the revolutionary storms that agitate the world, all the good proceeds from God, and all the evil is to be ascribed to the abuse of liberty by the perverseness of human conduct. But Providence would not be equally justified under a consideration of the supposed state of anarchy preceding the formation of political societies. This anarchy is not *accidental*. It is supposed *natural*; and if it is morally impossible that men, delivered over to the operation of uncontrouled passions, can live in peace with each other, you cannot impute to them the disorder that results from a total want of all government.'

The hypothesis is also contrary to revelation. We are not to suppose that man as degraded by his fall was abandoned by God. With the promise of a redeemer, many temporal blessings were actually and immediately bestowed. Among these were the restraints of society. Man therefore is not to be considered as subject to the moral depravity consequent upon the fall as acting by itself: he is responsible for the alleviations provided, and the use he makes of them. The latter part of the chapter is employed in computing the theories of the publicists on the origin of property, which they suppose to take place before the existence of government; but the author contends that they begin to exist together. These pages have some very interesting remarks, but there is a considerable want of perspicuity and distinctness.

But it is contended that not only are the systems under examination unsupported by history, and contrary to revelation, but that reason itself is sufficiently armed against the absurdities contained in them. The first assertion which the writer notices as involving a contradiction, is that of Locke and Rousseau, that sovereignty is the production of human reason and liberty.

'Is it not to prevent them from abusing their liberty, to restrict them to order, that is to say, to force them to live conformable to the suggestions of right reason? Is it not because their reason when left to its own operations, plunges them into slavery, on account of the ignorance they fall into, and the evil influence of the passions? If reason, in order to exercise her functions, and to acquire efficient force, is obliged to call authority, or power, to her aid, she certainly cannot be the principle and origin of that very authority which guides her infancy, and conducts her, as it were, by the hand.'

---

'Human reason and liberty, when left to operate of themselves, create ignorance and disorder, and possess not the energy necessary to establish a power calculated to controul themselves, and to prevent their dangerous eccentricities.'

Digitized by Google

Neither can we find the original motive and inducement to form society in the sentiments of kindness which mutually attract mankind to each other; because the more active force of the passions which tends continually to create dissention among them is equally an essential part of human nature. Authority therefore is externally imposed. He allows that both religion and society are compacts in a certain sense, viz. that conditions are annexed to certain conduct. But the terms of both are dictated by the Creator. The publicists, however, suppose a compact between equals. And as from the dissolution of the subsisting compact anarchy would ensue, so they suppose a time when anarchy existed universally, and from which mankind entered into the social compact. The disposition of a number of men to join their individual into general will, can be produced, he thinks, only by the compressive power of authority. This has no resemblance to a compact entered into by men perfectly independent. One cherishes a sentiment of subordination, which having been characteristic of man in all ages and countries, may therefore be called natural: the other tends to inflame pride and passion, and to produce the dissolution of all government.

'Created in a state of innocence, surrounded with mercies, and enjoying the favour of his maker, if he was capable in the beginning, of revolting against the authority of his God, if he has dared, before the tribunal of reason, to misrepresent, and misconstrue the words and terms of the prohibition he lay under, he will not be persuaded, in the deplorable state to which his passions have reduced him, to obey, from a sense of duty, the very power that oppresses him, by placing before his eyes a primitive contract, by the tenour of which, he himself had dictated the conditions of his obedience.'

To ascertain the means by which God inclines the mind of man to subordination, the general laws by which he influences the human will, and the channel by which authority was first introduced and is still supported, are the objects of the 2d part.

Ch. I. The existence of society and of an authority that governs are facts, for which, says the author, reason alone is unable to account. It is only by the help of revelation, which furnishes us with authentic and satisfactory information respecting the nature and origin of man, that we are enabled to solve this question. The natural weakness of man renders him dependent on his fellow-creatures. 'Early infancy is reared to maturity, youth is guided by,

Digitized by Google

the experience of age, and old age is cherished and supported by the grateful and affectionate attentions of mature age.' Of this order of things subordination is a very striking feature. In the management of a family we have a society existing under the protection and controul of parental authority. This appears to afford conclusive evidence against the social compact. The existence of mankind begins with authority and with submission, and as these moral relations necessarily arose out of the natural relations subsisting between parent and child, which are essential to the continuance of the species, we have strong grounds for deducing the origin of society from the creation by an uninterrupted series. In the remaining chapters it appears that by a very natural and probable progression, governments of the most various and complicated fabric were produced by the gradual modification and extension of the parental authority. But though it was modified, we have no reason to suppose that it was ever completely suspended or interrupted, because at every period of man's history there have existed both the necessity and the principles of government. While the various branches of the same family could trace their genealogy to a common progenitor, this patriarch probably exercised a truly sovereign power over them. There lay no appeal from his authority, which would be readily acquiesced in, because simplicity of wants and interests left no temptation to injustice on his part, or to rebellion on theirs; and the sentiments of natural relation operated with unimpaired force. As the tribe increased so did the power of the patriarch, till it terminated in a genuine monarchy. Locke admits it to be highly probable that the first fathers of the human race were the first depositaries of the sovereiguty; but derives their power from the consent of their children when they had attained the age of reason. But authority regards conduct not contemplation. The age of matured understanding, though it puts man in possession of the knowledge of what is right, does not mature the subordination of his will to the practice of it. The pursuit of what is wrong is frequently most prevalent at that age when we begin to know and to appreciate what is right. Is it not therefore safer for the interests of society and of individuals to suppose man impressed by the Deity with a sentiment of continued subordination to that authority from which Locke has imagined a formal emancipation to take place? This emancipation has no foundation in nature. It is the production of an advanced state of society; where it is found expedient that the parental authority should transfer part of its rights

Digitized by Google

to the state, and that under the common relations of citizens, father and child should in certain respects be reduced to an equality in the eye of the law. In reply to Locke's assertion that absolute independence is man's natural and inherent right, this distinction is adduced, that the difference between absolute independence and rational liberty is so great, that the existence of the former is incompatible with the enjoyment of the latter; that a governing authority is necessary to secure all those ends for which liberty is desirable. The author asserts that all the forms of government have their foundation in nature however diversified by circumstance at present; this, we presume, is what he means when he says that governments are not of 'human invention;' 'that they are natural; and that were they not, they could not subsist.' In forming governments mankind have only modified a principle already existing. This principle is natural and universal; and its agency being continual and reproductive, pervades the political institutions to which it has given birth, and provides the indefeasible means of their continuance.

It is observable that Locke having admitted in point of fact the continued submission of children to their parents, lays down by no means so satisfactory a reason for this fact as that suggested by the author of the present work. He furnishes us with very inadequate grounds for the uniform submission to parental authority exhibited in the history of the early ages of the world. Nor is his account of the formation of society more probable than that of the authority which presides over it. The idea of a state of complete independence has no support but bare conjecture. The perfection of order probably never subsisted for any considerable length of time without interruption, much less has complete anarchy ever been general. Subordination and society are the order established by God in the world: an inestimable blessing, but subject to the abuse of human frailty and perverseness; agitated occasionally by impatience of restraint or the endurance of real suffering, and sometimes yielding to the force of a revolution. Of these struggles the benefits have generally been distant and doubtful in proportion to the violence which entered into the contest. The intervening period of multiplied suffering and political quackery terminates in a general conviction of the benefits of subordination, and the wisdom of that maxim 'quieta ne movete.'

The second chapter conducts us in the history of society from the patriarchal government to that of a more complicated form.

Digitized by Google

'To the patriarchal government others succeeded, formed on various political principles, according to the multiplicity of new relations and interests which advanced civilization gave rise to in society. Was it at such a period that man quitted the state of nature? It was; if we are to understand by that, the most natural, the least complex, and the most sacred government that ever existed, since it received its powers of acting from God himself. But under this point of view, it is no longer a state of anarchy in which mankind, independent of all authority, know no controul. How has the patriarchal monarchy introduced other forms of government? Shall we, like writers on natural law and right, assemble, in an instant, a multitude of rude barbarians, exhibit them contracting together, and, at once, forming a great nation, as it were by a miracle, or by the movement of a magic wand? No. Such is not the procedure of nature. The history of mankind instructs us differently.'

We are so much of the author's opinion respecting the spontaneous deliberative efforts of wild men towards forming a political society, that we think it equally probable that such a set of men should appreciate without experience the importance of elegance and precision in language, and under an impression of its various advantages should proceed to frame one. How can the advantages of society or the utility of language be estimated but by experience? How shall men make a choice when unable to form the estimate which recommends it to their adoption? Is the science of government the only one in which theory precedes fact? The claims of the first political chiefs to obedience probably were imperceptibly established over mankind in the infancy of society, while as yet they acknowledged no other than the habitual and willing subjection of children. As an example of patriarchal and political power, the case of Abraham is cited. His authority as patriarchal exhibits a simple and affecting picture of the government of a family; and it was at the same time political, because the men over whom he ruled as a chief were not his own children. He had no natural heir when he marched against the five kings and delivered Lot. Two different modes are then suggested by which men submitted to an authority, with the possessor of which they were unconnected by any natural relation. The first is where a family who have not the means of defending themselves against hostility, yield to the power, and claim the protection of a neighbouring chieftain. This claim to protection is the unalienable right of the subject under every form of government

'But in political, as in natural society, if the sovereign, or ruler,

Digitized by Google

abuses his power, this abuse does not authorize the subjects to divest him of it; because he did not derive it from them. Each of them, originally, found the society that received him, completely organized, and the sovereign power fully established. If he is treated tyrannically, and can escape from his oppressor, he has a right to withdraw.'

It will probably be asked whether the right of the subject in such a case extends no further than to withdraw from oppression? Where the majority of a nation are oppressed, they would in most cases have recourse to different measures. The author's defence would probably be this; 'It does not affect my assertion that kings or subjects transgress their duty. My office is to lay down the principles of that duty, not to calculate the course of events.'

The second mode of aggregation is that of conquest. In support of the right of conquest, which the author fully acknowledges, he reasons thus: The parental authority was invested with the powers necessary for the government of the society, whose interests it was to regulate and protect. Among these was necessarily reckoned the power of life and death over the members of the family, to prevent its subversion by their rebellion, and the power of making war against external enemies. In support of the power of life and death over children he cites no authority but the laws of the Romans, the Chinese, and some barbarous nations. But he justifies his assertion upon the same considerations which confer on individuals the right of self-defence. On the same grounds a sovereign prince has the right of making war, and from this naturally arises the right of conquest. He may secure the advantages he has obtained either as an indemnification for actual hostility, or as a defence against meditated aggression. His dominion is justified by the necessity of restraining his enemies from similar attacks in future.

In the third and fourth chapters, the parental authority is considered as the preservative principle of governments, and as the foundation of the right arising from prescription. In the beginning of the fourth chapter a remark occurs which we read with no inconsiderable degree of surprize. 'In morals no question is insoluble; because morality being the general and common rule laid down for the conduct of all men, rests on principles applicable in all cases.' That there is a line of conduct in all human circumstances and situations, which, had we adequate powers of intellect, might be proved to be the best possible in each respective case, is, we

Digitized by Google

are persuaded, perfectly true. But to ascertain this point in all cases, or with perfect certainty in almost any case, involves so intimate a knowledge of the essence of morality, as to defy the endeavours, not only of all human, but perhaps of all finite intelligences. Such a knowledge differs not only in degree but in kind from the information which we obtain, and the materials with which we set out in the investigation of what are called moral questions. 'Morality rests on principles applicable in all cases:' yet to us it is so difficult to shape the application of them, that in few cases can we make extensive conclusions; in still fewer are they general; and in the small number of the very plainest universal. But where the question is at all complicated, and such occur every day, it is as much as an individual can do, though never actually beyond his power, to assure himself that he has acted for the best: it is often impossible for him to convince the most candid of his fellow-creatures that he has done so. And after all the anxiety that instances of such difficulty have excited in the minds of wise and good men, are we to be told that in morals no question is insoluble? 'Many are not soluble to mortal comprehension; the solution may be possible in the abstract, but utterly impracticable.

On the subject of prescription he remarks, that

'The original authors of a revolution abuse their parental authority when they educate their children in their own prejudices. But the authority itself is lawful though misapplied, and therefore the children are guilty in a slighter degree. The next generation are less culpable; the power under which they are born subjects has been established in some measure unknown to them. And thus as generations succeed each other, the ties that attach the subjects to the new government become more natural, and consequently more lawful. This return to subordination and justice operating by the regular and successive action of the moral and physical causes that govern the world, becomes really the order established by the Almighty; and this is what we would wish to be understood when we say that a government legalizes itself by prescription.'

But the operation of the principle of prescription is guarded and limited with much attention, and it is asserted on just grounds that this operation is necessarily slower in a monarchy than under any other form of government.

The concluding chapter, as is usual with French writers, consists principally of recapitulation. Towards the end of it the author addresses himself to those French emigrants

Digitized by Google

who returned to France and submitted to the government of Buonaparte. They presumed, he says, to talk of the order established by the Almighty, and the interests of religion. But where, he proceeds, are those features of the revolutionary *regime* from which they conclude it to be the order established by the Almighty? How are the interests of religion advanced while its ministers are extending its sanctions to a tyrant and an usurper, and courting with abject flattery his favour and protection?

To the excursive view we have taken of the work in detail we shall now add such remarks as appear to us to be generally applicable to the style, the distribution of the parts, and the conduct of the argument. The style is very frequently, and to a considerable extent, deficient in precision. As far as this is imputable to the author it appears in the indiscriminate use of the same words and phrases, where different ideas are intended to be conveyed. Thus we have 'nature' and 'reason' and 'natural laws' used sometimes in the author's sense of them, and sometimes in the sense attached to them by his opponents, without the accompaniment of any qualifying expression to mark the distinction. When he adopts in a limited sense some of their positions, the propriety of which in a general view it is his main object to combat, he does not prepare the reader by terms sufficiently expressive of contrast. For want of this a vicious position of the publicists before controverted, appears in words at least to be again conceded; and the real difference not being precisely noticed, the effect of the verbal resemblance remains to puzzle the reader. But a considerable share of the confusion thus introduced is the fault of the translator. By a frequent use of the most offensive gallicisms he disfigures the language, and occasionally obscures the sense of the author. The masculine and feminine pronouns repeatedly occur where our language gives no sanction to their introduction: and now and then a bald translation of the original presents us with an assemblage of English words that were never before brought together. In the distribution of the subject the ground is well taken for a successful opposition to the pestilent principles of the opposite party. The natural order is observed of stating the objectionable parts of the respective systems, and considering the objections *seriatim*. But in the pursuit of the train of argument here proposed the promised perspicuity is by no means completely accomplished. In very few parts of the discussion do we find the title of each chapter sufficiently adhered to: the point which it professes to treat of is not kept obvi-

Digitized by Google

ously and prominently in view. The distinction is not sufficiently preserved between the principal parts, and those which are subordinate and collateral. Mere assertion is sometimes substituted for argument, and occasionally its place is occupied only by similitude or illustration. Things occur out of their natural order and situation; and repetitions of what has been already demonstrated, and even of the process by which we were conducted to the demonstration. Omissions are to be supplied, redundancies to be got rid of; and it is only by a series of such exertions that the reader is enabled to maintain his view of the subject unbroken and unmixed. Here it is hid in obscurity, and there mazed in confusion; it elopes in the disguise of metaphor, or evaporates in the fumes of declamation. But if the perusal be attended with some labour, the importance of the subject deserves even a laborious attention. We hope that such a consideration of it may lead our countrymen to the conviction that there is no comparison between the ordinary weight of natural and moral evil to be found in the world, and the organized mechanism of destruction which has been exhibited in the course of the French revolution. With a view of giving energy and effect to such impressions, the translator has added a preface, in which he enforces the doctrine of the author by adverting to circumstances of our own government, and the occurrences of our history, as well as to the character of the French nation, and the conduct and views of Buonaparte. He has also furnished an appendix copiously illustrative of various parts of the original work, and collected from valuable sources of information.

---

ART. VIII.—*Biographical Memoirs of the late Reverend Joseph Warton, D.D. Master of St. Mary Winton College, &c. To which are added, a Selection from his Works; and a Literary Correspondence between eminent Persons reserved by him for Publication. By the Rev. John Wooll, A. M. &c.* Cadell. 1806.

BEFORE we undertake our office of examiners, let us hear what Mr. Wooll says of himself with regard to the motives which induced him to the present publication; only premising that the affection and reverence, with which he seems to be inspired for the subject of it, demand our approbation, and that whatever censure we may find ourselves



Digitized by Google

obliged to pass, will be far distant from an intention to indulge in satire at the expence of a commendable feeling.

'A period of more than six years having elapsed since the death of Dr. Warton, and no pen yet employed in rescuing from oblivion the excellence of his moral and intellectual attainments; the editor feels himself acquitted of presumption in attempting what many others might have more successfully accomplished: of these, some have probably been deterred, by a dread of committing their own fame in the endeavour to perpetuate that of their author: and this fear should perhaps have weighed with the present writer. But if he has succeeded in accurately displaying the extensive and highly endowed mind; if he has given to the world an ampler knowledge and juster ideas of the lively imagination, the classical taste, the didactic qualifications so peculiarly calculated to foster the dawning of juvenile talent; and the thousand warm and benevolent traits of disposition which eminently characterized his revered friend and master; he will rest contented with having performed a duty, though he may not have entitled himself to a reward: in a word, if he has not tarnished the reputation or lowered the name of Warton, he will quietly submit to the imputation of not having exalted his own.'

The principal remark suggested to us by this passage is, that Mr. Wooll seems to have been carried away by an error which (fortunately enough for the *trade*) is a very general one, and has contributed to deluge the press more largely than any one opinion or set of opinions besides; namely, that the memory of a man must necessarily perish, unless some kind friend preserves it by his 'biographical memoirs.'

But Horace says only

Vixêre *Fortes* ante Agamemnona, &c.

The *soldier* or the *statesman* would soon be forgotten if there were no poets or historians to celebrate his actions. But one whose reputation depends solely on his literary exploits, has erected his own monument, or is worthy of none. His works speak for him; and his fame in the annals of learning can neither be exalted nor depressed by the vain and futile labours of his biographer. Perhaps it is necessary to explain ourselves by restraining the universality of this remark. We only mean to say that it is no excuse, when an author sits deliberately down to spin out a literary life, to plead his intention of erecting a suitable monument to the deceased. The law never admits of private friendship as an excuse for public mischief, and the laws of sound criticism follow, in this respect, the laws of the land. The life of a man of letters must, in general, be extremely barren of incident.

Digitized by Google

Perhaps the only exceptions we should be inclined to allow are, where an author writes of *himself* with perfect freedom and great particularity; or, where a friend, who by long habits of intimacy and continual close observation has become, as to his acquaintance with character, a *second self*, undertakes the employment. It is also highly useful to be furnished with notices concerning the dispositions and actions of those whose works we read with pleasure, so long as they are confined to interesting and characteristic facts, or diversified only with sound and judicious criticism; wherever literary biography strays out of these clear and distinct channels, we will venture to pronounce it emptiness, or worse than emptiness.

But to return to Mr. Wooll's preface.

'The motives which have induced him to print only a selection of Dr. Warton's poetical works are too evident, he trusts, to need an elaborate justification. It is not a necessary consequence that the productions of a youthful poet, however valued at that time by himself or favourably received by the world, should bear the deliberate test of experience, or be sanctioned by the mellow judgment of maturer years: and certain it is, that some pieces, though perfectly congenial with the glow of fancy and spirited force of poetical imagery which so strongly marked all the efforts of his mind, were consigned by the wishes of Dr. W. himself to oblivion! To revive such in a posthumous publication would be the height of cruelty.'

We entirely agree with Mr. Wooll; and have no reason to accuse him of acting contrary to his professions in the selection he has made. 'The poems with which the public is thus presented are, most of them, well known, and have been generally approved; but as we may not find it necessary to recur to Dr. Warton's poetical character in the course of our present criticism, we will take this opportunity of expressing, once for all, our opinion concerning it. Mr. W. has then, we think, with the partiality which may naturally be expected from a pupil, an editor, and (above all) a biographer, rated the doctor much too high as a poet. He is every where easy and harmonious, and certainly possessed as much of the *phraseology* of poetry as any man who ever strung a couplet together. He possessed even higher claims to our respect. He knew how to appreciate the merits of poetry, and could feel its beauties. But, as to *originality*, with which Mr. W. is very liberal in complimenting him, we cannot point out a single specimen of it in all his works that are either here collected or that we remember any where to have seen.



Digitized by Google

The 'Ode to Fancy,' we think, upon the whole, the most spirited, as well as the most elegant, of his compositions; and many passages of it convey a classical charm to our ears; yet to originality it surely has no claim. Its very beauty consists, perhaps, in the source from whence it is borrowed, more than in any intrinsic merit; unless, indeed, association has a yet stronger force in fixing such pleasing impressions on our minds, by means of those delightful sounds with which it has been accompanied by the taste and feeling of Jackson.

Next to this, the 'Enthusiast' appears to us the most meritorious of his poetical effusions, though written at so early an age as when he was a student at Oriel college; but it is much over-rated, even more than the preceding, by his encomiastic editor.

'From considerations of a similar nature,' says Mr. W. still proceeding in his preface, 'many letters on family topics are suppressed, as not only foreign to the intent of the work, but as including in their publication the unpardonable breach of a most sacred confidence.'

'The reader will be disappointed also,' he continues, 'should he expect a detail of those peculiarities and trifling incidents which are by some indiscriminately termed strokes of character. It surely cannot be the province of biography to perpetuate a singularity of gait, or casual indulgence of attitude; or to raise a laugh

——————————————quòd
Rusticiùs tonso toga defluit, et malè laxus
In pede calceus hæret.

Much less to hand down to posterity those trivial weaknesses too often inseparable from the most cultivated minds, or to provoke unfeeling ridicule under the mask of professed and unequivocal attachment. An impartial comment on the character in which a person is specifically represented, the public has a right to claim—fulsome and unqualified panegyric is a satire on biography—but an irrelative display of childish circumstances, and an unnecessary exposure of private and particular habits, unconnected with those specific characters, convey neither instruction or rational amusement; and constitute (it may be presumed) a custom more honoured in the breach than the observance.'

In these remarks also, we profess our entire coincidence of opinion with Mr. W.; but if he means to extend them to an excuse for the extreme deficiency of information and of every possible source of interest, which we must object to this work, we cannot go a step farther with him. It is one thing to expose the defects, or detail all the

Digitized by Google

family-secrets of a friend, and another to represent him such as he really was, not by a pompous and verbose character drawn up with as little attention to evidence as to impartiality, but by a collection of minute and interesting facts, from which only a character can be drawn. This is so far from having been thought of by Mr. W., that we defy any reader to say he has a clearer idea of the doctor's *character* after having read through the 'Biographical Memoirs' than before he sat down to them, unless that reader be one who believes without examination or inquiry every thing that every country church-yard may tell of its inhabitants.

With regard to Mr. W.'s professed *delicacy*, we have a more severe reckoning with him. After relating the doctor's marriage and presentation to his rectory of Wynslade by the Duke of Bolton, he relates that;

'In the year 1751, he was called from the indulgence of connubial happiness, and the luxury of literary retirement, to attend his patron to the south of France; for which invitation the duke had two motives, the society of a man of learning and taste, and the accommodation of a protestant clergyman, who, immediately on the death of his duchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum.'

The doctor, it seems, accepted this invitation, so notoriously given for so scandalous a purpose, and went abroad accordingly; but even this simple fact could not be told without acquainting us, in all that pomp of eloquence which a total absence of information never fails to produce, that

'The opportunity of visiting the continent, and the introduction to every species of acquirement and information brought within his reach by the rank and connections of his patron, must have offered to a mind like Dr. Warton's the most refined and pleasurable sensations; but the brightness of the prospect was clouded by circumstances attendant on the expedition, not the most eligible in a professional view, but which are unnecessary to point out to my reader, and by a heart-wounding separation from the wife of his unabating tenderness, an infant family, and a mother to whom he was most piously attached, and who was then in the College of Clergymen's Widows at Winchester, bending under the weight of age and infirmities. Strong was the conflict of opposing principles. The laudable wish however of improving the condition of those who by every tie divine and human were the objects of his most anxious love, at length prevailed; and with a view to rescue them, at no very distant period, from the struggles and deprivations of a straitened income, he acceded to the plan.'

Digitized by Google

A little further on we are informed that *a disappointment* arising from *some private causes* induced him to quit his situation.

'Thus ended his tour; and the month subsequent to his arrival presented one of the great objects for which it was undertaken. The Dutchess of Bolton died. Upon this event he immediately wrote to the Duke, and asked his permission to return to him. Mr. Devisme, however, chaplain to the embassy at Turin, had been sent for to perform the marriage ceremony, and was already on his route to Aix in Provence, to which place the parties had removed.'

Now, let Mr. W. talk about delicacy as long as he pleases, nobody can read this passage without feeling some difficulty in deciding which was most indelicate, the doctor as to the connection he had in this dirty business, or his panegyrist in relating it; and, as to the latter, which is most glaring, his want of decency in relating any part, or of common sense and honesty in not relating the whole when so much was told, and so much is left to be filled up by the imagination.

We have already given one instance, among many which occur to us, of the admirable talent, possessed by Mr. W. in common with other biographers, of filling out a life without giving any information, and in short without saying any thing. A specimen of the same art occurs in the account given us of the doctor's travels through France, which occupy two or three quarto pages in telling us, first, that he went as far as Montauban, and secondly, that he did not understand the French language. In detailing the various literary works in which Dr. W. was from time to time engaged, he never thinks of informing the reader where or when the plan was first formed, by whom encouraged or assisted, or how executed; he never amuses by an anecdote, or illustrates by an original observation; but after mentioning the *dry* fact (in, it must be acknowledged, very *flowery* language) he concludes the subject with a criticism of his own on the performance. The same total absence of intelligence, amusement, and instruction is to be complained of through the whole work. The life of a man who was intimate with Johnson and Collins, and whose acquaintance extended to the whole literary circle of London during the greatest part of the last century, must afford materials, in the hands of any person *qualified* to detail it, for a vast fund of useful and entertaining information. But this brings us back to our original observation, Mr. W. is *not qualified*. He knew nothing of the conversation or habits of him whose history he undertook to write;

Digitized by Google

and, without knowledge of this description, the life of Dr. Johnson himself would have been as barren and unprofitable as this of Dr. Warton; while its existence has attached even to Piozzi, Hawkins, and (above all) to Boswell, an interest and a value of the highest stamp.

The peculiar art with which we have before intimated Mr. W. to be gifted, of supplying by conjectural detail and by all the pomp of words, the deficiency of fact, involves him occasionally in faults still more egregious than the want of interest. We have no doubt that Dr. W. felt most severely the loss of a wife whom he loved, after so many years of uninterrupted friendship as they had lived together. The account of this event and of the doctor's sorrow is given, as usual, with a most *sonorous* flow of words, and a total absence of facts. But after expatiating on the feelings of 'the wretched widowed parent of six children,' how are our minds relieved by the assurance, which immediately follows, that he was about that time engaged in sending a *round-robin* to Johnson on the inscription for Goldsmith's monument! Nothing new is told us concerning this round-robin, but a most absurd and unnecessary criticism is passed on a foolish expression of *Bozzy's* that 'Mr. Langton, *like a sturdy scholar*, resolutely refused to sign it;' on which Mr. W. asks, 'does he by this expression intend to attach want of scholarship to such men as Warton, Burke, Gibbon, &c. &c. &c. who did sign it?' and then, in the true spirit of candour, subjoins in a note that he 'means no disrespect to Mr. Langton for whose talents and virtues he had the warmest esteem, and whose funeral at Southampton he was *surprised* to find *himself* the *only scholar* who thought it worth his while to attend.' Is this species of memoir-writing to be any longer tolerated?

We have said that Mr. Wooll is fond of subjoining his own criticisms on Dr. Warton's works as they from time to time make their appearance in the book; and we must add that in general we have been as well pleased with them as ill-temper on finding ourselves so baulked in our expectations of amusement would allow. It is true, he is always encomiastic, but not more so than a biographer may be indulged in shewing himself, or than we can most willingly excuse in a friend and a pupil. We are far from joining him in the preference which he gives to Warton's, over Dryden's translation of the Eclogues and Georgics; yet we have heard many critics express a concurrence of judgment with him on that point, and therefore (however erroneous we think the judgment to be) we cannot impute it to him as a sin. On the other hand, when he speaks of the 'Essay on the

Digitized by Google

Genius and Writings of Pope,' we are disposed rather to go beyond him, than fall short in our esteem of this most interesting and ingenious work. In this particular stage of the memoirs, we meet with some information, as well as good criticism, contrary to the usual tenour of Mr. W.'s remarks: with regard to the competition of that stupid fellow, Ruffhead, for instance, we meet with some pieces of intelligence that were new to us. We were pleased also with the manner in which he vindicates the memory of his friend from some of the malevolent aspersions of that pest of society, the anonymous '*Pursuer*.' The last work completed by Dr. Warton, was his edition of Pope's works in nine volumes octavo, 1797, which was, in some respects, so injudicious, especially in the publication of some smaller poems which ought to have been consigned to oblivion, and which were accordingly omitted both by Pope himself and Warburton in all their editions, that it has done very great, and we are sorry to add; merited injury to his reputation. It was on this ground that the *Pursuer* fixed the station of his attack, and here, had he confined himself within any bounds of modesty and candour, it would have been impossible to resist or deny his force. The passage in which this business is introduced by Mr. Wooll we shall quote, not on account of the handsome compliment to reviewers with which he sets out, (a compliment which we much fear he will retract as to us,) but because we think it a very fair specimen of his writing, and are really pleased with the spirit of his observations.

'In addition to the criticisms of the reviews, which generally on literary works decide with fairness and impartiality, and of whose judgment few who attack neither religion or morality, or insidiously dabble in political quackeries, have cause to complain; an harsh and unjustifiable attack was made on my valuable and learned friend, in a satire* to which the attention of the public had been peculiarly awakened. That objections might fairly be made to the edition of Pope, it is far from my purpose to deny; but when we read the unfeeling and inapplicable reproach contained in the following lines,

"Better to disappoint the public hope,
Like Warton, driv'ling on the page of Pope—
Whilst o'er the ground that Warburton once trod
The Winton pedant shakes his little rod—"

We can only say, that it commences with an unmanly insult on old age, and closes with a total ignorance of character. All who have been acquainted with Dr. Warton will I believe acknowledge

* Pursuits of Literature.

Digitized by Google

that pedantry and Warton knew not each other. This vague and indiscriminate censure surely falls to the ground by its own unmeaning and general abuse, and is I suppose properly suited to the peg on which the notes were to hang; as we find in them a more distinct, and I must confess in some degree a better grounded attack. Indeed, had this unknown and sagacious critic, to whom, when we consider the peculiarity of the times in which he wrote, every friend of religion and good government must feel himself in no small measure obliged, been more temperate and rational in his objections, he would perhaps to a certain point have affected the fame of Dr. Warton: but the uncharitable and unchristian-like severity in which his philippic is couched has rendered many unwilling even to allow faults otherwise too clear.'

We cannot agree with him, however, in the attempt at an apology which he makes a little farther on, and which has been the language of the apologists for literary indecency in every age. 'From the second satire and the Double Mistress,' says he, 'delicacy revolting turns away: no female would attempt to read them, nor will they hold out allurement to a feeling and innocent mind.' But few minds are *perfectly* innocent; none perhaps are *incorruptible*; and it is impossible to say at what point *delicacy* may cease to *revolt* at what is *disgusting*. With the remainder of Mr. W 's defence, we feel ourselves well satisfied, and with it we shall close our remarks on this portion of his volume.

'With respect to

"The pictur'd person, and the libell'd shape,"

nothing can be more frivolous and unjust than the attack. The late Lord Palmerston possessed the picture, and knowing that his friend Dr. Warton was employed in an edition of this poet's works, sent it to him both as a curiosity and an interesting addition to the publication. Pope's personal qualifications were not those on which his fame was built; and if, amongst those weaknesses which are sometimes inseparable from the greatest minds, he had any share of personal vanity, as the picture was not sent into the world during his life, that vanity could not be wounded.

'On a charge of democracy Dr. Warton was never before arraigned; but, as I have already said, the laudable zeal in defence of church and state which marked this satire, renders it an unwelcome task to canvass too minutely any mistakes arising from so good a motive: In anonymous authors however, a peculiar degree of caution and candour should be found; if in private life a liberal spirit prevents us from saying behind the back of a man that which we will not aver to his face, the satirist who publishes those censures to which he either does not choose or dare to set his name, should for the sake of his own credit practise a similar forbearance. In every sense of the word there is something invidious if not despicable in secret violence.

Digitized by Google

'Although Dr. Warton certainly felt the misrepresentations of his motives and character, and the contemptuous and indelicate manner in which he had been treated, yet he did not so totally shrink from the grey-goose plume * nodding on the head of this inexorable censor, as to hang up his armour unfit for future enterprize, and give up the remainder of his days to indolence and ease.'

We need not mention in detail the selection made in this volume from the doctor's works. They were almost all composed in early youth, and are known through the medium of many miscellanies. The only specimen of his prose writing is an entertaining satire in the manner of Le Sage on the characters at Ranelagh. It is lively and easy, but pos-

---

'* This expression alludes to a singular prophecy of the dismay which must naturally await the editor of Pope on reading the above mentioned strictures. Dr. Warton, who had been an exemplarily affectionate son, eagerly embraces an occasion, on the conclusion of the Prologue to the Satires, of paying a just tribute to Pope's filial piety. "The lines alluded to," he says, "derive additional beauty from the harsh and austere colouring of some of the preceding passages; besides it is a natural gratification to see great men descending from their height into the familiar offices of common life, and the sensation is the more pleasing to us because admiration is converted into affection." After quoting other examples, he adds with great feeling, and justice to the charactor of Hector, that "we read with more satisfaction—

> ὦ παιδος ορεξατὸ φαιδιμος Εκτωρ·
> Αψ' ὁ παϊς προς κολπον εὐζωνοιο τιθηνης
> Εκλινθη ιαχων·

than we do

> Τρις μεν ορεξατ' ιων, το δε τετρατον ικετο τεκμωρ
> Αιγας."

This affords an opportunity of striking the last blow—"But as to the conclusion of one of Dr. Warton's notes on the Prologue to the Satires, I can well conceive it to be his own case, and I can believe it may be applied with feeling. Dr. Warton says, 'we read (or he will read) with more satisfaction, the

> Αψ' ὁ παϊς προς κολπον ευζωνοιο τιθηνης
> Εκλινθη ιαχων·

'than we do (or than the Doctor will hereafter do)

> Τρις μεν ορεξατ' ιων, ΤΟ ΔΕ ΤΕΤΡΑΤΟΝ ικετο τεκμωρ
> Αιγας.' κτλ. Vol. iv. page 55.

Which last is the motto to this fourth and last dialogue of the Pursuits of Literature. I can indeed easily conceive, that after Dr. Joseph Warton has read these remarks, he will shrink back like the child in Homer, from the grey-goose plume nodding on the head of the writer of this note, and prefer luxury and repose on the deep bosoms of his well-zoned nurses, the London booksellers. To them and to their consolation I leave him." So much for the charitable censure of a Christian, the liberal criticism of a scholar !!!'

Digitized by Google

sesses no superior claim to notice. Being professedly an imitation, we cannot perhaps repeat the charge of a total want of originality; and yet an original genius will discover something of his powers even in a professed imitation. A Latin ode, and an English elegy on the death of Dr. W. complete this portion of the book.

With regard to the correspondence which closes the volume, Mr. W has a ground of defence, against whatever censures we may be inclined to pass, in the directions left by Dr. Warton himself, which, though they did not amount to an absolute *injunction* to publish, evidently evinced his wish that they might appear. No part of the duty of a posthumous editor or biographer is more difficult than to make a proper use of the materials afforded by a correspondence. A judicious selection of the 'letters of eminent persons,' is at all times among the most acceptable presents that can be made to the public; but nothing so excites our disgust and spleen as to see a portfolio ransacked of every note, however trivial or common, however unconnected with any single point of interest or information, because it happens to have a noted name subjoined. Publications of this nature deluge the press. It is the vice of the age; and it is high time that all who assume the office of censors for the public, should express in the most decided manner their sense of the iniquity of the practice. Many of these overwhelming editions contain the indiscriminate emptyings of every bureau, of every closet, of every drawer, in the house. In some, there has been enough good sense to reject all those letters which relate to private family concerns, and which it becomes a breach of every principle of delicacy to submit to the public. And this is the case with the present work. But we have still most grievously to object both to the doctor and to Mr Wooll the many trivial, unmeaning scraps of correspondence with which it abounds, and the only use of which is to swell the number of pages, which would without their aid be reduced from 200 to 50 at most. The following letter of Swift's is among the most valuable which are preserved by this collection, as it exhibits him in a light very favourable to his humanity.

'Dean Swift to ——————

'Sir, 'London, Dec. 26. 1711.

'That you may not be surprised with a letter from a person utterly unknown to you, I will immediately tell you the occasion of it. The lady who lived near two years in your neighbourhood, and whom you were so kind sometimes to visit under the name of

Digitized by Google

Mrs. Smyth, was Mrs. Ann Long, sister to Sir James Long, and niece of Colonel Strangways. She was of as good a private family as most in England, and had every quality of body and mind that could make a lady loved and esteemed; accordingly she was always valued here above most of her sex, and by the most distinguished persons. But by the unkindness of her friends, and the generosity of her own nature, and depending upon the death of a very old grandmother, which did not happen till it was too late, she contracted some debts that made her uneasy here, and, in order to clear them, was content to retire unknown to your town, where I fear her death has been hastened by melancholy, and perhaps the want of such assistance as she might have found here.

'I thought fit to signify this to you, partly to let you know how valuable a person you have lost; but chiefly to desire that you will please to bury her in some part of your church, near a wall, where a plain marble stone may be fixed, as a poor monument for one who deserved so well, and which, if God sends me life, I hope one day to place there, if no other of her friends will think fit to do it. I had the honor of an intimate acquaintance with her; and was never so sensibly touched with any one's death as with hers; neither did I ever know a person, of either sex, with more virtues or fewer infirmityes; the onely one she had, which was the neglect of her own affairs, arising wholly from the goodness of her temper. I write not this to you at all as a secret, but am content your town should know what an excellent person they have had among them.

'If you visited her any short time before her death, or know any particulars about it, or of the state of her mind, or the nature of her disease; I beg you will be so obliging to inform me; for the letter we have seen from her poor maid, is so imperfect, by her grief for the death of so good a lady, that it onely tells the time of her death; and your letter may if you please be directed to Dr. Swift, and put under a cover, which cover may be directed to Erasmus Lewis, Esq. at the Earl of Dartmouth's Office at Whitehall.

'I hope you will forgive this trouble, for the occasion of it, and give some allowances to so great a loss, not onely to me, but to all who have any regard for every perfection that human nature can possess: and if in any way I can serve or oblige you, I shall be glad of an opportunity of obeying your commands.

I am, &c.

'J. Swift.'

The most interesting of Dr. Johnson's letters are those which he writes on the subject of Collins's dreadful calamity, which appears to have deeply affected him and all the other friends of that unfortunate man.

'But how little can we venture to exult in any intellectual pow-

Digitized by Google

ers or literary attainments, when we consider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs. What do you hear of him? are there hopes of his recovery? or is he to pass the remainder of his life in misery and degradation? perhaps with complete consciousness of his calamity.'

Again:

'What becomes of poor dear Collins? I wrote him a letter which he never answered. I suppose writing is very troublesome to him. That man is no common loss. The moralists all talk of the uncertainty of fortune, and the transitoriness of beauty; but it is yet more dreadful to consider that the powers of the mind are equally liable to change, that understanding may make its appearance and depart, that it may blaze and expire.'

Chancellor Hoadly's letters are lively, and one of them gives us an anecdote of Hogarth, which adds something to our knowledge of that strange and eccentric character. There are two or three of Horace Walpole's epistles to Tom Warton that are not void of interest, and *a jeu d'esprit* full of vivacity from Mrs. Montague to the doctor. The scraps of correspondence with Toup, Morell and Merrick contain a little that may be acceptable to men of learning. Harris, Warburton, Lowth, Mickle, and Dr. Young, are also among the actors in this languid epistolary drama.

Such are the principal contents of Mr. Wooll's publication. But what could have induced him to foist a *pedigree* into it we are at a loss to guess. We do not recollect to have met with this artifice to increase the size of a volume before, and heartily hope that the ingenious Mr. Dallaway will have no farther concerns of this kind on his hands, since we cannot calculate the extent to which the evil may proceed, and there will be always this excuse for editors and biographers who adopt it, that their materials for memoir-writing are so dry and scanty as to oblige them to resort to the more *amusing* details of the Herald's office in order to render their work readable. The only attempt at all similar that we recollect any where to have seen, is in the frontispiece to the Rolliad, but there the importance of the subject, and the interesting diversity of 'Susp: per Coll:'s and 'Mulctat:'s form an ample apology, which we cannot discover in the dull and respectable genealogy of Dr. Warton.

The concluding note of the biographer threatens us with the appearance of a second volume in November, which, as far as the republication of some of the doctor's own perform-

Digitized by Google

ances is concerned, may be very allowable and proper; but we tremble at the menaced continuation of 'the correspondence.' He apologizes for 'the imperfect state in which this volume is sent into the world;' 'in consequence of his laborious and uniformly busy avocation as a schoolmaster;' but we cannot help expressing our opinion that, had he committed the inspection of his proof sheets to any boy in his school, we should hardly have had to complain of such numerous and gross errors as now deform the publication.

We are sorry to have treated so roughly a gentleman who seems to have proceeded on very laudable intentions; but a duty is owing from us to the public which we could not otherwise have performed; and we shall think ourselves well repaid if a single well-meaning gentleman is deterred by us from putting forth the dull memoirs of a 'literary friend,' or a single executor from raking out a 'correspondence' among the papers of his testator.

---

ART. IX.—*A Review of the Conduct of the Prince of Wales in his various Transactions with Mr. Jefferys, during a Period of more than twenty Years, containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. &c. &c. To which is added a Letter to Mrs. Fitzherbert, upon the Influence of Example, &c. &c. &c. By Nathaniel Jefferys, late M. P. for the City of Coventry. Printed for and published by Mr. Jeffery's, No. 20, Pall Mall.* 8vo. 3s. 6d. 1806.

WITH the prospect of an attempt by a formidable enemy to subdue this country in war, or to revolutionize it in peace, it is extremely to be lamented, that those who direct its administration are not better judges of all the effects of all the species of its literature.

They do not recollect that the evils of the French revolution commenced with the most abominable libels, written by the vilest miscreant; that the neglect and contempt with which the government affected to treat them, heightened their audacity, and gave them credit with the populace.

It is true the present writer has not the talents of either a Marat or a Hebert; but he has one advantage over his predecessors, that he co-operates with a faction which has long directed its efforts to twist and torture every word and action of the Prince of Wales, to the disadvantage of his general character. This has been considered by

Digitized by Google

men of sense, as a *Ruse de Guerre* in a late administration, because the Prince protected their opponents; but like many of the measures of a late minister, it had an effect beyond his calculation and intention, for we cannot think the meanest scavengers of scandal and libel should traduce and insult with impunity the heir of the British throne.

This pamphlet gives an artful, but unfair relation of pretended services rendered to the Prince of Wales by a Mr. Jefferys, who received the Prince's acknowledgments as assurances of patronage and preferment; expended his capital as a goldsmith in procuring a seat in parliament; and by prematurely becoming a gentleman, became a bankrupt; and he vents his spleen and disappointment by every inuendo which he imagines may hurt the feelings of the Prince, whose only crime is not to have procured him some place or pension, to enable him to live on the industry of a public already too much burdened with such vermin.

If there be any hardship in his case, as he states himself, it has been occasioned by the commissioners for settling the Prince's accounts, at the head of whom was Mr. Pitt, and Mr. Jefferys should have addressed the ghost of the departed minister, and not the Prince of Wales, who had not the slightest concern in the business after it had been undertaken by parliament.

To deduct 10 per cent. on his claims, after they had been sanctioned by a jury, was an extraordinary proceeding in the commissioners, and we have no doubt the late minister had a meaning in the transaction, as he had in every thing relating to his Royal Highness the Prince of Wales.

This pamphlet may mislead the inattentive and ill-affected; but we hope the general good sense of the public will revolt at it.

---

ART. X.—*A Letter to Nathaniel Jefferys, Late Goldsmith and Jeweller to his Royal Highness the Prince of Wales, late Member of Parliament for the City of Coventry, on the Subject of his extraordinary Pamphlet, entitled, 'A Review of the Conduct of his Royal Highness the Prince of Wales, &c. &c. &c.' with an Examination into the Motives of his Publication and its probable Consequences.* 8vo. 2s. Mawman. 1806.

THIS is a decent answer; but it is destitute of spirit, and of that cunning and malignity, which are the *seasoning* of Jefferys's pamphlet.

Digitized by Google

ART. XI.—*Diamond cut Diamond; or Observations on a Pamphlet, entitled "A Review of the Conduct of his Royal Highness the Prince of Wales;" comprising a free and impartial View of Mr. Jefferys, as a Tradesman, Politician, and Courtier, during a Period of Twenty Years, By Philo-Veritas. Second edition.* 8vo. Chapple. 1806.

THE author of this answer to Mr. Jefferys's Inquiry comes forward as the most redoubted champion of the Prince of Wales; but we humbly think, that in the great and honourable extent of the Prince's patronage, numbers might have been selected more worthy of the distinction.

The author is said to be a Jew, industrious and keen in the discovery of literary jobs, either from booksellers, or the agents of parties; and he advertises the possession of the actual correspondence between Jefferys and Lord Moira, to be published in a second part. Though the correspondence can be of little consequence, it shews the literary controversy is a battle in Fleet ditch, and no author of talents or reputation would willingly dip his pen into it.

This is an error; it is an error of ministers which they may see, when they think themselves so fixed in their places, as to be at leisure to look about them. Mr. Jefferys should have been answered by the attorney general, or the Prince's conduct should have been strongly and clearly stated by some masterly writer, who would have instructed and fixed the public opinion. This will never be done by a thousand such writers as the author of *Diamond cut Diamond*; but the Prince's friends in this business do not seem to be happy in their choice of advocates and *protegés*.

---

ART. XII.—*An Antidote to Poison: or a full Reply to Mr. Jefferys' Attack upon the Character and Conduct of his Royal Highness the Prince of Wales: containing several important Particulars derived from authentic Sources of Information. By Claudio.* Mathews *and* Leigh. 8vo. 3*s*. 1806.

THE writer of this pamphlet is not content with refuting the calumnies of Jefferys, he carries the war into the enemy's country, and brings matters to light, which Mr. Jefferys would be glad were forgotten.

The materials here are good, but the author is not a good

Digitized by Google

writer. It is however the best pamphlet we have yet seen on the subject, and the author should imitate the indecorous example of Jefferys in the manner of advertising it.

---

ART. XIII.—*England's Ægis; or the Military Energies of the Constitution. By John Cartwright, Esq. Vol. II. Third Edition.* 8vo. Johnson. 1806.

IN the course of a long and rather active life, Major Cartwright has with a virtuous uniformity of zeal, with a constancy which nothing could shake, and which could never be deterred from its purpose by any minor considerations of personal emolument or distinction, pursued that conduct which appeared to him to be most favourable to real liberty, and most consonant to the genuine principles of the English constitution. There may have been, and there probably are, political opinions in which we have differed and may still differ from Major Cartwright; but no difference of opinion will ever induce us to swerve from that honest and unbiassed impartiality which we hold to be the most sacred duty of every reviewer; and though we may combat what we deem the errors of some or the prejudices of others, we will never pour out any coarse and unmanly invective against any man because he does not happen to think as we do, or because we do not think as he does. We respect the right of private judgment both in politics and in religion; and we deem the unrestrained liberty of the press to be the best safeguard of the liberties of the British nation and of every nation under heaven. Where the freedom of the press is unrestrained, the power of public opinion will of itself be sufficient to restrain the arbitrary measures of any government; and Buonaparte is so well aware of this, that he seems to dread more than any thing else the free discussions of the press, not only in his own dominions, but in those countries which are still exempted from the influence of his tyranny and the ravage of his sword. The attempts which the despot made during the last peace to shackle the freedom of the British press are too well known to need any recapitulation; his pride was mortified and his resentment provoked by the just and well merited indignation of his tyranny which was expressed by the writers of this country; and probably in any future peace which we may make with the very *sensitive* oppressor of mankind, he will endeavour to introduce a stipulation that in our newspapers and other publications we shall abstain from any discussions respecting the measures of his government. But



Digitized by Google

while there is a drop of British blood flowing in British veins, or a spark of British liberty alive in the British heart, we trust that we shall rather part with any thing than with that right which we possess of vindicating the oppressed and reproving the oppressor, and of maintaining the cause of humanity, of justice, and of truth, against falsehood, cruelty, and the most revolting tyranny. Happy are we to bear testimony to the unsullied integrity which Major Cartwright has evinced in the most critical and unpropitious times. But adversity was never able to break his spirit nor prosperity to relax his exertions. His present work is warmed in every page with the glow of patriotism; and the most earnest wish of his heart seems to be to promote the happiness and secure the independence of his country. In the present perilous period, when we are menaced with destruction by the most formidable enemy with whom we ever had to contend, the thoughts of every man who is interested in the political welfare of his country must be turned to those measures of defence which are necessary to secure our independence, and to preserve us from the overwhelming domination of France. In a period of so much danger, and against an enemy of so much power, so inexhaustibly rich in resources and in wiles, it is necessary to rouse all the physical and moral powers of the country into action, that we may maintain the conflict with all our strength, with all our heart, and all our mind, and rather die like free men than live like slaves. There are no persons in the country, endued with the faculty of reflection, who do not seem to be convinced of this; and the difference between us does not seem so much to relate to the end at which we ought to aim, as to the means by which it is to be obtained. Some think that the only safety of the country is in a standing army; and that every other species of force will be found nugatory, or at least only of very subordinate service in the moment of invasion. Others place great reliance on the volunteer corps, and think that they will act not only as useful auxiliaries to the troops of the line, but will of themselves be sufficient to repel any attack that may be made, or to defeat any host that may land upon our shores. Major Cartwright does not coincide in either of these opinions. He seems to think a standing army more dangerous to ourselves than to the enemy; nor does he entertain a very favourable opinion of the defence which in the hour of danger we are likely to derive from the exertions of the volunteer corps. What he proposes as the surest bulwark of our civil liberties and our national independence, against insurrection at home and invasion from abroad, is the restora-

Digitized by Google

tion of the old *posse comitatus*, the *county power*, or Saxon militia, to its antient extent and vigour of exertion. What is called the *posse comitatus*, or power of the county, was in antient times the sole militia of the land; and, as Major Cartwright thinks, the best which it ever experienced. This power, as the great and good Sir William Jones, the enlightened friend of freedom and of man, who proposed its re-establishment, expressed it, includes 'the whole civil state from the duke to the peasant.' This *posse comitatus* was a power originally confided to all for the protection of every individual. It was intended not only to put down rebellion, but to repel invasion; to repress any attack on the subject or on the government either from within or from without. Thus in antient times every individual was a sort of frank pledge or security for his neighbour. The system of responsibility which it established was unlimited and universal. 'The householders,' as Rapin says, 'were responsible for their families, the tithing for the householders, the hundred for the tithings, and the county for the hundreds.' And though the county power has degenerated so much from its original principles and its primary intention, yet this responsibility is even at present acknowledged in the English law. For if any individual sustain any loss from any riot or insurrection, he may seek reparation from the hundred in which it happens. If the county power were at present put on its antient footing, no serious tumult could ever happen, and no riot be long continued; for that power, with a sort of omnipotent energy would be every where present to keep the peace. It is now about six and twenty years ago, when the disgraceful riots, which so long raged uncontrouled in the very heart of the metropolis, induced the late Sir William Jones, while he lamented the disuse of this power, earnestly to recommend its restoration. In antient times, as we see by the statute of Edward the first, s. 2. c. 6. every man 'was sworn to armour' according to the quantity of his lands and goods. The whole kingdom was put in a sort of military array, which proudly threatened to chastise the insolence of every oppressor. Sir William Jones, in his 'Inquiry into the Legal Mode of suppressing Riots, with a constitutional Plan of future Defence,' has proved from the most undoubted legal authorities that arms-bearing is the important duty of every Englishman. And he accordingly proposed that, 'since the musquet and the bayonet are found by experience to be the most effectual arms, all persons, who constitute the power of a county, should be completely skilled in the use of them;



Digitized by Google

and that since the only safe and certain mode of using them with effect was by acting in a body, the whole civil state should be made acquainted with the platoon exercise, and learn it in companies.' It is perhaps needless to remark that the county power was the original institution of the immortal Alfred, by which he finally succeeded in repressing the incursions of the Danes, and in giving to the country a degree of internal and external security, which it had never enjoyed before, and perhaps greater than it has ever since enjoyed. Major Cartwright proposes that all householders paying taxes shouldbe bound to provide themselves with arms according to the original principles of the *posse comitatus*, and that those persons who were prevented by age or other impediments from employing them themselves, should delegate the office to others. Mr. Pitt calculated the number of householders, paying taxes, at eight hundred thousand. In addition to these Major Cartwright proposes to furnish arms at the public expence for four hundred thousand more; to be chosen by ballot from the untaxed part of the community between the ages of 15 and 60; and their arms to be committed to the care of the tax-bearers, and to be kept by the persons of principal distinction in the parish. Thus would be amassed an army of 1,200,000 men, spread over every part of the country, which the Major proposes to divide into eight military districts, and to have a proper depôt for ammunition, &c. established in each. Thus the enemy, in whatever quarter he might land; or in however great a diversity of points, would find a force not only ready to oppose him, but, whatever might be the perfection of his discipline or the skill of his officers, to wear him out by a continued succession of attacks, conducted by fresh forces, and thus in a short time to waste his energy, reduce his strength, and overpower him by numbers. For numbers capable of an indefinite increase, possessed of courage and of arms, animated with the love of liberty and the glow of patriotism, however imperfect might be their discipline, must soon annihilate any invading enemy, who from the nature of things could not receive continual accessions of force to supply the continual decrease. This was the way in which the French gained so many victories in the early periods of the revolution. They overpowered skill by numbers; and they exhausted the strength of their more disciplined adversaries by the unceasing energy of tumultuous attacks. One of the advantages of the scheme proposed by Major Cartwright would be, that it would enable us to send

Digitized by Google

the larger part of the regular army to attack the enemy in his most vulnerable points. If fifty thousand British could have been spared to make a diversion either in Italy or in Holland during the last campaign against France, it is probable that the battle of Austerlitz would never have been fought, or would have been attended with a very different result. Naples would not have been engulphed in the vortex of French ambition; and the family of Buonaparte would not at this moment have occupied so many of the thrones of Europe. We should not at the same time be obliged to rely so entirely as we now do, upon our navy, or trust our security to the perilous uncertainty of the winds and waves. Even if our enemy were to become superior by sea, and our wooden walls, in which we now place our confidence and make our boasts, should no more avail, we should still present a wall of iron upon our coast, bristled with the bayonet and the spear, bidding defiance to his legions, and menacing every foe with destruction that should dare to land. And, as the contest would be between freemen and slaves, between men who were fighting for their hearths and altars, for their property and every thing most dear, and a disciplined banditti of plunderers, fighting only to obey the capricious mandates of a tyrant, the superiority which we should derive from moral causes as well as from physical strength would be so great, that it could not be long ere our villages rung with the shouts of victory, and our shores were reddened with the blood and covered with the carcases of the vanquished foe.

For the more minute details of Major Cartwright's plan, we must refer our readers to the book itself; and shall conclude with saying that in the present æra of peril and dismay, when we are threatened with a foreign domination, it is absolutely necessary that the whole physical and moral strength of the country should be embattled against the enemy; and, of all the plans of arms-bearing, that which the great Alfred invented, which Edward the first sanctioned, and which the late Sir W. Jones and so many other good and wise men have recommended and approved, appears to us the most cheap, constitutional, and efficacious that can be adopted.

Digitized by Google

ART. XIV.—*Remarks on the Husbandry and Internal Commerce of Bengal.* 8vo. Calcutta, 1804; *and* London reprinted, 1806. Black *and* Parry.

AMONG the multifarious modern publications on husbandry, it is not a little pleasing to meet with a work replete with sound taste, good sense, and respectable science, on the agricultural state of the British dominions in India. We turned with anxious curiosity to learn some particulars of a country which, we hope, through the means of the English language and civilization will one day or other shed a lustre on the whole Eastern world in arts, in sciences, and in virtues; and the work before us conveys, with much elegance and fidelity, a very clear idea of 'the general aspect of Bengal, its climate, soil, and inhabitants; population: husbandry; tenures of occupants revenues, &c. profits of husbandry, cattle, &c; internal commerce, grain, piece-goods, salt-petre, and other objects of exportation.' The immortal labours of Sir William Jones and the Asiatic Society have done much towards instructing the world in every thing relative to the ancient and modern state of Hindostan; but the present publication makes us still more intimately acquainted with the nature of the soil, its products, the methods of labour, and consequently with the domestic economy of the inhabitants of the banks of the Ganges.

'The first aspect of Bengal (says this writer) suggests for this kingdom the designation of a champaign country. The elevated tracts, which it does contain, are considered to be only an exception to the general uniformity: and the inundation, which annually takes place in the regions watered by the numerous mouths of the Ganges, seems the consequence of a gradual descent. The principal stream of the Ganges, losing its sanctity after sending a hallowed branch (the Bhágirat'hí or Kásimbazar river) towards the sea, inundates, in its subsequent progress, the tracts through which it flows. Rice, which is luxuriant in the tract of inundation, thrives in all the southern districts; but, in the ascent of the Ganges, it is observed gradually to yield the first place in husbandry to wheat and barley. The mulberry unlimited in the middle provinces, shows a better defined physical division where it meets the culture of the poppy, which is peculiar to the northern and western provinces. Sugar and indigo are common to the whole champain, and so are coarse cloths; coarse, at least, when contrasted with the more delicate fabrics of the tract subject to the annual inundation. In the opinion of the Hindus, the resort of the antelope sanctifies the countries graced by his presence. This seems more connected with physical observation than with popular prejudice. The wide and open

Digitized by Google

range in which the antelope delights is equally denied by the forests of the mountains and the inundation of the fens. The seasons of Bengal conform nearly with the changes of the prevailing winds. The northerly wind prevails during the cold season; a southerly one during the hot. The seasons are commonly distinguished by the terms of cold, hot, and rainy; but the natives reckon six, each containing two months. The spring and the dry season occupy four months, during which time the heat progressively increases until it becomes almost intolerable even to the natives themselves. This is followed by two months of heavy and continual rain; sometimes amounting to 4 or even 5 inches of water in a day. The annual fall of rain, on an average, is 75 inches.* Winter succeeds; fogs and dews are abundant; frost and extreme cold are experienced in the mountainous tracts; even in the flat country an ice is obtained by the simple artifice of assisting evaporation in porous vessels, although the atmosphere be much warmer than the freezing point. The natives distinguish the winter into two seasons, the frosty and the dewy. The dews are copious and assist vegetation. The soil of Bengal is clay (we should suppose sandy loam) with a considerable proportion of siliceous sand, fertilized by various salts, and by decayed animal and vegetable substances. Stones are also sufficiently common.† The traveller will remark and compare the neat habitations of the peasants, who reside in hilly regions, with the wretched huts of those who inhabit the plain; where, during the period of inundation, the peasants repair to the market, or even to the field, on embarkations, accompanied by their families and domestic animals, from an apprehension that the water might rise suddenly and drown their children and cattle in the absence of their boats. When we pass the peasant's habitation and observe the level of the flood reaching to the height of the artificial mound on which his house is built, his precaution appears far from superfluous. The inhabitants to the north of Bengal are of Tartar origin: but the Bengalese mountaineers are perhaps aborigines driven many ages ago from the plains by the Hindu colonists; but even desolate forests, an ungrateful soil, difficult roads, and a noxious climate, do not preserve to them the unmolested possession of the dreary region to which they have retired.'

To the Bengal method of cultivating the land the author objects with more point than justice. He observes that, although dikes to check the inundation, reservoirs and dams

* This is nearly three times more than in those parts of France and Italy, which are subject to great rains, and is about four times the average quantity of what falls in England.

† The author also mentions a kind of whinstone, called *kunkur*, which consists of 40 parts of air, 41 calcareous earth, 16 siliceous earth, and 3 calx of iron=100.

Digitized by Google

constructed for irrigation, and wells for watering the fields, offer a pleasing specimen of industry, yet the assemblage of peasants in villages, their small farms, and the want of inclosures, obstruct all great improvements in husbandry. He acknowledges it indeed to be true that in a country infested by tigers, solitary dwellings, and unattended cattle would be insecure, 'but no apology,' says he, 'can be offered for the peasants indifferently quitting the plough to use the loom, and the loom to resume the plough. Industry cannot be worse directed.' The particular local situation and circumstances of the country, as well as the population, do not appear to have had sufficient weight with our author; France, which Arthur Young and others represent to be so highly cultivated and populous, has all the peasants assembled in villages, and much the greater part of the country, particularly in Normandy and Picardy, is almost entirely without inclosures. We do not however defend such a mode; on the contrary, we agree with our Indian agriculturist, and think that France is greatly inferior both in rural economy and number of inhabitants to England, in proportion to their relative territorial extent.

On the population of Bengal we have a very ingenious and interesting chapter. In India there are no parochial data for ascertaining the number of inhabitants, in consequence of which the collectors of districts have been called upon for their opinions, and they have enumerated 'the villages, houses, husbandmen holding leases, and artificers paying ground rent,' in certain districts, whence some general conclusions may be drawn. From these calculations, it appears that there are more than 203 persons to each square mile, and that as the area of Bengal, Bihar, and Benares amounts to 162,500 square miles, it follows that the population of these provinces consists of nearly 33 millions of individuals. But lest this estimate should exceed the truth, it is agreed to consider the actual population of these provinces as amounting to 30 millions. When we reflect on the immense population of only one of our East Indian settlements, and remember that these millions are governed by a few agents (many of them, no doubt, great and good men) of a committee of merchants, who are again governed by a junto, we cannot help thinking him an enemy to the true interests of his country, who does not wish to see the English constitution immediately extended over India, and the numberless people of that vast country rendered British subjects, and their country an integral part of the British empire.

Digitized by Google

He must be a short-sighted politician who can suppose the existing system to be permanent, and he is a wicked one who would not sacrifice his prejudices to maintain the security of British India.

From different surveys, it appears that the actual state of the Bengal territory may be reduced to the following proportions of 24 parts: rivers and lakes occupy 3; land irreclaimable and barren 4; site of towns, villages, highways, ponds, &c. 1; free lands 3; in tillage 9; waste 4. Thus, if half the free lands (tracts held by personal and hereditary right) be cultivated, the whole tillage is 31,335,570 acres. From the ascertained consumption of salt, it is evident that the population must exceed 30 millions. The food of an Indian is very simple; the diet of one is that of millions, namely rice, with split pulse, and salt to relieve its insipidity. Two and a half ounces of salt, 2lbs. of split pulse, and 8lbs. of rice, form the usual daily consumption of a family of five persons in easy circumstances.

The cultivation of rice is the chief business of the Bengal husbandmen, and the various species of this plant have multiplied to an endless diversity. Other corn is more limited in its varieties and seasons. Great varieties of pulse are also cultivated; and the universal and vast consumption of vegetable oils is supplied by the extensive growth of mustard, linseed, sesamum, and palmachristi; also of tobacco, sugar, indigo, cotton, mulberry, and poppy. The manipulations and implements of husbandry are much the same as in the south of Europe; oxen are used for horses, and the buffalo for the cow. Considerable ingenuity is displayed in the different modes of irrigation; and even the drill-husbandry is not unknown in India.

'The simple tools which the Indian employs in every art, are so coarse, and apparently so inadequate to their purpose, that it creates surprise how he can ever effect his undertaking; but the long continuance of feeble efforts accomplishes (and mostly well) what, compared with the means, appears impracticable; habituated to observe his success, we cannot cease to wonder at the simplicity of his process, when contrasted with the mechanism employed in Europe.'

To certain parliamentary orators, who seemed to think that there was no such thing as rights in India, we would earnestly recommend the 4th chapter, on 'tenures and property in the soil,' where they will find much more subtilty and critical acumen in discriminating the principles of abstract right in India, than is to be found in their own super-

Digitized by Google

ficial declamations. Our remarks on this small but interesting volume have already extended to such a length, that we can only notice the two last chapters, on 'the profits of husbandry in Bengal,' which amount to 30 per cent. and on 'the internal commerce.' Almost every species of esculent fruits are abundant and good; the cultivation of opium and silk is progressive; tobacco and sugar might also be raised in Bengal much cheaper than in the West Indies. The price of labour averages at 2d. a day. Cotton, which grows throughout India, is sold for 2¼d. a lb. avoirdupois, or in a state ready to be shipped for Europe at 11.13s. per cwt. Several just remarks occur on the impolitic freights from India, and it is shewn that 6l. per ton would be much more advantageous to the public than 15l. as now charged; a system of extortion which has thrown much of the trade into the hands of foreigners.

The general merit of this work so far surpasses that of many similar publications of the present day, that we have been induced to pass over some inaccuracies and misconceptions, as unworthy of notice.

---

ART. XV.—*A Sporting Tour through various Parts of France, in the Year* 1802. *By Colonel Thornton. In two Volumes* 4*to.* 3*l.* 13*s.* 6*d.* Longman. 1806.

AMONG the various kinds of travellers enumerated by Sterne in his Sentimental Journey, the sporting tourist is not mentioned; though perhaps he is included under some head of idleness or inutility which we are unwilling to specify to our readers. We are indeed at a loss to determine in what light we should consider the publication before us. Must we remember that it was intended as a benevolent relief to the necessities of a friend? and, as such, must we value it for the motive which introduced it to the world? Must the smallest donation be thankfully received? Or, more strictly fulfilling our duty than mercifully indulging our humanity, must we accompany our author to the continent, not quite in that happy state of good humour with him which he seems invariably to preserve with regard to himself? Must we be rather tired than entertained with two quarto volumes of sporting intelligence, which might have been easily compressed into one short essay in the Wonderful Magazine? In truth, we cannot, upon so difficult a point as the existence or non-existence of our author's

Digitized by Google

claim to admiration, answer our own questions, or hazard a decided judgment: suffice it to say that we hope the book will be of the desired advantage to the ingenious imitator of Shakespeare; and yet that we fear the almost exclusive attention which it bestows upon wolf-hunting, hawking, shooting at a mark, eating good dinners, *et cætera de genere hoc* (as the Westminster Epilogue Writers elegantly express themselves) will prevent it from obtaining that general circulation which the correctness of its language (as will be shortly seen) could not fail to induce, were not the subject matter so strangely uninteresting.

Of that accuracy of style, which we have here so justly praised, the following is no unfavourable specimen. Talking of a beautiful French view at Pont Chartrain, where, in the year 1802, at the house of Monsieur d'Etalier, our author met Generals Moreau and Macdonald, the 'beautiful Mrs. Macdonald,' &c. &c. this writer says,

'After he had enjoyed the most refreshing slumbers, and in imagination repeated the enjoyment of the day, *according to the poet's observation*, that he rose at four o'clock the next morning, and strolled about the park and gardens, which are laid out with tolerable taste. There is also plenty of water well-disposed, and the woods and scenery *is* superlatively beautiful.'

Nor is this unusual elegance of grammar by any means confined to a single instance in the Sporting Tour. It pervades and adorns many pages of that valuable work—that *ne plus ultra* of fashionable travels.

Can we begin our extracts better than by quoting the author's account of his introduction to Buonaparte? Here are two great personages met together—the one the first of modern sportsmen—the other the first of modern emperors.

Readers—prepare for a picture. On the left hand upon an eminence, stands our author—'favoured with an excellent telescope' He has already tasted 'his consular beverage,' viz. 'coffee and cooling liquors;' he has already had a 'perfect view of the evolutions of the troops;' has seen the Mamelukes 'in their particoloured costume, and large turbans, looking, among the other soldiers, like beds of tulips in a garden;'—and now, 'the first consul, dressed in a plain uniform, and cocked hat, about five feet two inches and a half in height, well proportioned, but rather stooping, complexion sallow, hair brown'—(like an advertisement for a runaway apprentice)—'and eyes of a *greenish* hue, has dis-

Digitized by Google

mounted from his white charger, and entered the Tuil'eries." Our author has now been mistaken for Lord Whitworth, 'a mistake he was not very ready to rectify,' as he ingenuously confesses to his friend, Lord Darlington, to whom these excellent letters are addressed; and we will now introduce him, in his own words, to Buonaparte.

'After waiting some time, the doors were thrown open, and it was announced that the First Consul was ready to receive us. We accordingly made our entrance, forming a part of a well-dressed croud of all nations. Buonaparte first entered into conversation with the Portuguese ambassador, and then proceeded round the circle, conducting himself with great affability towards each individual who was introduced to him. When he came to the English, most of whom were in military or naval uniforms, he addressed himself in particular to those who had been in Egypt. When it came to my turn to be presented, he noticed my medallion, and enquired into the meaning of it. I told him the legend was the triumph of truth, and that the medallion had been presented to me by the soldiers of the West-York Militia, when I was Lieutenant Colonel of that regiment, as a testimony of their esteem for myself and family. Buonaparte immediately replied with great animation, 'Colonel, I admire such men:' and addressing himself to Mr. Merry, he said, 'be pleased Sir, to inform your countrymen, that I highly esteem their nation.' He then proceeded round the room, conversing with every one.'

But the honours paid to our author throughout his tour were most extraordinary, and indeed they must have been the more flattering, as we imagine that he might have travelled through England and not have met with such deference, even from the 'volunteer association corps' of any manufacturing town in Yorkshire, (the chief scene of his military and sporting exploits) as he did from the '*well-manner'd*' and '*respectful*' soldiery of imperial France.

Before we proceed with our gallant tourist on his route to Paris, we must not forget to mention a *ruse de guerre*, which did him infinite credit in the packet-boat. He and Mrs. T. having repaired on board at rather an earlier hour than any of the other passengers, proceeded to take possession of the state-chamber, or cabin, which had been promised to a gentleman and his wife, and although the former strenuously insisted on 'what *he perhaps* considered as his right,' continues our author, 'our possession, being eleven points of the law, was an insuperable bar to all his remonstrances.' How the *gentleman* could have been induced so calmly to relinquish his claims, we should be unable to imagine, were it not that our tourist tells us he had

Digitized by Google

persuaded Mrs. T. to feign herself ill, and his antagonist was not *flint-hearted* enough to disturb a sick lady.

In letter the first we hardly know what there is worthy of notice, except that it contains half a dozen pictures, one of which is the representation of a Jack-boot; and about as many remarks of much such a nature as the following.

REMARK I.

'Brighthelmstone, now called Brighton, on the coast of Sussex, stands on an elevated situation, gently declining towards the Steine.' &c. &c. &c. Sporting Tour, Vol. i, p. 6.

REMARK II.

'Trees of Liberty are planted in several parts of Dieppe, and carefully watered every evening; but those which I have seen, do not appear in a flourishing state—perhaps the soil is not congenial to them.'

Acute inuendo!

Letter the second proceeds with pretty pictures and pretty observations from Dieppe to Rouen; and concludes with what our author calls 'a humorous mistake concerning coloured eggs;' for he has adopted the *taking titles* of Mr. Carr; another very favourite traveller, to whose merits we have particularly endeavoured to call the attention of the public. The cream of the story in question is, that an Irishman seeing coloured eggs in a shop window at Rouen, exclaimed, 'by Jasus and I wonder if the *whites* are of the same colour!!!'

The mention of an eatable naturally brings us to the epicurean part of our author's Tour. His minute descriptions of the good dinners which he met with to such satiety in France, are extremely tantalizing; and in letter the 3d, we have an account of an entertainment at Rouen, particularly delightful.

'First was produced a large tray full of *green* oysters, as they are termed, in the same manner as the Solan geese are served up at Edinburgh, to whet the appetite.'

Geese of all sorts have been served up at Edinburgh, of late years, with very *piquante* sauce. But to proceed with the bill of fare:

'This spur to eating being removed, the dinner was brought in, consisting of

'Soup and bouilli.

'Capons. Un salamis de lievre, being our hashed hare.

'Maintenon cotelets.

'Rabbits. Pâtés.

'*Petits, of all kinds.*'

We hope not of *all* kinds.

Digitized by Google.

'The marcasin, or wild boar, barbecued, very sumptuously dressed up with fruit and flowers, forming a most showy dish, and smoking hot, next appeared. The gentleman, *with great pomp*, poured on the marcasin two bottles of champagne, after which it was served to the company; and the entertainment concluded with an immense turbot.'

Doubtless we may say of our author, *Nemo magis rhombum stupuit.* 'All kinds of melons were on the table, which you will be astonished to hear,' (Lord Darlington, we think, must have been more astonished at many things he has heard from our tourist) 'were eaten with boiled beef; but such is the custom here, and even figs are occasionally eaten in the same manner.'

'That part of the boar which I partook of, was the fillet,' (so the part allotted to Ajax was the chine) 'and I assure you I never tasted any thing superior. The bottle and conversation circulated freely, and many compliments were paid me as a sportsman, in consequence of my recent success.' Our tourist of course killed the boar. But mark him—and we shall have more anon—'indeed, the very flattering attention I received, and the frequent solicitations to drink a variety of wines with every gentleman present,' (the company was a large one,) '*very nearly* reduced me to a state of intoxication.' How frank and amiable a confession!

Letter the third concludes with announcing in the newspaper, our author's arrival at Rouen 'in the most dashing stile; and a regular journal of my sporting career,' says this fortunate tourist, 'was laid before the public. This was certainly much in my favour; as it announced me with an eclat I little deserve' (engaging modesty!) 'to the surrounding country.'

Letter the fourth contains nothing but pictures and words, excepting a long quotation from Pope. The fifth has some observations upon agriculture, by which it appears 'that the French sow rye instead of wheat upon good land.' Unwise people!

Letter the sixth brings us to Versailles, with our tourist and Mrs. T. in their travelling dresses, 'and completely covered with dust,' where we will again leave them for a moment 'in the private apartment which they preferred,' and just remark that the head of this chapter, which bears for its title 'an anecdote of the Duchess of Burgundy,' contains a very free specimen of indecency. Was not the lady shocked at such libertinism? But let us hurry on to our author's sporting apparatus, which is fully described in this chapter. At a trial of French and English guns, he carries off the prize from the whole manufactory at Versailles, with

Digitized by Google

his piece which he calls the Poker, or Buonaparte. So in Ariosto we remember the swords Fushberta and Durindana, though our tourist, perhaps, does not resemble Orlando Furioso so much as he does Ajax Μαστιγοφορος. But this celebrated poker 'opened the ball,' as our author fancifully expresses his having the first fire, and threw her shot so exactly, that the French said—some equally fanciful thing in its praise.

Let us now behold the sporting tourist at Paris; which city he describes as being so changed from what it was in his former *sejour* there before the revolution, that he retraced it with difficulty. However this may be, the last sentence of letter the seventh operated powerfully upon us when we perused this work. It talks of 'abandoning the pen for the fascinations of sleep.' The expression allured us into the gentlest slumber, and upon awaking, obliged to the author who had refreshed our body, we determined not to exert the utmost severity of our mind against his odd farrago of eating, drinking, sleeping, hunting, and shooting adventures 'through various parts of France.'

Yet, when we before knew his favourite viands, why should he be so superfluous as to specify calf's head, as forming a part of any entertainment at which he was present? Apropos of calves' heads: Rousseau seems to have attracted much of our author's observation, and he not only takes particular notice of that silly sensualist, when visiting his tomb in the isle of Poplars at Ermenonville, but quotes a still more silly author, Mercier, in his account of the removal of Rousseau's ashes to Paris. This high flown absurdity concludes with 'spectators weeping at the thought of Julia, Sophia, and Warens' (the profligate patroness of a conceited libertine) 'and singing the plaintive air of "Dans ma cabane obscure"!!!' But the editor of our author's tour has received from another traveller, of equally respectable authority, a description of the death of Rousseau. In this piece of rhodomontade pathos, although the foolish and blasphemous sentence with which Jean Jacques concluded his life, viz. 'I render up my soul into the hands of my maker as pure as I received it from him,' is omitted, yet much of the lowest nonsense is inserted, which, were it but authenticated, would make an appropriate addition to the life of Rousseau in the Biographia.

The enthusiasm of our author with regard to sporting we really rather admire. Energy attracts attention at least, even when misapplied. The following sentence cannot be read without good-humoured smiles. It was occasioned by the author's losing himself on a hunting party.

Digitized by Google

'At this juncture *a thousand fears* crossed my mind—lest the hounds should have found and gone off.' Will not our readers sympathise as we do in anxiety with the sportsman? Will they not rejoice that his thousand fears were unfounded?

We would extract our author's account of his shooting with the long-gun; but he shoots with the long-bow also—the tourist, notwithstanding the legend of his medallion, 'The Triumph of Truth,' certainly shoots with the long-bow. For instance, he talks of a *custom* among the farmers' daughters in France, nay, women of the lowest sort, giving sixty or a hundred louis for a cap, and entailing it to their posterity. 'This,' says our author, 'must be considered as an enormous price for people who do not appear to have six pence in their pockets.' We agree with the observation, but are not quite so well satisfied with the anecdote.

Another instance of his availing himself of the established privilege of travellers, is his story of three vast anti-rooms at Monsieur d'Etalier's chateau, each of which was seventy-five feet in length!!! Long indeed is the bow of our tourist, and terrible are his darts. Like Teucer—

tela Cydonio
Direxit arcu;

or, rather, like Ulysses, he only can use his own weapon.

Of the verses which he frequently quotes, we are sometimes at a loss to discover who is the author, and indeed, cannot help suspecting that he himself is a votary of the Muses as well as of Bellona and Hippona; and that like Sir Harry in High Life below Stairs, he occasionally spends his mornings in '*wooing the Ten.*' We conceive, for example, the following happy tetrastick to be original:

'Her imperial bouquet Nature yields
Unbounded kind from her hand;
The pomp of the groves and the fields
Shed cheerfulness over the land,
Ti tum titty tum titty ti.'

We shall select some desultory remarks of our tourist, and then bid him adieu—we hope

Adieu! a long adieu! adieu for ever!

'according to the poet's observation,' to make use of his own mode of expression.

We shall continue to number the remarks, and have therefore now to transcribe

No. 3. *Opinion of Beauty.*—'A woman cannot justly be accounted handsome, unless he have a good complexion,

Digitized by Google

and a certain degree of enbonpoint!' Say, what degree, thou *arbiter elegantiarum*, say, what degree? 'The Prince of Wales,' continues our author, 'who is an excellent judge of the fair sex, is, I believe, of the same opinion.' What a flattering coincidence of sentiment!

No. 4. *A laughable Accident.*—The humour of this affair lies in Mr. Bryant, the painting secretary (who, with our author, and his *chere amie*, composed the party) being dislodged from a vicious kicking donkey, 'and both himself and his ass being very severely bruised and lacerated.' And this our author calls a laughable accident; nay he adds, that it would make a good subject for the pencil of the poor suffering artist! We cannot dismiss this remark without endeavouring to salve Mr. Bryant's wounds both of body and mind, by a compliment to his skill in drawing, which is very pleasingly displayed throughout these volumes. The two jackboots indeed, in volume the second, might have been dispensed with after the one jackboot in volume the first, and some few pictures beside are neither interesting in design nor well executed; but, upon the whole, the drawings are much the best part of the Sporting Tour, and reflect infinitely more credit upon the hand of Mr. Bryant than the letters do upon the head of Colonel Thornton.

'The cries of Paris,' and 'the heads according to the Parisian costume,' give a good idea of the higher and lower inhabitants of that capital. But as to any notion of French character which is to be derived from the scanty gleanings and superficial observations of our author, the reader might as well search for knowledge of this kind in the annals of Ulubræ, as in the lucubrations of the sporting tourist. We shall conclude with *Remark* the 5th, challenging the whole file of our brother reviewers to make up the half dozen with a single passage from this work of more utility or entertainment than the five quotations which we have selected.

No. 5. *The Horns—a Hunting Song.*

'Aurora's blush the East adorns;
Now quit, my friends, the genial bed;
For if no beast appears with horns,
At least the antler's grace your head.'



Digitized by Google

# MONTHLY CATALOGUE.

## RELIGION.

ART. 16.—*Συμβολον τριαδικον: or the geometrical Analogy of the Catholic Doctrine of Trinity, consonant to Human Reason and Comprehension; typically demonstrated and exemplified by the natural indivisible Trinity of certain simultaneous Sounds; with Letters from Dr. Herschel, and the late Rev. William Jones of Nayland, and published at his request and desire, by H. Harrington, M. D.* 4*to.* Batt. 1806.

WE remember to have heard of a labouring man who found a satisfactory proof to his own mind of the doctrine of the Trinity in the single element of water, as exhibited under the three forms of hail, snow, and rain. We do not know whether this might not be quite as good an analogy as Dr. Harrington's simultaneous sounds. Many will even be disposed to cry out against such speculations—and we own we cannot ourselves feel much disposition to forbid the cry,—

Quodcunque ostendis mihi sic incredulus odi.

ART. 17.—*Jesus Christ, the Mediator between God and Man, an Advocate for us with the Father, and a Propitiation for the Sins of the World. Third Edition.* 12*mo.* Hatchard. 1806.

THE title page sufficiently indicates the nature of this work, and the demand of a third edition its merits.

ART. 18.—*A Sermon preached at Rochdale, April 13th, 1806, on occasion of the Death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that Place; to which is added an Appendix, containing some Account of the Life and Character of Mr. Threlkeld, and particularly of the Powers of Memory, and of the Treasures of Knowledge possessed by him. By Thomas Barnes, D.D. Fellow of the American Philosophical Society.* 8*vo.* Manchester. 1806.

THIS sermon, like many others on similar occasions, is a tribute to the memory of departed friendship and virtue, and does credit to the author.

## POETRY.

ART. 19.—*Vaccinia, or the Triumph of Beauty.* 4*to.* Ostell, 1806.

SOME few years before the author of this poem came into existence, Virgil had said "Vaccinia nigra *leguntur*;" we suppose the writer of this poem had that line in his eye; but if we are not much mistaken, he will be disappointed, and the 'Vaccinia' of this poet will rather share the fate of the 'alba ligustra.'

Digitized by Google

ART. 20.—*The Progress of Glory in the Life of Horatio Lord Nelson, of the Nile. Printed for the Author, and sold by* J. Crosthwaite *and* J. Wilson. Whitehaven. 8vo. 1806.

WE had hoped to see no more verses on Nelson; his memory has already been sufficiently insulted. The present poem is like its predecessors. The few good lines that are interspersed in the forty-five pages of which it consists, are a feeble apology for such trumpery as the following:

> 'Still faithful memory with immortal chimes,
> Shall tell to distant worlds and distant times,
> The deeds of glory done mid hostile climes.'

Prefixed to the poem is a rhapsodical address to the army and navy; and to every page is annexed a note of this kind; 'a prophecy of the anxious muse, who, while *life lives to hope, will fondly hope* that Britain may fulfil the great accomplishments'

ART. 21.—*A Word or Two; or Architectural Hints addressed to those Royal Academicians who are Painters; written prior, as well as subsequent, to the Day of Annual Election for their President, 10th December*, 1805. *To which a few Notes are added, a Dedication, a Preface, and Postscript to Reviewers. By Fabricia Nunnez, Spinster. 4to.* Stockdale. 1806.

WE shrewdly suspect that Fabricia Nunnez doth bely her sex. 'Vox hominem sonat.' Her style certainly bears a strong likeness to that of certain tales which have met our eye, and the subject of her pen excites a conjecture that she is 'an artist,' as well as 'a friend to art.' Her object seems, to recommend the propriety of electing a painter, rather than a sculptor or architect, as president of the academy.

> 'We love dear Painting at the heart,
> And would not bring disgrace upon her
> By thrusting her from chair of honour.'

We should be sorry to see discord arise among three such amiable sisters, and it should seem that a votary of one of them may be sufficiently acquainted with those principles of beauty which are common to all three, to assist as chief priest at their mysteries and ceremonies. The wit which we *understand* in the Hints of Fabricia Nunnez, does not prepossess us in favour of the larger portion which we do *not* understand; and though she may handle the painting brush with as much skill as her ancestor applied the shaving brush, she seems not to be a very great adept in wielding the quill. Take a favourable specimen, and unriddle the note subjoined *ye who can.*

> 'Just to himself *Antæus* knew
> From *whence* his strength and valour grew,



Digitized by Google

Fought *Hercules*, the high renown'd,
And own'd no equal *on the ground*:
Thus like *Antæus* spread your name,
On *terra firma* rest for fame,
*There prove* your strength, *display* your power,
And build with pride the *Gothic* tower,
Give to the *dome* its proper size,
*Erect* the *steeple* to the *skies*;
But *do not* act a *kindless* part,*
Sit *night-mare* on a *sister* art:
Oh! help her when you find her fainting,
Nor ride *triumphant* over *Painting*.'

## DRAMA.

ART. 22.—*Edgar, or Caledonian Feuds, a Tragedy, now performing with universal Applause at the Theatre Royal Covent Garden. By George Manners, Esq.* Tipper *and* Richards. 1806.

UNCONNECTED as we are with newspapers, we shall pass over the preface of this play, in which the author complains of the ill-treatment he has received from the editors of Sunday papers, and proceed to the tragedy itself, which is nothing more than a feeble echo of Douglas. The author acknowledges that he borrowed his plot from Mrs. Radcliffe's 'Castles of Athlin and Dunbayne,' and 'that he was obliged to have the plan of Douglas continually before him as a beacon, to avoid splitting on the rock of plagiarism.' In this, however, he has not succeeded; the slightest examination will convince the most partial admirer of Mr. M. that the sentiment, language, and manner of Edgar are a most servile transcript from the tragedy of Mr. Home. In one thing, however, we shall coincide with the author, that he is a perfect novice in the art of poetry.

## MEDICINE.

ART. 23.—*The Domestic Guide in Cases of Insanity, pointing out the Causes, Means of preventing, and proper Treatment of that Disorder.* Button. 1805.

UPON the whole, the advice given by this writer in maniacal diseases is judicious. In the medical treatment, he confides chiefly to purgatives, long continued; to the use of the warm bath and pediluvia; and to the methods used to promote the secretions, and to make a derivation from the head. He condemns (perhaps too indiscriminately) opiates, tonics, and stimulants. The mental and moral

* Line 205. *But do not act a kindless part.*]—Distinguished *by* painting, *not* painting distinguishing.

Digitized by Google

treatment is likewise equally rational. We must except from this commendation the following direction, which we think rash and absurd: 'If these measures produced no alteration, I would try repletion, and fill the vessels (as) full as possible, by good living, and even *make the patient drunk*; and when this was accomplished recommence the first plan.' We are also sorry to see a sensible work disguised by a bad stile, and even disordered by many grammatical errors.

ART. 24.—*An Inquiry into the Nature and Action of Cancer; with a View to establish a regular Mode of curing that Disease by Natural Separation. By Samuel Young, Member of the Royal College of Surgeons, London.* 8vo. Phillips. 1805.

CANCER, according to the sentiment of Mr. Young, depends on altered organization only. He excludes therefore the notion of any specific matter, either as producing it, or as generated in the diseased part. 'It would appear to be an accumulation of disproportionate actions in previously deranged structures, originally, for the most part of complicated natures, and the continuation of the disease would seem to rest upon the want of an equal concurrence of powers to regenerate.' The cancerous action therefore he conceives to be confined to the diseased part, and in consequence rejects as groundless the idea of there being any constitutional affection conjoined with it. 'In all the cancers I have seen,' he says, 'after sloughing, a healthy state of the part has been the consequence for some time, until the natural effort has been subdued by the continued irritation kept up, and the part has again fallen back into similar irregular productions.' Here, in truth, is the difficulty. What is this irritation which prevents the regeneration of the parts, if it be neither a local poison nor a constitutional taint? It is in vain to object complication of structure, and different degrees of vitality of the parts involved in the disease. The same circumstances are met with in the common abscess, in which, notwithstanding, we find blood vessels, nerves, cellular membrane, all simultaneously reproduced. Till this difference of event is strictly accounted for, this theory must be considered as essentially and radically defective.

The disease, according to Mr. Young, may originate in simple obstruction. Its recurrence where the schirrous tumour has been removed, he attributes to the same cause, some diseased parts having been left, in which there is no obvious alteration of structure. Here then we have an obstruction, which it is impossible to detect by the senses. This appears to us an entire confusion of ideas, and a gross abuse of words. In what does this *obstruction* differ from the *contamination* of Mr. Home? a term to which Mr. Y. objects, but which is the best that can be used to express the matter of fact.

Our hopes of effecting a cure, or of much improvement in the treatment, are not greatly raised by the prospect here held out. It is allowed that there is no chance of recovery but by an entire separation of the sound from the unsound parts, and it is insinuated that caustic applications have been rejected from regular practice too hastily, and

Digitized by Google

that by a rational use of them a regular mode of curing cancer may yet be established. We heartily wish that Mr. Young's future experience may confirm his hopes. This work, we understand, is intended as a prospectus of the future labours of the author in the same field of enquiry. Considering it as a *coup d' essai*, we think respectably of the talents of the writer. We would advise him, when he again presents himself before the public, to confine himself to practical observations, to abstain from the use of a metaphysical jargon, which our modern pathologists mistake for profundity, and not to indulge in unbecoming and petulant remarks on the labours of his predecessors.

## POLITICS.

ART. 25.—*Two Letters on the Commissariat; written to the Commissioners of Military Inquiry, by Hapilland le Mesurier, Esq. Commissary General to the Army late in Egypt and the Mediterranean.* 8vo. Stockdale. 1806.

DURING several years of attentive and faithful service in the commissariat, Mr. Le Mesurier had discovered a variety of errors and abuses which prevailed in that department. These he had made known during Mr. Pitt's former administration; but no notice was taken of his representations and remonstrances, and no reform whatever was introduced, though immense sums of the public money might have been saved by the adoption of such practicable and salutary regulations as Mr. Le Mesurier proposed. But whatever might be Mr. Pitt's merits as a statesman, he was certainly never forward in promoting an economical expenditure of the public money; nor did he ever show any favour to those who pointed out the abuses of office and the means of their prevention. It is in the commissariat as in other departments, the accounts of the different agents appear sometimes not to have been passed for years, or never passed at all. Thus vouchers could be easily forged, charges made that never were incurred, or increased greatly beyond the original amount; and we all know that where pecuniary profit is to be obtained, all kinds of impositions will be multiplied in proportion to the prospect of impunity. But the sagacity which Mr. Le Mesurier displayed in the detection of frauds in the office of the commissariat, and the honest industry which he exerted in the prevention, were so far from recommending him to the favour of Mr. Pitt, that they rather operated to his disadvantage. After experiencing marked neglect and multiplied mortifications, he retired from the service in the year 1798. But when Mr. Addington, who seems to have had the good of his country really at heart, came into office, the patriotic virtues of Mr. Le Mesurier were not forgotten, and he was, in October 1801, appointed commissary general to the forces in Egypt and the Mediterranean. On his arrival in Egypt, Mr. Le Mesurier found that even before the walls of Cairo the troops were furnished with biscuit and salt pork which had come from the vic-

Digitized by Google

dealing stores of Deptford, at the price of about four shillings the ration, when soft bread and fresh meat might with a proper commissariat establishment have been procured at the price of sixpence the ration. When Mr. Pitt had succeeded in subverting Mr. Addington's administration, Mr. Le Mesurier was no longer an object of favour or of patronage. The office of commissary general had become vacant by the resignation of Sir Brook Watson, who had never been an advocate for any economical reforms in the department over which he had so long presided. Mr. Le Mesurier was both in the army and in the commissariat universally regarded as the most proper person to be his successor. But Mr. Pitt rejected the faithful and patriotic servant of the public, whose industry and vigilance had been the saving of so many thousands, and appointed a stranger from the other side of the Atlantic to fill what at the present crisis is a place of so much importance, and on the proper execution of which the success of military enterprize must so much depend. Mr. Le Mesurier's pamphlet well deserves the attention of the present administration; and we trust that they will profit by the wholesome advice which it contains. They are pledged to the most upright and economical expenditure of the public money; and we think so well of them as to believe that they will not violate their own solemn engagements, nor frustrate the sanguine hopes of every wise and good man in the united kingdom.

ART. 26.—*A Plan or Proposal for the Augmentation of the Regular Army of the Line. By Military Officers.* Seal. 1806.

THESE officers propose to limit the number of men in arms to 350,000: that of these, 200,000 should be composed of regulars, and that the remaining 150,000 should consist of volunteers, peasantry, and yeomanry cavalry; but that whatever troops we might send abroad, there should never be less than a force of 200,000 regulars in England. They add that the whole regular army should be divided into battalions of 500 men each, and put under the command of *effective* colonels, a rank entirely unknown at present in the regular army; for though there are more colonels in the united kingdoms of Great Britain and Ireland than in all the rest of Europe put together, there is not one single *effective* colonel doing duty as such in the command of a battalion in the whole regular army!!!

ART. 27.—*A Defence of the Volunteer System, in opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement.* Hatchard. 1806.

WHATEVER may be the defects of a volunteer system, we trust that there are few persons, who will not bear testimony to the spirit, the energy and disinterestedness of the volunteers; to the alacrity with which in a moment of the most serious alarm they expos-

Digitized by Google

ed themselves to great expence and numerous inconveniences that they might be trained to arms, and learn to wield the musket and the sword against the enemy, who seemed ready to vomit his numerous hosts of ravagers upon our shores. We cannot too much blame those who affect to ridicule the exertions or to depreciate the merit of so truly patriotic and respectable a portion of the community. But at the same time we think, as we have stated in our review of Major Cartwright's publication, that a general arming of the kingdom on the ancient plan of the *posse comitatus* or county power, would be found the cheapest, the most constitutional, and the most efficacious mode of defence which we could adopt. Nor could the internal peace of the country be at all endangered by such a plan; for, as the whole property of the country would be inured to the use of arms, all civil commotions would be instantly repressed by those who were most interested in the preservation of order and of peace. Our defence against any enemies to the British constitution either from within or from without would not be left to an indigent and unprincipled rabble, but would chiefly depend on those who, from the greater interest which they had at stake, and from the effects of a superior education, would be less easy to seduce from their duty, and most likely to display an energetic zeal for the welfare of their country. By this means we should likewise obtain a larger and a more equably disposed force than the volunteer system can ever furnish. Wherever the enemy might effect a landing, he would in a short time be overwhelmed by a superior force, which, instead of being brought at great expence and considerable delay from a distant part of the country, might be instantly collected from the surrounding district. There would be no occasion, as has been proposed, to lay the country waste for miles before the face of an invading foe, and thus to commit a sort of spontaneous ravage on ourselves, which it would cost a century to repair; for the enemy, being opposed by myriads of freemen at the moment of his landing, would not be able to advance, or would find his host so thinned at every step that he must soon propose a surrender or sound a retreat. A parity of force may vanquish where there is superiority of skill; but it is numbers only which can rapidly annihilate. And if the old *posse comitatus* were re-established with improvements suited to the change of manners and the state of modern war, no French marauders would be permitted to breathe for two days on English ground. They would within that time be strewed in lifeless heaps upon the ground, or pushed into the sea.

ART. 28.—*A dispassionate Inquiry into the best Means of National Safety. By John Bowles, Esq.* Hatchard. 1806.

AMONG the best means of national safety this author seems to reckon increased penalties on the non-attendance of public worship, and severe restrictions on gratifications which we have been always taught

Digitized by Google

to consider as by no means incompatible with virtue and with innocence. Thus the circulation of Sunday newspapers seems an object of his mortal aversion, and one of those crying sins which we must relinquish before we can expect to beat the French out of the field, or make the haughty Corsican lower the crest of his ambition.—As there are many persons who have no time for intellectual culture or for harmless recreation, except on the sabbath, we do not see how it can possibly be reconciled either to the nature of the institution itself, or to the benign genius of christianity, to debar them from spending a part of the Sunday in a manner at once so instructive and agreeable. We are of opinion that political information cannot be too widely diffused; and that the more thinkers and readers we have among us, the better security we enjoy for the rational and well-tempered freedom of the British constitution; the greater restraints will the free expression of public opinion impose on bad measures and bad men. Religion does not consist in senseless mortifications; nor will the great precepts of moral duty, in the practice of which the essence of christianity more especially resides, ever be recommended by an incongruous association with puritanic severity and fanatic gloom. The sabbath of the moody calvinist or the whining hypocrite may be covered with crape, or dressed out like a lifeless carcase for a funeral; but the sabbath of the benign disciple of the benevolent Jesus, will be a day not only of devout thanksgiving, but of social endearment, and harmless mirth. That Providence, which designed the florid beauty of the fields, and modulated the lively chorus of the groves, cannot but be pleased when he beholds his rational creatures innocently gay. True piety is never a stranger to joy of heart; and those who convert the sabbath into a day of penance and austerity, defeat the benevolent ends of the institution, and do despite to that spirit of charity, without the exercise of which no sabbath can be sanctified.

ART. 29.—*A comparative Statement of the two Bills for the better Government of the British Possessions in India, brought into Parliament by Mr. Fox and Mr. Pitt, with explanatory Observations. By the Right Honourable Richard Brinsley Sheridan.* Budd. 1806.

THIS is the republication of a pamphlet which appeared in the year 1788. Of the comparative merits of the two bills there cannot well at this day be two opinions. Mr. Fox's bill was simple in its principle, but comprehensive in its plan, and powerful in its operations: Mr. Pitt's bill was intricate in its constitution, confined in its views, confused in its statements, and to every beneficial purpose quite impotent in its operations. Mr. Fox's bill would have augmented the power of the parliament; Mr. Pitt's increased the patronage of the crown. Mr. Fox's bill would have promoted the true interests of the East India Company, and have secured the peace of India; Mr. Pitt's bill has had the effect of embarrassing the affairs of the company, of loading them with debt, and of disturbing the whole empire of Indostan with ravage and with war.

Digitized by Google

ART. 30.—*The Destiny of the German Empire, and the general Prospects of Europe. In two Parts. By J. Bicheno, A. M.* Flower. 1806.

TIMES of calamity and distress, of war, famine, and despair are those in which, in all ages of the world, the desire of anticipating the progress of events and of unveiling the dark covering of the future, has been the most impatient, and consequently in which the spirit of prophetic delusion has been most diffusive in its influence and most active in its operations. Such has been the agitated state of man for the last sixteen years, in which so many extraordinary events have occurred, and so many more seem still ripening to maturity in the womb of fate, that we ought not to be surprised that this feeling has been so general, and that it has given birth to the wildest reveries, the most chimerical suppositions, and the most gloomy imaginations. Thus we have had some new prophets and more new interpreters of the old. The book of Revelations, which has never wanted a host of expositors to apply its mystic imagery to recent occurrences, has afforded an ample stock of materials on which to exercise the faculties of the visionary, and to impregnate the fancy of those who wish to lift up the curtain which God has thrown over the destiny of nations and the future prospects of man. Many are they who have failed in explaining this hidden book, and Mr. Bicheno must not be angry with us if we presume to add his name to the number of those, who, in their eager desire to discover in the labyrinth of its sombre details, predictions of what is, and of what is about to be, have violated the sober rules of rational criticism, and disgraced their compositions by the most puerile absurdities.'

ART. 31.—*An Answer to 'War in Disguise;' or Remarks upon the New Doctrine of England concerning Neutral Trade.* 8vo. Johnson. 1806.

THE question discussed by the author of 'War in Disguise' is now under the consideration of plenipotentiaries appointed by the British ministry on the one part and that of America on the other. In this season of peaceable concession, the Americans will probably have no pretended grievances, which they can render the subjects of menace or complaint. The writer of this pamphlet will not instruct the plenipotentiaries by any new observations, arguments or facts.

ART. 32.—*La Paix en Apparence. Réponse à L'Ecrit intitulé la Guerre Déguisée. Ou Considérations Politiques sur les véritables Intérêts de la Grande Bretagne relativement aux Puissances Neutres.* 8vo. Budd. 1806.

THE pamphlet entitled 'War in Disguise' has provoked several answers, among which the work before us may claim peculiar attention from the spirit of moderation with which it is written. It is said to be translated from German into French, and printed in London.

Digitized by Google

## MISCELLANIES.

ART. 33.—*An Admonitory Letter to H.R.H. the Prince of Wales, on the Subject of the late delicate Inquiry; containing Anecdotes never before published, which may probably lead to the Detection of the real Authors of the late scandalous Attempt to sully the Purity of an illustrious Personage.* 8vo. 2s. Tipper *and* Richards, 1806.

THE author is unacquainted with the subjects of delicate enquiry on which he founds his admonitions.

ART. 34.—*A brief Account of the Proceedings of the Committee, appointed by the yearly Meeting of Friends, held in Baltimore, for promoting the Improvement and Civilization of the Indian Natives. London re-printed.* 8vo. Phillips *and* Fardon. 1806.

ART. 35.—*A brief Account of the Proceedings of the Committee, appointed in the year 1795, by the yearly Meeting of Friends of Pennsylvania, New Jersey, &c. for promoting the Improvement and gradual Civilization of the Indian Natives. London reprinted.* 8vo. Phillips *and* Fardon. 1806.

IN these two pamphlets we have an interesting account of the beginnings and progress of the attempts which have been made of late years by some benevolent members of the Society of Quakers in America, towards the improvement of the comforts and civilization of certain districts of the natives of that vast continent. The editor, in p. 5. of the account of the proceedings of the Pennsylvania Committee, remarks, 'It is probable that some readers may think every scheme of civilization defective, that does not immediately attempt to plant christianity.' But we do not see that the method pursued by the Friends stands in need of any apology on this account. We must be men, before we can become Christians. We must be able to *live*, before we can be taught to *live well*. They do wisely therefore in instructing the Indians in the arts of life, and in the virtues of sobriety and peace. And they are further supported in so doing by the best precepts and practice. It was upon these principles that the Society for the Propagation of the Gospel in Foreign Parts was established more than a century ago in this kingdom. This was the line of conduct which was strenuously recommended to them by the excellent and truly reverend Dr. Thomas Bray, who was indefatigable in his own exertions in the same pious undertaking, having left his native home to wander, in this work of charity, amid the wilds and thickets of America. And upon the same principles we trust that the concerns of that venerable society, as far as their means will admit of, are still con-

Digitized by Google

ducted. We wish success to the benevolent exertions of the Friends, and shall be glad to hear further favourable reports from the same quarter.

ART. 36.—*A Treatise on Practical Navigation and Seamanship, with Directions for the Management of a Ship in all Situations; and also a full and accurate Description of the English Channel; with distinct and clear Directions for its Navigation, from the Downs Westward, and from its Entrance to the Downs: the Result of actual and laborious Surveys, during sixty-four Years of constant Service. By the late William Nicholson, Esq. Master Attendant of Chatham Dock-yard, Governor of the Chest at Chatham, &c.* 8vo. *plates.* Mawman. 1806.

A PLAIN, rational work on the proper management of a ship, preceded very properly by some observations on the nature of the winds. It derives a value from the long experience of the author; and his remarks on the direction of winds, although conveyed in a somewhat quaint and antiquated style, contain some important suggestions. We should have been much more gratified indeed had he given us only his own personal observations, without interweaving so much of Dr. Halley's theory, and been contented with being the simple reporter of facts only, for which philosophers could find physical causes. To seamen, a judicious collection of facts is always more interesting than the best digested theories. The following is an example: 'When you have a storm at south-west, summer or winter, which is always accompanied with wet or small drizzling rain, if you find it sets in to rain very hard, and perhaps the wind will blow stronger than before, then prepare for a sudden change of weather, the moment it begins to lull; the wind will fly round from south-west to north-west in an instant of time, and frequently blows harder than before; or at other times, a sudden lull will turn to a calm; when this happens, a ship is in more danger in the calm than she was in the storm.' Although there is no novelty in this observation, yet a work composed of similar ones, embracing all the phenomena of the weather, is a desideratum which would equally interest practical seamen and naturalists. The succeeding remark is more original and no less practical: 'I shall add one remark more, which is well worth the serious considerations of navigators, viz. they conceive the force of the air or the wind passes horizontally along the face of the water, or the sea the ship floats on, which I beg leave to tell them is a mistaken idea. Notwithstanding the water or sea's superficies be smooth for the wind to glide easily over it, and its own nature preponderates the incumbent air, which is much lighter and consequently apt to float upon it, yet in regard to its natural tendency, it declines towards the centre of the earth, or the centre of gravity, and falls at last upon the surface, either of sea or land, which shews the wind or current of air has a natural tendency downwards. From this consideration seamen should remember when they are carrying sails upon a ship how she is affected by the wind

Digitized by Google

that blows upon her, since it does not sweep along the surface horizontally, but has an oblique tendency or pressure downwards, which defleets its course, and acts upon a ship in a manner seamen are not aware of; this is evinced in her heeling greatly. The motion of the sea is a proof of this, and is merely owing to the oblique deflection of the wind, or its tendency downwards to the centre of the earth.' These remarks contain a practical truth of great importance to mariners; although the *reasons* are not accurately detailed.

In many other instances the practical seaman will find this volume abounding with perspicuous directions for the management of a ship, (especially in perilous situations,) which are the result of experience and good sense; nor is it less worthy the attention of shipowners and underwriters, who may thence learn something of the difficulties which are surmountable by seamen.

ART. 37.—*The remarkable Case of Potter Jackson, (formerly Steward of the Echo Sloop of War), giving an Account of the most cruel Treatment he received from Captain Livesly, (Commander of the Lord Stanley Slave-ship,) and his Chief Mate; by assaulting, imprisoning, putting in Irons, and cruelly flogging him, which caused Blood to burst from his Eyes and Breast, and large Pieces of Flesh to come from his Back; occasioned by the unmerciful Flogging he received of upwards of One Thousand Lashes. Written by himself. With the Trial before the Right Hon. Lord Ellenborough, in the Court of King's Bench, Guildhall, London, on Thursday, July 10th, 1806, when the Jury returned a Verdict, Five Hundred Pounds Damages. Printed for and sold by the unfortunate Sufferer at* R. Butters', 22, *Fetter-lane, Fleet-street.* 8vo. 1806.

THIS trial affords an instance of barbarity which no one would expect to meet with in an English sailor. The case is interesting, and as it is published for the benefit of the unfortunate object, we hope it will experience an extended sale.

ART. 38.—*Gerusalemme Liberata di Torquato Tasso, con note ossia spiegazione dè luoghi più oscuri, dilucidazioni grammaticali ed imitazioni dai Classici Antichi. Il tutto riveduto da Romualdo Zotti, ad uso degli studiosi della lingua Italiana.* 2 *tom.* 12*mo.* London. Dulau *and* Co. 1806.

WE agree with signor Zotti that a good edition of Tasso's *Gerusalemme* was much wanted in this country, and are pleased that he has finished the one began by Nardini, who we are here told edited nearly seven cantos of the present work before his departure from England. The necessity, however, of such an edition is no proof of its being well executed, and signor Zotti's notes are sometimes neither very luminous nor very original. The general contempt into which the croisades have fallen in this country has been attended with a general ignorance of the nature and progress of those expeditions: for this reason numerous

Digitized by Google

historical notes would have been highly useful at the present day to render the work of Tasso more perfectly understood and more generally admired. Some few indeed of the notes are historical; but they relate only to those facts already sufficiently common, and do not extend to the more interesting circumstances attending the wars in the Holy Land. Had the editor been also a little more copious in selecting parallel passages imitated by Tasso from the ancient classics, or from Petrarch or other Italian authors, he would have conferred a much greater benefit on the English students of the Italian language, than by telling them that '*Il fanno incerto*' means 'to render doubtful,' which every person capable of understanding a single stanza of Tasso's poem, must already know. Of the like value is his explanation of PON MENTE—*considera; fa attenzione*; which the young reader of Italian may easily comprehend without the assistance of an explanatory note. Such slight redundancies indeed may be retrenched, and something more important added in the next edition. These volumes nevertheless are correctly printed, and will be very acceptable to the learners and admirers of the poetry of Italy, and to such we may safely recommend them as worthy their attention.

ART. 39.—*A Synoptical Compend of British Botany (from the Class Monandria to Polygamia inclusive) arranged after the Linnean System, and containing the essential Characters of the Genera, the specific Characters, English Names, Places of Growth, Soil and Situation, Colour of Flowers, Times of flowering, Duration, and Reference to Figures. By John Galpine, A. L. S. Small* 8vo. Bagster. 1806.

THIS volume, which, according to the confession of its author, does not embrace above one third of English botany, very unfortunately induces a comparison with Hull's 'British Flora', which comprises the whole of our indigenous botany, and which is not more expensive, equally portable, and much more complete. Mr. G. has assigned no satisfactory reason for publishing, nor have we been able to discover it in the merits of his work. The neatness of his tables will not compensate for their imperfections; nor will his numerous blank pages be any proof of the synoptical merit of a pocket volume. It would be a waste of our pages to say more of so useless a book.

ART. 40.—*On the Landed Property of England, an elementary and practical Treatise, containing the Purchase, the Improvement, and the Management of landed Estates. By Mr. Marshall.* 4to. Longman. 1804.

ART. 41.—*On the Management of Landed Estates, a general Work, for the Use of professional Men, being an Abstract of the more enlarged Treatise on landed Property, recently published. By Mr. Marshall.* 8vo. Longman. 1806.

THE principal difference between these two works is, that the lat-

Digitized by Google

ter, a modest octavo, contains in a somewhat less compass all that is worth reading in the 4to. with the omission only of some commonplace verbiage, so useful to the modern trade of bookmaking. The author is one of our most voluminous writers on agriculture, and in the 4to. volume before us, it frequently happens that the mere references to his own works for illustrations occupy not less than four pages, in which he refers, we believe, to nearly twenty volumes; all these references indeed are made with the strictest regard to system, and the present work also contains a very good 'table of contents, *systematically arranged*,' in the style and manner of our books on logic. He commences with 'property abstractly considered,' 'the species of landed property and tenures,' and afterwards divides his work into three divisions, 'on the purchase, on the improvement, and on the executive management of landed estates.' We shall not enquire for what class of Englishmen the author compiled these volumes, but proceed to lay before our readers some extracts; on 'the purchase of landed estates,' we have the following observations:

'There are two METHODS of making the bargain. The one by public biddings, the other by private treaty. In either a certain degree of caution is common prudence. In the former, however, the conditions being fixed, an accurate valuation is the best safeguard; and in the latter, among honest men, little more is required.'

We congratulate the reader on the above information. The next division of this work treats, 'on the improvement of landed estates,' and first of 'draining,' in which the author discovers no correct nor adequate knowledge of the theory of springs, or origin of fountains. He gratuitously supposes that

'A collection of water, several hundred feet in depth, existed, and still exists, within a part of this island situated at no great distance from the sea: *not collected*, it is probable, in a body, but residing in strata, perhaps of different natures, yet certainly such as communicate freely with each other.'

Perhaps some readers may be tempted to smile at the expression 'a *collection* of water *not* collected' and 'residing in different strata, yet communicating freely.' Mr. M. proceeds to give us no less than 17 diagrams, all of which are only different modifications of the well known fact, that a drain cut deep enough in a hollow place will become a receptacle for the surrounding waters. His plans indeed are just what must suggest themselves at first inspection to any person of common capacity; yet he assures us that

'By an attentive perusal of the foregoing cases, the student will acquire, in a short time, a more general knowledge and more accurate ideas, respecting the *causes*, the effects, and the *remedies* which belong to the diseases of soils, than he probably would by a *lifetime* of *practice* unassisted by theory or science.'

'It is not (observes Mr. M.) with the earth, as with the animal body whose component parts form a regular system, and whose fluids circulate in known channels. The circulating fluids are conducted by circumstances the most fortuitous, and frequently move in channels the

Digitized by Google

most complex and intricate. 'Hence, the variety of cases may be said to be infinite. No two pieces of land are perfectly alike. In a diagram the cause and the effect are seen at one view; and the remedy is evident. But not so in the field of practice; in which superficial effects alone are given; the causes being hidden behind a curtain.'

We perfectly agree with the author in proving that his diagrams are really worth nothing; but we must deny, however, in the strongest terms, that the appearances of nature are so fallacious as to preclude the possibility of forming a practicable theory of draining. To maintain such an opinion at the present day, is surely to betray the most unpardonable ignorance. On the management of water indeed, Mr. Marshall is extremely defective, and his projects of irrigation are still worse than these for draining.

The last of Mr. Marshall's plans which we shall notice, is his improvement of roads, against which we should enter our protest, were we not convinced that it is too absurd ever to be put in practice. He proposes having a foot-path-way raised a considerable height above the paved road, to pass immediately on the one side, and a deep ditch on the other. According to this mode the traveller or waggoner, in case of any accidents, must tumble either into a deep ditch where he would be suffocated, or into the road where the wheels of the passing waggon, cart or coach must inevitably pass over him. When this voluminous writer adheres strictly to the simple profession of reporting facts only, he discovers plain good sense; but he imprudently attempts to be original, and upon the whole renders a disservice to the progressive improvement of agriculture, in tending to multiply useless books on that important subject.

ART. 42.—*Opere Scelte dell'Abate Metastasio. Rivedute da Leonardo Nardini, ad uso degli studiosi della lingua Italiana. The Second Edition revised and corrected by R. Zotti.* 2 *Vols.* 12*mo.* Dulau *and* Co. 1806.

TO select fifteen operas and some odes and canzonettes from the works of Metastasio, requires no great abilities, and both the original and present editor have omitted pieces equally good with some of those which are given. The little piece entitled *Le Cinesi* has more musical than dramatic merit. *Le grazie vendicate* might very well have been added to these volumes without increasing their price, and would have added considerably to Metastasio's acknowledged merit. We cannot compliment Signor Zotti on his success in correcting literal errors, for which he and the printer are equally responsible, the chief if not the only merit of a work like this being its superior correctness. Of these volumes it may be said in the words of the Chinese lady,

*Lisinga* 'Può dir qualcuno,
Novità nella scelta io non ritrovo;
Ma quel che si fa bene, è sempre nuovo.'

Mr. B. is referred to our Review for January last.

Digitized by Google

THE

# CRITICAL REVIEW.

*SERIES THE THIRD.*

*Vol. IX.* OCTOBER, 1806. *No. II.*

ART. I.—*Epistles, Odes, and other Poems, by Thomas Moore, Esq.* 4*to.* 1*l.* 11*s.* 6*d.* Carpenter. 1806.

THE character of gay and voluptuous has long been attached to Mr. Moore from the two specimens of poetry which he has before presented to the public. The posthumous works of Little, '*cujus in pusillo corpore mens fuit magis pusilla*,' and the loose paraphrase of Anacreon have been read with avidity, and, by young persons in particular, have been admired. They gratified but too many passions, they soothed and excused but too many frailties to lie upon the shelf. Accordingly the junior students of universities, the older boys, and, we fear, girls, at schools, were provided in some number with those light and flimsy volumes. The principal sale, however, depended on apprentices of both sexes; who found in them a tinsel, a gaudiness, a certain embroidery of expression so nearly resembling their own manners, fashions, and ideas of gentility; together with that sort of pertness and smart flippancy so much admired in Swift's polite conversation, and which they have so truly made their own, that they could not but have hailed Mr. Moore as a superior species of their own genus.

Our author confines himself exclusively to subjects which interest youth; sighs, smiles and vermeil cheeks are bandied from page to page. Had he, like Rochester, been as free in his use of words as of ideas, had he addressed himself solely and exclusively to the 'profane vulgar,' he should not have drawn from us an observation. But since he sings 'to virgins and to boys,' and attempts to initiate them into mysteries the most impure; since he has disciples who imitate and preach up his doctrine, he becomes,



Digitized by Google

from such intentions and such successes, of size and consequence sufficient for serious chastisement. And here it might be expected that particular stress should be laid on the immorality with which his poems abound. This, however, would be unsafe, as a discussion on obscenities must needs be obscene; it would be needless, because the proposition is granted by all, and by none more than his warmest admirers. But then those who admire, and even some of those who censure his licentiousness, are found equally agreed as to his abilities. His ideas, say they, are uncommon; the language in which they are cloathed is figurative and expressive; and, whatever may be his principles, his poetry is at least engaging.

To contend then that he is loose and wanton, would be cutting 'impassive air.' The only ground which remains to be disputed, is that of the genius and felicity of expression which have gained him admirers and imitators; and it is from this position that he remains to be dislodged.

The first remark that must occur to every person, is the sameness of subject, language, and ideas, which are for ever harping on 'melting vows,' 'enchanting dreams,' 'throbs of bliss and pain,' with all the wardrobe of spring to supply fragrance, blushes, couches, and beds of every description in every place. Indeed he seems himself to be conscious of this monotony, and takes advantage of a voyage from this country to America, to present us with foreign ideas gleaned from the banks of the wild Potowmac, and afterwards from the delightful Bermuda isles, together with metaphors, similes and allusions taken from things create and increate, and introduced on all occasions from a common-place book filled with all the monstrous thoughts, dreams and chimeras which startled him in vague and unconnected reading. He speaks therefore of places seldom visited, and touches on abstruse and speculative notions which are far removed from the general beat of literature, and are only to be picked up by chance in some of its bye-paths and unfrequented obscurities, with a familiarity which would seem to pronounce that 'every one ought to be as well acquainted with them.' He lands among us with the air of an accomplished foreigner, who, instead of imitating and conciliating, by conformity to their usages, the people among whom he has taken up his residence, is determined to astonish the natives by his grotesque dress and gestures, and to affront and bid them defiance by a bold contempt for their language, habits, and capacities. The rage for every thing Egyptian in furniture

Digitized by Google

is not more prevalent in the apartments of the wealthy, than for every thing exotic in these poems: thus p. 14.

> ' ——the pure soul, that scorns to rest
> Upon the world's *ignoble breast*,'

and which, after soaring, sinks again, is like—What? not like any thing obvious, grand, or general, nor like any thing of this hemisphere. It is like the flying-fish, with which we commence an acquaintance by means of a note, and something said about St. Austin, and the relationship between fowl and fish comained in two or three Greek words.

The first poem, which is addressed to Lord Strangford, has more merit than almost any of the subsequent ones. An idea by no means uncommon, that of two absent friends looking at the moon precisely at the same hour, seems to have suggested the first stanza, which, as it is one of the best in a very large volume, shall be offered in all candour as one of the illustrations of what has been advanced:

> ' Sweet Moon! if like Crotona's sage,
> By any spell my hand could dare
> To make thy disk its ample page,
> And write my thoughts, my wishes there;
> How many a friend, whose careless eye
> Now wanders o'er that starry sky,
> Should smile, upon thy orb to meet
> The recollection, kind and sweet,
> The reveries of fond regret,
> The promise never to forget,
> And all my heart and soul would send
> To many a dear-lov'd, distant friend!'

There would have been a physical inaccuracy in supposing a friend in Europe and another in America, gazing at the moon precisely at the same time. In encountering this objection, the writer is obliged to wish that he could, like 'Crotona's sage,' write his thoughts and wishes on the 'disk' of the moon. The simplicity of the original idea is here entirely lost, the fancy was to be pleased by the idea of doing the same thing, with the same suggestion, and at the very same hour. In the above verses the moon is not the link of connection, but has merely the office of a carrier: the *disk* is an astronomical term; and Crotona's sage, and an anecdote relating to him, which are cold and tame, have need of a note for their elucidation.

One division of the work is entitled, 'Odes to Nea, written at Bermuda.' The name we suppose to be fanciful,



Digitized by Google

and to have been irresistibly dictated by a punning quotation from Euripides, Νεα τυραννα.

In these odes, as in the whole medley, is a rare mixture of colloquial vulgarism and smartness, with far-fetched, crabbed, and abstruse conceits and allusions. In page 90, he speaks familiarly in verse, of polishing pearls by the beak of doves:

> 'Just as *they say* the beak of doves
> Can give to pearls a *smoother whiteness*.'

As who say? From this expression we should be apt to think it a common belief; very far from it; it is as 'the fanciful Cardanus says, de Rerum varietate. Lib. 7. cap. 34.'

> 'Soft lamps that hung like burning flowers
> And scented, and illum'd the bowers,
> Seem'd as to him who darkling roves
> Amid the lone *Hercynian groves*,
> Appear the *countless birds of light*
> *That sparkle in the leaves of night*.'

For why? Why, truly, to shew a choice scrap of knowledge picked up from Pliny, lib. 10, cap. 47, 'Ex Hercynio Germaniæ saltu,' &c.

Neither does he talk with any chance of being understood by Nea, of 'Teian song,' or 'Milesian story.' Poor dear Nea, sweet Bermudan fair, what a time must thou have had of it! What a puzzled skain must thy head have been after hearing of 'Gassendi,' 'Pausanias,' 'Epicurus!!' of 'Stuart's Antiquities of Athens,' of 'Hagios Asornatos,' and 'Ampelos Kepos;' of the 'Teian bard,' of 'the *licentious* fictions of Aristides;' 'of Miletus, *a luxurious* town of Ionia;' of nymphs,

> 'whose very eyes
> Seem'd almost *to exhale* in sighs,
> Who flew with amber cups around,
> Shedding the flowery wines of Crete,' &c.

of that wine which 'Athenæus calls οἶνος ἀνθοσμίας,' of 'Barry on wines, chap. 2'!!!! How wildly must thy heart have been set throbbing for the bracelets of 'Thais, Aristagora, and Lais,' made after the device of serpents coiling round the wrist; to read the 'Amores of Lucian,' and to have 'shewn thy limbs',

> 'as loth to shew,
> Through many a thin Tarentian fold;'

that 'διαφανες ἐνδυμα mentioned by Pollux!' for the 'bee

Digitized by Google

grape, or Apiana mentioned by Pliny, lib. 14, and now called muscatell (a muscarum telis) as sayeth Pancirollus. book 1. sect. 1. cap. 17.' !!!! And yet, after, all how must thou have sighed for other things, in thy unrefined way of thinking, worth them all put together !!!! How strangely must all the Nea family be surprized to hear thee discourse after thy lover on the 'Semenda (p. 99) a bird supposed to be found in India;' of 'Cardan, who supposes it; 10de Subtil;' and of 'Cæsar Scaliger' who takes it for the phœnix, Exercitat. 233;' and above all 'of the priest of Diana'!!!!! From all these allusions, abstruse, recondite, and utterly dumbfounding, one would be apt to imagine that thy admirer had designated and marked thee out to incept, and take thy regular degrees at Gottingen; to wear hereafter a doctor's unseemly wig over thy 'silky lashes,' and 'eyes of light:' to have left thy 'leafy mangroves' in which it delighteth thee to wander, for the shop of a German antiquarius; to have exchanged thy very numerous 'nuptial beds' for a professor's chair, and from 'thy lip's luxuriant flow' to have poured forth heathenish Greek, or even Sanscrit.

The dawn of day is represented 'Αγνωτιη by a child sitting on a lotos. P. 228.

Mr. Moore reminds his readers of the metaphysical writers, whose aim it was to make things the most opposite in their natures shake hands. Thus a lady who has been calumniated, and around whom the whole world 'may freeze,' is like

> 'that lucid tear
> Which bright within the chrystal sphere
> In liquid purity was found,
> Though all had grown congeal'd around;
> Floating in frost it mock'd the chill,
> Was pure, was soft, was brilliant still.'

That is, she resembles one particular thing, which once did exist, and of which no specimen may remain at present.

Some trinkets, which a pettish fair, offended at the inconstancy of her gay Lothario, is determined to return to him, are surrendered up to the giver. Who would imagine that a seal, which is one of them, had any resemblance to a fountain in Solomon's gardens? Or if it had any, that a lady (even supposing her to have read 'Maundrell's Travels,' and 'also the notes to Mr. Good's translation of the Song of Solomon,') would, in the heat of indignation at slighted affection and broken vows, call the passage to memory, and ap-

Digitized by Google

ply it so truly unexpectedly! If ladies are to be so learned, gentlemen must never think of finishing their education until the age of 60 at least: and then the young folks may be permitted to play together. Before that highly respectable time of life, our sex will only be snubbed by the fairer part of the creation, if they think of such matters. How could the poet think of answering such deep erudition in lines so very low and grovelling as the following!

> 'And, then the ring, my love! recall
> How many rings, *delicious* all
> His arms around thy neck hath twisted,
> Twining warmer far than *this did*!'

Mr. M. is fanciful on the subject of eyes. Talking with them is not enough. One lady (p. 87) dances by the light of her own eyes: nay, such is the advantage of excelling in a certain style of writing, that she might sing with them, if required, without hurting the sense.

> 'Divinely through the graceful dance
> You seem'd to float in silent song,
> Bending to earth that beamy glance
> As if to *light your steps along*.'

It is a great oversight, after talking of the 'Cayman,' the 'ludicrous Dionæa muscipula,' the 'lake of the dismal swamp,' &c. to have omitted honourable mention of an illustrious visitant to this country by the name of Mammoth. Might not the effects of a freak, a frown, a rebuff, or indeed a smile, and in short of all the dreadful artillery of love, have been compared with the devastations over man and brute charged by Mr. Winterbotham against some person or persons unknown, but suspected to be Mammoth?

Irregular odes!!! *Quin age.* Here is one on harmony, with the 'ad harmoniam canit mundus,' prefixed to it. And certainly the music of these odes so far resembles that of the spheres, that it is imperceptible, at least to our imperfect organs. But however daring may be the violation of sweet sounds, that noble and truly heroic contempt for sense, which is here displayed, is far more inimitable. A poet may touch to advantage on the music of the spheres, and only touch on it. But no connoisseur of the orchestra at the opera could be more at home than our author in assigning to the heavenly bodies their tones in this abstruse and distant and unexplored harmony:

Digitized by Google

'A sun or a moon
Are to him a bassoon
And a meteor but a hautboy.'

Mr. Moore's own house is not more known to him than the ways of the heavens: he says of himself,

'And I will lap thee in such downy dreams
As lap the spirit in the *seventh* (making two syllables of it) sphere.
When Luna's distant orb falls faintly on his ear.'

There is besides a dithyrambic ode made up like this of exceedingly long and exceedingly short verses. Had the author stopped here, he might have sung unnoticed. But the 'repetantur haustus' was really too much. The second effort he avowedly calls dithyrambics, or nonsense. He boldly throws off the mask, and tells in a note upon the authority of M. Burette, that 'a *licentious irregularity* of metre, an *extravagant* research of thought and expression, and a *rude and embarrassed construction* are among its most distinguishing features.' All this he has copied successfully and pleases himself with thinking it what was called by Boileau, 'Un beau desordre.' Whereas the affected pomp, the profound seriousness, the misplaced parings of learning tottering on such a farcical metre, resemble the staggering of a drunken man arrayed in bishop's robes.

'From the *rich sigh*
Of the sun's arrow thro' the evening sky,
To the faint breath the tuneful osier yields
On Afric's burning fields,
Oh thou shalt own this universe divine
Is mine.'

And all this, and more too, to introduce a beggarly account of learned names and heterogeneous conceits backed up by notes all calculated to surprize, and containing all the dreams dreamed by all the dreamers on an unintelligible subject.

So much for the sense. For the charm of versification the poet is a plagiarist, and is evidently indebted to the authors of Crazy Tales and Broad Grins, many of whose cadences will here be found, but rendered more piquant by the Cervantic gravity of diction here observed. In these two curious odes, the following single lines are equally unobtrusive in size as important in sense:

Digitized by Google

Whole lines in the Ode to Harmony and Dithyrambics

'It bears'
'While thou'
'When free'
'I swear'
'Around'
'Up'
'But oh,' &c.

Neighbouring to these reptiles of one or two feet are to be found wounded snakes dragging their slow length for twelve feet, full measure. The dithyrambic is entitled the 'Fall of Hebe.' 'I believe (says the author) it is Servius who mentions this unlucky trip which Hebe made in her occupation of cup-bearer; and Hoffman tells it after him. Cum Hebe Jovi administrans, perque lubricum mimis cautè incedens, cecidisset, pervolutisque vestibus, &c.' In short, it is this very *et cætera*, to which the poet directs his own and his reader's attention. He very studiously describes the event, and how

'All heaven's host of eyes
Saw *those luxurious beauties* sink,
In *lapse of loveliness* along the azure skies.'

He first presents his reader with a view of the embarrassed fair, the wind engaged in her pursuit, and that 'beau desordre' before mentioned of dress and drapery, not unfrequently occasioned to ladies; and, we hope, pitied by gentlemen, on very windy days. Here, however, language is inadequate, and he has recourse to five asterisks or lamps to light us on our way. Sterne was a child to our author in the management of an asterisk.

The fingers of an infant in Nea's arms straying (p. 105.)

'Along her lip's luxuriant flower,'

certainly did not look like

* * * * a flight of ringdoves playing,
Silvery, amid a roscate bower.'

Neither did the child appear like something

'Which had been utter'd with a sigh;'

and Nea must have been surprised to hear Mr. Moore say so.

Our author (p. 117), tries to play, and he certainly does play, like a child. He shews every inclination in the world to make us laugh. He frisks, and gambols, and makes faces, and laughs himself. But he has the joke all to himself; and not a thought, or care, or anxiety which the reader may

Digitized by Google

have felt on taking up his ludicrous performance, will be ticked off for one instant, by his infantine pleasantry. He drinks a *brimmer* of love to a friend, who

* * * 'himself is *a chalice, a bowl.*'

Swift, in the character of Hervey, 'sighs, and says unto himself, Surely mortal man is a broomstick.' The only difficulty is to prove it; and Swift surmounts this obstacle with his usual facility. But how is Mr. Atkinson like *a chalice*, or even *a bowl*? And yet he is one,

'In which heaven *hath pour'd a full bumper of soul.*'

The translation from Meleager, like those from Anacreon, departs entirely from the original in language, manner, and meaning. The Greek thought, which is a miserable conceit, is expressed in six lines; as these lines contain no antithesis, or turn this way or that, and but a glimmering of a bad idea, they might have been encountered, and beaten too, by six instead of sixteen English lines. But this is not to be done by a translator who overlays the simple word Ἔγχει with

'Fill *high the cup with liquid flame*,'

and who never once tries the strength of an English against a Greek word.

Of the instances of bad grammar, vulgarisms of every description, unmeaning expressions, and frippery used for ornament, it were needless to speak.

*Dulling* governs a case, p. 29.

None, none could make, but only *me.*

*Him* and *her*, which words seldom call for an emphasis, are placed in the most conspicuous parts of the line, that is, they are used as rhymes, *him* to *dim*, and *her* to *occur*, &c.

In page 116, the sign of the verb is called in for a rhyme to the line preceding that in which the verb is found; and from its position, demands stronger emphasis (without any reason,) than the verb itself:

'And, like the burnt aroma, *be*
Consumed in sweets away.'

This is not the only grace borrowed from Sternhold and Hopkins.

The word *perhaps* sees itself dignified with being used as a rhyme to *lapse*, and lady's *laps*. *Them* rhymes to *condemn*. The words *commune* and *communing*, are accentuated from their position, on the letter *u* &c. &c. &c. &c.

Digitized by Google

Of vulgarisms, a beginning, middle or end is not to be found; such as p. 75.

'Thus whether *we're on, or we're off*,' &c.
'Not e'en for thee, thou *lovely one*.' p. 81.
'Could tangle me or *you in*,'

rhyming to,

'Such walks will be our ruin,' &c.

are trifles to what might be found. What meanings may be affixed to '*star-dew*,' '*planet-isles of odorous light*,' '*stellar-fount*,' '*soul-drops*,' et hoc genus omne, remains to be discovered.

Our author, besides the characters before mentioned, counts among his admirers and imitators the gentlemen of wit and pleasure about town. In the times of Dryden and Pope this race of free and easy writers were numerous, and at all times are formidable from pertinacity, and by the easy discipline which they impose. 'Nam multo plures sumus,' say they, 'and we will cling together, and invent a taste for ourselves.' Simplicity had been simplified by Cowper and his adherents to very drivelling: sublimity had received its death-blow in the attacks made on Sir Richard Blackmore, and the recent attacks made by Mr. Gifford on certain odes, &c. containing a bold and novel way of thinking and writing, belonging to the upper boys and girls of the Della Cruscan school. It remained for these gentlemen to embrace, under the banners of Mr. Moore, the voluptuous, or, more properly speaking, the luscious. And here two compliments might be paid to our author—the one, that he has turned out from his school so many promising pupils, and some even finished scholars, with whose names we could make up a considerable list—the other, that however well instructed they may have been, and ingenious moreover in adapting and applying the tenets of their great professor, not one has equalled himself.

It is to some such junto that we are indebted for the introduction of so many bye-words and phrases intelligible only to the initiated. From being accustomed to but one sort of society or set of friends, men contract a peculiar mode of discussing and viewing things; they fall into peculiar usages of terms; they attach a bye-value to expressions, without considering that when they print, they print for the public in general, and therefore should use the most general and best received language. The approbation of a friend is not worthy of acceptance; that of a club of friends aiding and abetting each other in committing every violence on general and received language, only hardens an author in his

Digitized by Google

transgressions. There can, however, be no hesitation in giving Mr. Moore the undisputed pre-eminence in his own school. To a turn for verse he adds another for music; and he who can compose the words, arrange the harmonies, and take himself a part in a glee, must be allowed to possess talents rarely to be found combined in one person. We have indeed heard it said, that Mr. Moore was a poet among musicians, and a musician among poets. He appears to possess versatility and quickness, which are not in this first instance mistaken for genius. He is said to possess great good humour, and may, for any thing we know to the contrary, have the talent and knack of surprizing a convivial meeting. He is here considered simply as an author and a genius; and in this point of view, we feel ourselves called on, from the nature of the subjects on which he treats, and from his manner of treating them, loudly to dispute his title to public favour.

Besides the faults, which are by no means *dulcia vitia*, before mentioned, a total want of real feeling is every where discoverable. Indeed his insight into the female character is questionable. No emotion, however delicate and tender, however sacred and retired it chooses generally to be kept, defends it from rude violation and public exposure; how grossly familiar is the following:

> 'I often wish that thou wert dead
> And I beside thee calmly sleeping;
> Since love is o'er and passion fled,
> And life has nothing worth the keeping.'

The first line is as bald and vapid as Cowper himself might have written, had he suffered a train of thoughts like those contained in this piece to have entered his mind. There is a scene in Cymbeline, the nice management of which is one of those very trying occasions which demand from the poet a thorough intimacy with the human heart. Arviragus brings in Imogen seemingly dead. The two brothers give way to their softness, in language the tenderest that could have been dictated by an occasion so mournful. A less natural poet would have indulged his vein for discoursing on an easy subject, on which he could not fail to be eloquent. He would, like Cicero on the death of his daughter Tullia, have said the thousand and one fine things which are always said on that event. But no—he has us in his power, and scorns to do his utmost. Belarius cuts short the wantonness of his grief in these words:

Digitized by Google

*Bel.* Pr'ythee have done;
And do not play *in wench-like words*, with that
Which is so serious, &c. Cymb. sc. 2. act 4.

Our author, however, is not so nice—after having, in language the most homely, wished some one of his numerous female acquaintances dead, he fancies what he wishes, and describes what he fancies in the following gross, unfeeling, and vulgar rant: (p. 247.)

'To see that eye, so cold, so still
Which once, oh God! could melt in bliss;
No, no, I cannot bear the chill,
Hate, burning hate were heav'n to this.'

The shortness of life, and the ravages committed by time on loveliness and pleasure are regretted by most sensualists. No passages in Horace are so tender, impassioned, or voluptuous, as those noble common places on human life, and that 'sweet sorrow' in which he indulges on contemplating the unrelenting lapse of time, and the final separation from all earthly enjoyments. From these reflections Mr. Moore, like the Roman, argues the wisdom of living while we live. No specimen of his manner in treating this subject can be found equal to his best song, the scheme of which is here subjoined:

'When Time, who steals our years away,
Shall steal our pleasures too,
The memory of the past shall stay,
And half our joys renew.
Then, Chloe, when thy beauty's flow'r
Shall feel the wintry air,
Remembrance shall recal the hour
When thou alone wer't fair.'

After this stanza, which we admit to be a successful mixture of melancholy and voluptuousness, one difficulty remains, which is to conduct it throughout without altering the costume. But that was a difficulty for which the writer was unprepared. He gives up the trial without a struggle, and relapses into a vulgarity which would fit the song for the expression, voice, and manner of Incledon himself, that harmonist of the pot-house;

'Then fill the bowl, away with gloom,
Our joys shall always last.'

It is to be regretted that in a volume so very large, scarcely an entire passage is to be found, on which it is possible

Digitized by Google

to bestow unqualified commendation. The general dearth of meaning, the affectation of feelings never felt, and of sickly refinement, the curious amalgamation of half-witted learning and flimsy sensuality, discourage any research through such a mass of incoherencies for passages fit to recommend. But as in 340 pages it would be nearly impossible for the very genius of perverseness to steer clear of some few well turned couplets, and here and there a pretty stanza, it is a relief from the toil of criticism to repose on those parts where any rest or pleasure can be found. We select a few specimens of our author in a lucid interval. He is soon fatigued with the exertion, and falls back, like Sleep in the Lutrin, into his usual forgetfulness. The letter addressed to Lady Charlotte R—wd—n opens with spirit and with delicacy. With pleasure we quote the following lines, describing, in language worthy of the subject, the vast scale on which nature has fashioned her works in the new world.

'I dream'd not then that, ere the rolling year
Had fill'd its circle, I should wander here
In musing awe; should tread this wondrous world,
See all its store of inland waters hurl'd
In one vast volume down Niagara's steep,
Or calm behold them, in transparent sleep,
Where the blue hills of old Toronto shed
Their evening shadows o'er Ontario's bed!—
Should trace the grand Cadaraqui, and glide
Down the white rapids of his lordly tide
Through massy woods, through islets flowering fair,
Through shades of bloom, where the first sinful pair
For consolation might have weeping trod,
When banish'd from the garden of their God!
Oh, Lady! these are miracles, which man,
Cag'd in the bounds of Europe's pigmy plan,
Can scarcely dream of; which his eye must see
To know how beautiful this world can be!'

In the letter to Lord Strangford are the following:

'Oh! such a blessed night as this,
I often think, if friends were near,
How we should feel, and gaze with bliss
Upon the moon-bright scenery here!
The sea is like a silvery lake,
And, o'er its calm the vessel glides
Gently, as if it fear'd to wake
The slumber of the silent tides!
The only envious cloud that lowers,
Hath hung its shade on Pico's height,
Where dimly, mid the dusk, he towers,
And scowling at this heav'n of light,

Digitized by Google

Exults to see the infant storm
Cling darkly round his giant form!'

The Bermuda islands could not fail to excite emotions even in an ordinary mind. From the imaginary cells and bowers which these delightful summer islands were said to present, Shakespeare laid the scene of his Tempest among them. Mr. Moore talks like a poet of these abodes, made enchanting by the delicate, tricksy, and quaint Ariel, and by the other

'Elves of hills, brooks, standing lakes, and groves.'

'But when the sun, with warmer smile,
Shall light me to my destin'd isle,
You shall have many a cowslip-bell
Where Ariel slept, and many a shell,
In which the gentle spirit drew
From honey flowers the morning dew!'

Again, on entering the little harbour of St. George, he reminds us of that voluptuous description given by Dryden of Cleopatra's procession on the Cydnus.

'Gently we stole, before the languid wind,
Through the plaintain shades, that like an awning twin'd
And kiss'd on either side the wanton sails,
Breathing our welcome to these vernal vales;
While, far reflected o'er the wave serene
Each wooded island shed so soft a green,
That the enamour'd keel, with whispering play,
Through liquid herbage seem'd to steal its way!
Never did weary bark more sweetly glide,
Or rest its anchor in a lovelier tide!
Along the margin, many a brilliant dome,
White as the palace of a Lapland gnome,
Brighten'd the wave;'

and alluding to Ariel he says,

'Sweet airy being! who, in brighter hours,
Liv'd on the perfume of these horned bow'rs,
In velvet buds at evening lov'd to lie.'

We are not disappointed in not finding a verse worthy to fill up the last couplet; as for

'And win with music every rose's sigh,'

however recommended by the three words of attraction, 'music,' 'rose,' and 'sigh,' it certainly would be improved had a fourth attraction, that of meaning, been added. Here

Digitized by Google

the author seems exhausted, and returns unrecruited to the beloved scenery. Page 61 presents some pretty lines surrounded by a motley group of thoughts Greek and German. The following are pleasant:

'Oh! could you view the scenery dear,
That now beneath my window lies,
You'd think, that nature lavish'd here
Her purest wave, her softest skies,
To make a heaven for love to sigh in,
For bards to live and saints to die in!
Close to my wooded bank below,
In glassy calm the waters sleep,
And to the sun-beam proudly show
The coral rocks they love to steep!
The fainting breeze of morning fails,
The drowsy boat moves slowly past,
And I can almost touch its sails
That languish idly round the mast.

But soon after Mr. Moore wishes to mount to heaven in a boat such as the *angel* gave to *him*, who

'Sail'd o'er the Sun's *ethereal wave*
To *planet isles of odorous-light*.'

By the help of a note we learn the *angel*'s name to be Cosmiel, the name of *him* to be Theodidactus, and that the boat was made of *asbestos*; that Kircher in his 'exstatic journey to heaven was the inventor of this story, and that there are some very strange conceits in this work of Kircher.'

All this may be true. But how came the poet to talk thus intimately of the dreams of a drunken German? After ranging within 'the ambrosial orb of Venus,' and traversing the sky (of which, by the way, our author is much more fond than of feeling his ground), he turns giddy with the elevation, and comes down to earth as Hudibras would have descended:

'But whither means the muse to roam?
'Tis time to call the wanderer home,
Who would have ever thought to search her
Up in the clouds with father Kircher?'

It is not from Bermudan scenery or mangrove shades, or from the deafening cataract of Niagara; far less is it from the flying fish, snakes, and other natural curiosities peculiar to another hemisphere, that a writer will imbibe new ideas. A poet of a very middling size, who has detected his thoughts in succeeding for ever in the same train, might

Digitized by Google

fancy to himself some relief from what must at length become 'loathsome in its own deliciousness,' even to himself and admirers, in recounting wonders, and in surprising, instead of being natural. All those whose names rest on a solid basis, are indebted for that solidity to the general view which they have taken of nature, and the embodying 'what oft was thought' by others.

Sancho somewhere says, 'it is folly to look for better bread than what is made of wheat.' There is every where wholesome food for him whose palate is not vitiated.

'Est hic, est Ulubris.'

It were to be wished indeed, for the benefit of common decency, that Mr. Moore's productions had still been numbered among

'Things unattempted yet in prose or rhyme.'

Yet there are some pleasing sensations suggested to us by their innate vulgarity, that they convey in themselves a bane and antidote together.

How could such a writer, if thoroughly known, have presumed to offer a compliment to Mrs. Henry T—ghe, the authoress of Psyche? That poem, intended to give pleasure only to a private circle of friends, and concealed from the public eye by the timid modesty of a lady who blushes even at her own perfections, spreads its wings too wide for the nest, and will soon, it is hoped, be permitted to escape from privacy and confinement to that general admiration which awaits it. The incense offered by Mr. Moore could not have had a pleasant savour to a poetess, who, in treating the subject of love, becomes the championess of delicacy and purity; and who inculcates sentiments so chaste, tender, and moral, that no better antidote to the poison of these poems could be devised, than the precepts and the poetry of 'Psyche.'

---

ART. II.—*The Science of Legislation, from the Italian of Gaetano Filangieri.* 8vo. 2 *vols.* Ostell. 1806.

IT has been remarked, that while in every other science and in every mechanical art, a long experience and much labour is allowed to be necessary for the attainment of an ordinary degree of excellence, in the important and difficult science of legislation these means are neglected in the pursuit of the same end, and the most unqualified, fancying themselves endowed with instinctive talents which fit them for immediate action, enter with confidence upon the business of government, and the details of administration. To this

Digitized by Google

very circumstance, however, that the accidental advantages of birth, fortune, or natural abilities have been held paramount to every other consideration, have been traced numberless political errors which have proved the abundant spring of national misfortunes.

If we look around us and examine the condition and merits of those men, who in the narrow circle of particular governments occupy the responsible station of legislators to their country, and consider that of this numerous body, a very small part has attained it otherwise than by some unexpected concurrence of events, and that of those whose views have been long and steadily fixed on these situations, a still smaller proportion distinguish themselves by expedients or schemes of policy, such as the public interest requires in opposition to those which suit the confined interest of individuals, we shall, perhaps, at first sight, not be inclined to question the accuracy of either of these general positions. While, however, we allow that public injuries must follow as the inevitable consequence of this indifference and want of knowledge, we may upon farther inquiry cease to imagine that a supposition really exists, than which none can offer a greater insult to common sense, or a more direct contradiction of the truth of those general laws which are acknowledged to regulate the course of human events. We may, perhaps, discover other causes for the boldness with which men enter upon these important trusts, and for their supineness under them, than a belief that no preparation is necessary for such situations, and shall no longer conceive that it is in consequence of supposed competency, that the unqualified and ignorant fancy themselves in this business on a level with the intelligent and informed. We may be inclined to ascribe in a great measure to the corrupt means by which governments recompense their partisans, to the facility with which honours are attained, and to a vanity and indolence natural to man, the adherence to an error so dangerous, and the avowal of a supposition so insulting. While these causes, at least, continue to operate, and while vanity may be gratified without the expence of indolence, we shall see no reason to hope for reformation, nor to expect the acknowledgment of this evident truth, that ignorance unfits a man for the office of a legislator, and that political wisdom consists in that knowledge of mankind and the arts of government, which study and experience alone can give.

To whatever cause, however, we may be disposed to attribute it, the fact is not the less certain that the education



Digitized by Google

of legislators as such is, in general, either entirely neglected or conducted upon mistaken principles.

In this education the means are in most instances mistaken for the end. The duties and responsibility of the station are overlooked, and orators are formed by the neglect of those very pursuits upon which alone true eloquence is founded. In these duties and in the nature of that responsibility, the legislators of their day were instructed by the invaluable lessons of a Bolingbroke and a Burke, at a period when the united efforts of their contemporaries were required for the establishment of important principles, and their adaptation to existing circumstances, and when they were found unwilling to contribute their services or incapable of affording assistance. The same truths remain to be again repeated to thosewho followed and are following in the same unserviceable career. While the ancient orators are carefully perused as a necessary part of education, while the structure of sentences and choice of words and figures, occupies no inconsiderable share of attention, those other arts to which the antients rendered their eloquence subservient, that acquaintance with human nature and with foreign and domestic relations, which constituted the persuasive power, the security and dignity of their eloquence, are generally overlooked or held at a cheap rate. From this cause it happens that in our days a man endowed with any extraordinary facility of elocution is considered by the experienced part of the community as a dangerous member of society, and his eloquence dreaded as a national disaster. The sage and experienced observers fear it as a wise tutor fears the effects of personal or bodily accomplishments, which he considers as hazardous, qualities productive of indifference to all moral excellence and mental acquirement. While at the same time the Timons of their country cry out to every Alcibiades, whose low ambition is gratified by the applause bestowed on a few splendid but unmeaning paragraphs, 'Go on boldly, my son; mayest thou increase in credit with the people; thou wilt one day bring them calamities enough.'

In the acquisition of political knowledge, the chief errors seem to be such an attention to the details of business, as prevent enlarged and enlightened views, or the deductions of principles from data which are themselves insufficient or erroneous. That details are not calculated to enlarge the mind unless they are pursued according to some previously established principle, and with one end which is always kept in view, we discover in the most ordinary transactions of life. Can they be considered as less dangerous in the

Digitized by Google

more complicated scheme of legislation? To the want of general principles acquired previously to the entrance upon the details of business, we may certainly attribute the inconsistency and superficiality, the confusion and inactivity which appears in the conduct of mankind. Can it be doubted whether in this science general principles are less calculated to direct the acquisition and facilitate the application of knowledge, than in every other part of human conduct where their value is acknowledged? In this science it happens unfortunately and not unfrequently that the historian, whose memory is richly laden with precedents, is apt to fancy himself a profound politician, and the mathematician whose acuteness can unravel long and complicated accounts, to believe himself an enlightened financier. Legislators have in general known as little as the metaphysicians of the darker ages what were the proper objects of their pursuit. From an ignorance of the principles of their science it has continually happened, (and from the operation of the same causes the same effects will again follow,) that, crossed and harassed by the difficulties of actual circumstances and by the multiplicity of affairs, pressed by the severe exigencies of the times, and wanting grace to avow their ignorance and perplexity, they have rushed headlong into measures subversive of every constitutional right of the subject, and have framed laws in open violation of the natural and acknowledged privileges of man. They have gone on floundering from error to error, till necessity has stopped the barbarous career, and the same pressure of the times has imposed laws which human ingenuity and knowledge could at that period, perhaps, never have devised.

The same difficulties in its attainment, which formerly existed can fortunately in our days be no more urged as an excuse for the neglect of proper knowledge. Philosophy has applied herself to these high subjects, and has investigated the nature of legislation. In the slow but efficacious progress of human improvement, a variety of principles have been laid down, and their truth has been established by long and universal experience. Aware of the tendency of man to forget the nature of the end in the keen pursuit after means, many enlightened individuals, who, at a distance from 'the world's debate,' have preserved clear and distinct views of the several phenomena and their various relations, have employed their time in the arrangement of these general principles into laws, which they have again collected into systems.

Much, indeed, has been urged against the value of general principles and of system in the science of which we are



Digitized by Google

treating, and we can as readily excuse these objections as we can pardon the indiscriminate aversion which attached to the metaphysical systems and principles of several successive centuries of ignorance and barbarism. While the applicableness of principles was disproved by daily observation, while the falsity of political axioms derived from supposed precedents was daily ascertained, and analogies daily contradicted by present situations, it was natural for men to discourage every attempt of a similar nature, and to feel a general contempt for theories, which, though apparently derived from experience, were still found to be unproductive. In the present days such objections can only distinguish prejudice, and such indifference only characterise folly. The basis on which modern philosophy has been built is of a nature more prominent and secure. Rejecting particular cases, its principles are deduced from an examination of the human constitution, and the general laws which regulate the course of human affairs. While in actual establishments we see the operation of some general causes modified by a variety of particular circumstances and relations which we cannot detect, or to which no analogy can be found, by the former mode we obtain the result of fixed and immutable laws, as manifest and as applicable in the farthest extremes of the universe as in our own immediate neighbourhood and under every circumstance and relation. Neither does the difference between general principles in politics, and in the mechanical arts, appear to be so great as some ingenious authors have imagined. The law of friction is, in fact, not a more steady object of contemplation than the passions and caprices of men. However various and complicated their exciting causes may be, and the circumstances under which they may appear, the phenomena themselves are simple and invariable. Every case of friction is not before the eyes of the engineer, but the principles according to which it acts, and the means by which it may be counteracted, are understood and at hand as a provision against casual and unexpected necessities.

It has been urged as another argument in favour of precedents to the exclusion of principles, that many very valuable systems and codes were formed at periods when these vaunted principles of modern economy were not understood, and consequently could not be applied. Allowing the fact to be as here stated, it does not however follow, that because in those days such instances were valuable and efficacious, in the more complicated circumstances of our times the same should also be applicable. It will be found,

Digitized by Google

however, on a very slight examination, that this opinion with regard to political codes is not altogether correct, and that applause has been bestowed on particular legislators for a degree of wisdom, which, as they never possessed it, does not merit the fame which they have inherited. It will, perhaps, appear manifest that the framers of laws have been as numerous as the several individuals or classes of individuals, who have at different times and in different nations provided for wants and guarded against inconveniences of immediate and pressing operation; and the faults in their codes are ascribable rather to the ignorance than weakness of their founders, or to the accident that, as the particular combination of circumstances by which they could become manifest had never taken place, so the ill effects of particular measures had not been discovered.

In this science, general principles seem no less valuable and necessary than in every other art; and in our times, from the comparative facility with which they may be acquired, a much greater degree of ignominy should attach to their neglect. In our own country, for instance, we may say with Bolingbroke that its 'constitution is no longer a mystery,' and the means of understanding it have been facilitated by the abridgment of the labour of many years. To our own country we must likewise for the most part look for those general principles which are to serve as the basis of all knowledge in the framing of law. If to the invaluable conclusions of Hume, Anderson, Smith, Stewart, and many other of our own writers, we add some of the principles of the French economists, we shall comprehend all that is known or valuable in this department of inquiry.

Among the philosophers who have systematized and arranged the scattered observations of others, we are disposed to give a high rank to the author upon whom our attentions is about to be engaged; and if we detract something from his merit as an original writer, we must allow him this praise, at least, that having borrowed much, and formed his system in a great measure upon the principles of others, he has borrowed nothing, perhaps, which is wrong, has uniformly preserved liberal and enlarged views, and recommended a policy the most enlightened. Neither are we inclined to depreciate the value of those labours, by which important political truths were conveyed to countries immersed in barbarism and ignorance, nor that industry by which they return back again for the most part to their original source, perhaps in a more complete and serviceable shape. As long as mankind continue to go astray, it is necessary that mon-

Digitized by Google

tors should be at hand to point out errors and enforce duties. While the enlightened policy here recommended continues, as it does continue, to be utterly neglected, and counted by many only an ingenious specimen of theoretical reasoning, it is the business of the philosopher to remind men of their errors, and to hold up to merited contempt and deprecation, a conduct in opposition to principles as incontrovertible as beneficial. In this science, indeed, however little practice may accord with theory, there is among the intelligent no longer any question whether the policy recommended be consistent with the true measure of political wisdom; nor whether, though best in speculation, these amendments may be inapplicable to real practice and existing circumstances.

Sir Richard Clayton, to whose zeal in the cause of literature and philosophy we are indebted for this translation, has favoured us with the following account of his author:

'Gaetano Filangieri was born on the 18th of August, 1752, and was the third son of Cæsar, Prince of Arianelli. His mother was Duchess of Fraguito. In Naples the profession of an advocate is more respectable than in many other governments on the continent; and as it there leads to the first employments in the state, the younger sons of the nobility, with a slender patrimony, often make choice of it. Filangieri was bred to the law, and whilst he practised in the Neapolitan courts, the little treatise with the title 'Riflessioni politiche sull'ultima legge Sovrana che riguarda l'amministrazione di Giustizia' established his legal and literary reputation.

'In 1775, his uncle Serafino Filangieri, archbishop of Palermo, being translated to the see of Naples, with the priory of the Constantinian order annexed to it, bestowed a rich commandery on his nephew, which enabled him to resign his profession, and to devote, more agreeably to his inclination, his time to literary pursuits. His Sicilian majesty in 1777 appointed him gentleman of the chamber, and he had a commission also in a royal corps of volunteers, which was wholly composed of the nobility, and considered as the king's select body guard.

'These appointments, however, did not break in upon his studies, and notwithstanding his attention to his public duties, the two first volumes of 'la Scienza della Legislazione' appeared in 1782, of which three numerous editions at Naples, two at Florence, one in Catania, and another at Milan, were soon published. A burst of admiration and applause soon followed, and Filangieri on the first vacancy was appointed a counsellor of finance, an office which was only intended as a step to greater emoluments and honours. Scarcely had he entered on this important charge, when a disorder arising from exposure to the night air in his return to Cava, after the incessant application of the day, deprived his country of him, in the midst of his labours for the re-establishment of its finances,

Digitized by Google

by the encouragement of the three great sources of national prosperity, agriculture, manufactures, and commerce. Filangieri died in the 36th year of his age, (July 12th, 1788,) and few persons have been so generally lamented. Such a loss was indeed a national and public one. His activity was unwearied, his devotion to the happiness of his country universally acknowledged, and in his private life his character was honourable and amiable, his morality exemplary.'

Such was the author, a summary of whose principles we are about to present to public notice. Omitting the details of his reasoning and the instances adduced for their illustration, we shall confine ourselves to those conclusions which it is the object of his labours to support and recommend.

Laws may be distinguished by their absolute or relative goodness, and in the discussion of these two distinctions the whole science of legislation is comprised. Their absolute goodness consists, first, in their agreement with the universal principles of morality, common to all nations and governments and adapted to all climates, or in other words with natural right; and, secondly, in their agreement with revelation, which being considered as the expansion and modification of the universal principles of morality, laws should neither oppose its progress, nor weaken its effect.

The relative propriety of laws with the state of the nation which receives them is their relative goodness. This propriety varies in the same nation at different periods, and it may be laid down as an axiom, that the laws should follow this tremulous vibration in political bodies, and correspond in some measure with their variations. There are, however, very numerous obstacles to the abolition of an established legislative system and to the introduction of a new one, more analogous to the immediate situation of the state. First, it is necessary to create a public wish for reformation, by shewing the inconveniences of the old systems, and inspiring confidence in those proposed; and this is to be done by a judicious selection of lawgivers, and by convincing the public mind that the new laws are the certain remedies for the disorders which affect the public. A revolution of this kind must be gradual, and a censor or magistracy might be appointed to watch over the laws, and proclaim the necessity of their reformation or repeal. Many advantages would result from such a measure, which cannot be obtained amidst the multiplicity of discordant affairs, which at present engage the attention of every European legislature.

The objects of the relation of laws are, 1, the nature of the

Digitized by Google

government, and it is evident that the laws proper for one mode cannot be adapted to another.

A mixed government, when not well regulated by its laws, appears more likely to partake of the defects of other forms of government, than of their united advantages. It has three inherent defects,(*a*) the independence of the executive on the legislative power, which, as it forms the very essence of the constitution, can only be modified, as in England, by distinguishing the executive from the judicial power: (*b*) the secret influence which an ambitious prince (as the sole distributor of all civil and military offices, and the only administrator of the public revenue) might exert over the votes of the assembly which represents the sovereignty; by which he might convert its members into the organs of his pleasure, and annihilate the liberties of the people without any change in the constitution. If in England any barrier is opposed to this influence in the house of commons by excluding the pensioners of the king, it is encouraged in the house of peers, which has always the greatest weight from its perpetuity and rank. Let the king have the liberty of disposing of all employments dependant on the double executive power confided in him, but let a balance to this influence be thrown into the scale of the assembly which represents the sovereignty. As sovereign let it have the sole power of disposing of the members of the sovereignty: (*c*) The instability of the constitution. To protect it against vicissitudes, which endanger its stability, it might be sufficient, that in order to change, alter, or introduce any fundamental law, a majority should not be sufficient, but that the proposition should pass unanimously.

2. The active principle in different governments, which, however modified, is universally reducible to the love of power. This passion makes men virtuous in free and popular governments, and *vice versa*. It is an active spirit which, ill directed, may occasion the public ruin; but under the controul of wise and wholesome laws, it infuses fresh vigour into the state, and rapidly accelerates its advances towards perfection.

3. The genius and disposition of the people, which may be considered as general and particular, and as varying at different times and in different ages.

4. While the effects which Montesquieu attributes to climate may be deduced, if not wholly, in a great measure at least, from other causes, Hume has, perhaps, on the other hand attributed too little to it. Taking the middle course, the following propositions may be suggested with more

Digitized by Google

safety. (1.) The climate has an influence over the physical and moral qualities of man as a concurrent but not an absolute cause. (2.) Its influence is sensible and great in powerful climates, but is scarcely discernible in temperate ones. (3.) The sole position of a country respecting the sun ought not to determine our opinion of its climate. (4.) Whatever be the force of this influence, the legislator should not slight it. He should counteract its effects where they are hurtful; should take advantage of them where they are useful; and should respect them where they are indifferent.

5. The nature of the soil; as it produces without labour, as it repays for labour, or continues barren notwithstanding labour. In the first case arts and manufactures should be protected; in the second their multiplication should be prevented, as otherwise the benefits of agriculture, which is the first source of riches, would be lost; and in the third, industry should be excited in arts, manufactures, and commerce.

6. The local situation and extent of a country, inasmuch as they influence the species of industry.

7. The religion. Under the antient religions the manners, far from obtaining the least assistance, received their severest wounds from their laws. All that is required in our days is simple protection, consisting in the prevention of abuses.

8. The maturity of a people. Most nations in Europe have reached this period of their political existence; their legislature is, however, in general still in its infancy.

Population and riches are the two objects of political laws.

I. Population. The ancient laws framed for its support and encouragement entirely failed in their object, and laws cannot be good which do not produce the effect intended.

That Europe has increased in population since antient times no longer admits of a doubt, but has any nation pushed its population even to mediocrity? To ascertain this we must examine the state of its agriculture, which is the most certain evidence of the state of population; for it is invariably true that whenever a person can maintain a wife and family without difficulty, he never fails to second the wish of nature. Instead of offering reward and recompences, the science of legislation should examine the obstacles which retard the progress of population, and the means that may be employed to remove or overpower them. These two objects comprise the whole of this science respecting the multiplication of the species.

Digitized by Google

The obstacles to population are

1. The unequal distribution of landed property. 2. A great number of great landholders not only furnishes an obstacle by the exclusion of many proprietors, but by the improper use which is made of extensive property. Under existing circumstances the legislature should abolish primogeniture, trusts, and uses, which are the causes of exorbitant riches in the hands of a few, the laws which prevent the alienation of feudal property, and those which in the succession prefer the daughter of the eldest son to his brothers; and should encourage the cultivation and enclosure of wastes and commons, which at present diminish the number of proprietors. 3. The exorbitant riches and inalienability of ecclesiastical property. 4. Excessive taxes, and the mode of collecting them. Where in Europe is the necessary proportion to be found between the person paying and the person receiving, between the tax and the fortune of the individual from whom it must be levied? When the means of subsistence are taken from the labourer, population is prevented. 5. The state of military establishments is a continual drain on population. The mischief arising from the incontinence, idleness and celibacy of standing armies, exceeds the advantages to its external and internal security. 6. Poverty and the necessary celibacy of the lowest classes of society, by obstructing marriage, introduce *public incontinence*, whilst this reduces the number of marriages.

The void in population occasioned by these causes is considerable. In many European nations, among one hundred persons there is scarcely more than one marriage in a year. Disease, the consequence of vice, sweeps away one portion of mankind in every generation, and vice corresponds in its progress with the celibacy and the poverty of the greater part of the community.

II. Riches.

There are no longer the same reasons as existed in ancient states to fear them. They are desirable, and the acquisition of them should be the study of the legislature, because they are the best support of national happiness and the external as well as internal liberty of a state. They are derived from three sources, agriculture, arts or manufactures, and commerce.

1. Without the substance supplied by agriculture, arts and commerce could not furnish *form* or *circulation*; agriculture, therefore, is the sole, absolute, and independent cause of riches. Other prosperity is precarious, and consequently arts and commerce should be secondary to the cultivation of a country. In suppressing the obstacles to it the

Digitized by Google

laws should convey every necessary assistance. Obstacles may arise either from the government and its administration, from the laws, or from the immense grandeur of capital cities.

(*a*) The administration that wishes to support the prosperity of a people and the national opulence, should adopt this leading principle: 'To let every thing take its own course, and interfere as seldom as it is possible.' The first obstacle is the restriction on the commerce of grain of every species. To shut the ports is a fatal expedient which lowers the value of property, ruins agriculture, dejects commerce, impoverishes the country, depopulates the state, and creates a scarcity in Europe. Other obstacles in many governments are the continual variation of taxes, the alienation of the public revenues, the nature of some taxes, the mode of collecting them, the multitude of persons taken from agriculture, and the present military system of Europe.

(*b*) The laws in many nations of Europe appear expressly framed to destroy agriculture. Such are those which prohibit or discourage the enclosure of waste land. Similar obstacles arise in some countries from the remains of the feudal system, personal services, tenths, and the right of the chace. In many European nations weak and injudicious laws are punctually executed, and its wise ones are not in use. There are excellent laws in the common as well as municipal codes of Europe, which watch the security of the husbandman; but they are little observed, means are devised of eluding them, and little respect is paid to the justest of all immunities, which considers sacred every thing necessary for the production of the sustenance of man. While the city has the benefit of every exemption and privilege, all expences fall on the country, and the very name of justice is a term of reproach.

(*c*) The present state of most European nations is incompatible with the progress of agriculture and the prosperity of the people. To maintain the contrary would be to deny the axiom, that 'the produce of the earth, independent of its fertility, is in exact proportion to its cultivation.' Agriculture must decline as often as the capital is rich, and peopled at the expence of the country; when proprietors are drawn from their estates, servants from the plough, the female sex seduced from innocence and marriage, and the whole together become the object, the ministers, the instruments and the victims of voluptuousness and luxury.

A free and unrestrained internal commerce and a greater facility of exportation would remove the first obstacle to the

Digitized by Google

progress of agriculture, and at the same time diminish those great masses of property which are still more prejudicial to it. From the facility of sale and increase of profits labour would be higher and beggary less frequent. Proprietors would be multiplied, and the number of great ones diminished. These circumstances would bring back the proprietor and labourer into the country, and wean them from the metropolis; would equally reduce the number of those beings in cities, who make a trade of their services, and whose condition exceeds only that of slaves in the right they have of changing their master at their option. The establishment of numerous manufactures in the internal part of the kingdom, by facilitating the return of the riches into it, which are conveyed by so many streams into the capital, would also conduce to a reduction of the grandeur of the capital. Lastly, every thing which tends to increase the internal circulation of the state, public roads or canals, would contribute to equalize the country with the capital. Of the abusive causes, one of the most prejudicial, is the right of appeal from the inferior courts of justice to those of the capital, an inconvenience from which England is in a great measure free: secondly, the privileges sometimes enjoyed by the inhabitants of capitals, for which there is no need in these days; and lastly, the number of public foundations in the capital, which, if removed into the internal parts of the kingdom, might reduce the inhabitants in the metropolis.

When these causes of public misery are removed, some encouragement may be given to agriculture, by rendering it honourable, and instituting, perhaps, a new order of nobility, as a reward of the person who had best cultivated his land or increased its value by his industry.

2. When population has increased under the auspices of agriculture beyond the necessities of cultivation, the first object of legislative œconomy, is a combination of the progress of arts and manufactures with that of agriculture, by promoting those particular manufactures which employ as their raw materials the produce of the soil. It is the legislator's duty to attend to exclusive productions, and to turn them to the greatest possible advantage. As, however, every thing in this science is relative, the contrary of the first of these positions will hold good in a barren country, whose produce is not equal to its own internal consumption. Arts and manufactures have much more need of the protection of the legislature than of its direction. All impediments should first be removed. Laws which tend to destroy or diminish

Digitized by Google

competition are destructive to both arts and manufactures. Such are (*a*) the rights of corporations of artists, when the privilege of exercising a trade depends on an admission into them; (*b*) exclusive privileges, which not only check but wholly destroy emulation. Exempt emulation from duties and impositions by suffering every species of industry to be free, and then encourage it by some few honourable distinctions and premiums.

3. Trade and commerce are now essential objects to the organization and even the existence of political bodies, and it is the legislator's duty to attend to their protection. He should remove their impediments; take care that injudicious taxes and customs do not oppress or exclusive privileges and prohibitions injure them; and he should guard them against those particular and minute regulations which are apt to check and retard them. He should combine the interest of foreign nations with those of his own, which is absolutely necessary to render the prosperity of a people safe and lasting. He should quicken the internal circulation by every method that could be devised, and give to the external commerce every possible extent. By penalties, punishments, and other rigorous means, the laws should protect public and private credit, which are the basis of morality and polity in commercial nations.

Different nations and governments will require different kinds of commerce. The situation and extent of countries will determine the species that will be fit for them. In fruitful countries all that is necessary is to exchange their superfluities for articles they want. They should multiply their superfluities, and diminish their wants; they should facilitate the external sale of the superfluity, and take care that the export exceeds the import.

The system of custom house duties may be considered as an obstacle to commerce in almost all Europe. They act as penalties on the industry of the individual, which increase in proportion to the advantage which he procures the state.

The erroneous principle that one state cannot enrich itself but at the expence of a different state, has introduced a secret conspiracy amongst governments, to ruin all without enriching any. It is a most important truth that one nation cannot lose without another losing, or gain without another receiving a similar advantage. A treaty for the general freedom of industry and commerce is the only treaty that a commercial and industrious nation should consent to negociate with any other government.

Digitized by Google

The commerce of most European nations is exposed at the same time to two political extremes equally pernicious, an excessive negligence, and too much interference in governments. The first creates and perpetuates every disorder; the second destroys the whole energy of a nation by the destruction of its liberty. Governments take no pains to remove obstructions, and wish to regulate the motives, enterprise and interests of commerce. It may be laid down as a general rule that when all the operations of commerce are controuled and restrained by minute and particular regulations, the commerce of a country is in a deplorable situation.

Prohibitory laws which enforce an exclusive commerce between colonies and the mother country are the most destructive that can be framed to that freedom without which no commerce can prosper. The recompense in return for protection should flow from other sources than an exclusive trade, which, like all those financial regulations prescribed and legitimated by public authority, is an attack on the sacred rights of property and individuals, and is destructive to the colony without assisting the mother country. The suppression of this alone would secure the prosperity of the colony, and their prosperity includes that of the mother country.

Every thing which tends to weaken credit is an obstacle to commerce. In most nations in Europe, the bankrupt laws are inconsistent and inefficient. They are too severe and too indulgent, they condemn innocence, and offer the means of impunity to guilt. They inflict the punishment of death on a fraudulent failure, but condemn at the same time the unfortunate bankrupt to perpetual imprisonment. The execution of the laws themselves offers impunity to the criminal, and trusts the punishment of the public delinquent to private individuals, who, interested as they are, are vested with a power unknown to the sovereign authority, of suffering the guilty to escape and punishing the innocent. If the creditors come to an agreement, the whole process is, in many countries, at an end; while, on the other hand, the honesty of the bankrupt is no security against private interest, caprice, or pique. The creditors should no longer have the power of determining the bankrupt's fate. Government should institute a rigorous examination, and if the bankruptcy is proved to be a fair one, a transfer should be made of the remaining property to the creditors, and the debtor set at liberty; if a fraudulent one, the culprit should be exposed to the just indignation of the laws, and an infamous punishment together

Digitized by Google

with exclusion from every respectable office and an incapacity for any legal or civil act, might be proper.

A body of sumptuary laws respecting trade and commerce might probably correct the evil arising from excessive luxury, the cause of frequent bankruptcies. The mischief arising from a fictitious fortune of the wife, who has a legal preference to the creditors, might be removed, if this fortune, when embarked in commerce, were liable to all losses, and made irrecoverable in case of failure. Fictitious securities, or fraudulent demands, should be liable to the same penalty as a fraudulent bankruptcy.

The encouragement of commerce after the removal of its obstructions, is rather the business of administration than of the laws. It should be the object of every government to facilitate internal communication, to regulate the coin, and form a navy. The regulation of the coin is of the greatest importance. Money is now not only the instrument of exchange between members of the same society, but between distant nations. Its value is no longer to be considered as arbitrary, but depending on the intrinsic value of the metal.

*On taxes.* The property of each individual should be the sole rule of taxation, and contribution should be in exact proportion to the wants of the state. The wants of a state are such as may be satisfied without the oppression or impoverishment of the people.

Taxes are direct or indirect. Indirect taxes are real or personal, on persons or things, and are both equally contrary to the principles which should direct legislators in the choice of impositions. 1. A capitation tax is an arbitrary and indeterminate tax in its nature and application. It is either equal, and unjust, because the poor pays as much as the rich, or it has relation to property which cannot be ascertained, or not without a horrid attack on general security, and a violation of civil liberty. Supposing that property could be ascertained, as it is liable to continual fluctuation, the tax must be annually reviewed, and the expences of this alteration would absorb a considerable share of its amount. A personal tax is, in fact, one of the most arbitrary, the most irritating, and the least profitable to the state, and the idea of rendering it either just or proportionable, is a chimera that can only be suggested by the wildest absurdity. 2. Real taxes, namely on consumption, internal circulation, imports, and exports, are nearly as exceptionable. A general objection is, that they are indeterminate. They cannot

Digitized by Google

be proportioned to the value of the merchandize, as its price is perpetually varying. If laid on the internal consumption of articles of the first necessity, they must be pernicious, injudicious, and insupportable to one class of society They condemn the people to poverty, idleness, crimes, and desperation, deprive the manufactures of multitudes of artists, population of many families, agriculture of great consumption, and society of many useful citizens to fill it with beggars and thieves. When these taxes fall on the exportation, the evil is, perhaps, as great; they are prejudicial to agriculture, population, commerce, and industry, and in a word are the ruin of the state. The same objections occur to the taxation of less necessary articles. Duties are laid on the export or internal circulation of the national produce, or the importation of foreign merchandize. Internal commerce must languish under such powerful impediments, and without it neither agriculture nor external commerce can possibly exist. The fatal effects of a superfluity of specie arising from duties on importation have been experienced in many countries. The most pernicious tax is, perhaps, a tenth of the produce of the soil, which is incapable of a just and fair distribution. It may be laid down as a general position, that whenever a tax is laid directly on the profits of industry and cultivation, it ruins both industry and agriculture.

The knowledge of the precise extent to which taxes may be carried without the ruin of the state, depends on a distinction between the net produce and the total produce of the national territories or finances. The net produce is their amount after a deduction of the expence of cultivation, and the contributions of the people should only be taken from a portion of it. As soon as they exceed this portion they are pernicious, and can only be supported at the expence of reproduction. The ablest financier cannot ascertain whether the contributions reach the given and necessary extent, or fall greatly short of it. This uncertainty is a radical vice in the system of indirect taxation. The multiplicity of payments in this system is likewise an oppression to the people and a loss to the sovereign.

*Direct taxes* consist in a tax on land, which is the true and lasting source of public riches and national revenue, and should bear the whole burden of the public contributions. Under such a tax, however, every class of the community would in reality bear a part in proportion to his fortune and abilities. The advantages of such a tax are (1) the relief

Digitized by Google

from the persecution and insults of numberless collectors, with whom the revenue would no longer be divided. Every thing would be applied to the purposes of the state, and so many individuals would no longer be taken from agriculture and manufactures. (2) The suppression of the obstacles from the present system of taxation to agriculture, commerce, arts, manufactures, and every species of industry. (3) The facility of distributing the tax as the value of the landed interest in the state, or the profits which the proprietors received, or might receive, could be easily learned. (4) The facility of taxing net produce. Whenever the land is let, the rent will be the net produce. If occupied by the proprietor, the net produce may be calculated from the price of neighbouring estates, and the average of their crops in common years. Government may rate him a 6th, 7th, 8th, or 5th, without oppressing him or agriculture. When from defect of cultivation land produces less than it might, the tax ought to be proportioned to that on the neighbouring estate; and this act of rigour would be highly beneficial to agriculture. (5) The strict union between the interests of the sovereign and the people, and the strengthened connection between the head of the nation and the nation itself.

The objection that by suppressing all other taxes and increasing that upon land, the price of the produce would rise in proportion to the tax, is founded upon a false idea. As every other tax is supposed to be abolished, the landholders could not have any motive to raise the prices of their produce. Perhaps even this transfer of taxes would be principally advantageous to them, for all the taxes in a nation are in fact paid by the land-owners. Their situation would be improved in proportion to the advantages that direct taxes have over indirect ones. The price would rather diminish than increase by this new system. It is further urged that this system would probably destroy the exemptions of certain civil bodies, and every kind of privilege. But would not this be a most fortunate event? Every exemption and privilege is a violation of the inalienable and indefeasible right of all the members of the political body to insist on each other's contribution, in proportion to his abilities, towards the public wants and safety. It is urged that the expences of government are so increased, their wants are so pressing, taxes are so excessive, and finances so disordered, that a sudden alteration might destroy the confidence and disturb the happiness of society. If the taxes exceed the ability of the people, they must be reduced, if not, by



Digitized by Google

this system the revenue would not suffer, and all the above advantages would be obtained. The change must also be introduced gradually and with caution. First let the obstacles to agriculture be removed, and then let the value of land in the nation be publicly ascertained by intelligent and honest surveyors. The nation should be made acquainted with its real interests, the most burthensome taxes should first be removed, and an equivalent be laid on land. The same plan might then be pursued in other instances, care being taken that government gained nothing by the exchange in any instance. When all the taxes are reduced to a single one, a public declaration should assure the nation of the stability of the tax. The nation and the sovereign ought to pledge themselves to support it by solemn compact; it should be considered as one of the fundamental laws of the state, and a sacred obligation which every succeeding prince should acknowledge when he mounts the throne.

By the present mode of collecting taxes, frauds and peculations cannot be prevented, and government loses at least a third of its revenue. The uncertainty of the taxes and the disorder of the treasury occasioned by this uncertainty are other inconveniences from this mode of collection. When the revenue is farmed, the mischiefs are still more pernicious. A power is given to harass and oppress every individual under the very form of law. In the new system the people themselves may be the revenue officers. The principal persons may receive the tax of every individual, and remit them to the head of the province. Every thing being fixed and permanent, neither fraud nor partiality can possibly exist. Industry, protected by the sacred authority of the law, will have nothing to fear from man.

The wants of a state vary, however, at different times, and war is more expensive than peace. The antients provided by strict economy for extraordinary emergencies, and such was the custom in Europe till within two centuries. The practice was abandoned when it was found that dead and useless sums were the ruin of commerce. The opposite extreme was adopted, and government having provided nothing, and fearing to irritate the people by great taxes, had recourse to loans. Part of the public revenue was mortgaged as security to the lenders. The mischiefs arising from this system to agriculture, commerce and industry are incalculable. The sums are not only lost, but even pernicious to the state. They encourage indolence, leave cultivation to the poor, stop the circulation of national wealth, fill the capital with inhabitants from the country, and instead of spreading riches

Digitized by Google

over the whole extent of the state, occasion men to be buried in the metropolis, which becomes a nest of idleness, profusion and luxury.

To avoid the evil in the ancient system, its restraint on the circulation of an immense quantity of specie, the sums which can be annually saved, instead of lying dormant, might be placed in the hands of individuals, who have occasion for money and can give a real and inalienable security. The loan might be made under the obligation of repaying the sums whenever circumstances required it, and no interest should be taken. This will increase the demand, and give a power of choosing an eligible security.

If the wants of government were considerable, extraordinary taxes might be levied, which, after these efforts on its part, would be paid by the people without murmuring.

Without a due *distribution of national riches*, so far from forming the happiness, they hasten the ruin of a nation. By a proper distribution, an equal diffusion of specie is intended, which, instead of being confined in a few hands, creates that general activity which is the necessary instrument of the happiness of men. The sum of happiness cannot be considered as complete, while, as is the case in Europe, society consists of two classes; one unable to provide for its wants without hard labour, and the other abounding with superfluities, and suffering all the pains and penalties of idleness. Every thing tending to reduce the number of proprietors, tends at the same time to preserve and encourage this unfortunate disproportion. These are the effects of trusts, entails and primogeniture, and of the vast quantity of specie which pours from every quarter into the capital, and is there buried or lost to the rest of the nation. A law that directed on the sale of land a preference, 'cæteris paribus,' to the person without landed property, and, in the case where two land-owners were competitors, to the person with the least, would be a most useful law for the purpose of facilitating this diffusion of riches, which is always relative to the prosperity of a state.

*Luxury* is undoubtedly one of the greatest instruments in diffusing specie and riches in a state. It may be defined the use made of riches or industry to procure a pleasing existence, by the means that usually contribute to the advantages of life or the pleasure of society. Where there is great luxury there must be great riches, and if this luxury be visible in all the classes of the inhabitants, it is a certain



Digitized by Google

proof that riches are properly distributed, and *vice versâ*. Luxury will be the means of destroying disproportion, and in both these cases, therefore, is a public benefit. It is as certainly an evil, when by too extensive a signification it is supposed to comprehend all the frivolous expences of pomp and shew. It seduces men from the country, and causes the loss of vast tracts of land for gardens and pleasure grounds, of forests and wastes, and is a luxury of pomp destructive to the state. Every mischief which moral writers have attributed to luxury under the first meaning, may with greater reason be ascribed to the manners of a nation. The manners consist in the habit of regulating them by public opinion, which is the universal rule of action. If a government particularly distinguishes those who consecrate themselves to the service of their country, the luxury of this country would be a luxury of benevolence and patriotism. It would lead the rich to rival each other in public services. If public opinion distinguishes the indolent and effeminate, the luxury will catch the impression of the manners. Luxury, however, so far from corrupting manners, is not even able to enervate the courage of a nation. The progress of luxury ought not to be an object of apprehension, because, if the manners of society are preserved in every class, it will only be a necessary spur to opulence, and the effect of the general welfare of a nation.

Writers have declaimed against *passive* luxury in general, without reflecting that this very luxury which encourages foreign industry so much, is in some nations the only support of the national wealth and prosperity. To establish the truth of this observation, it will be but necessary to prove that there is a point beyond which the quantity of specie in a nation cannot pass without the ruin of its population, its agriculture, arts, and commerce. Various methods of preventing the introduction of foreign produce have been devised, but have always proved ineffectual. Prohibitory laws are constantly overpowered by the stronger laws of necessity. When the quantity of specie has increased exorbitantly, it is both the duty of government to prevent such an excess, and to open a proper passage for the superfluity that occasions it. Passive luxury seems best calculated to prevent this political plethora, and it may be resorted to in exact proportion to the existing circumstances. It opens a channel of communication that animates commerce, it connects nations by free and voluntary relations, and it may be justly termed the only security for the prosperity of a country which is in danger from an excess of wealth.

Digitized by Google

We trust that in having supplied them with this brief exposition of the essential principles of a work which contains so many valuable truths, we shall have performed no unacceptable service to the larger number of our readers, both as we shall have enabled them to comprehend at once the spirit which has actuated its author, and to form an accurate judgment as to his peculiar merits. To most of them it will be unnecessary to point out the coincidence in his opinions with those of the writers whom we have already noticed, neither will it be necessary to shew in how far many of the observations are applicable or otherwise to the circumstances of our own country. That some of the amendments addressed particularly to our notice would be unconstitutional, and at best, hazardous, has already been observed by another commentator, who has proved the extravagance and danger of measures which would give too great a preponderance to the popular influence. The same writer has further shewn that the desired effects might be produced by the powers at present vested in the two houses, without an innovation exposed to so many and so just objections. That the actual state of popular representation is in direct opposition to the avowed principles of the constitution, every one is sufficiently aware who considers the mode of election, and the influence exercised by the peers in the election of members. While, however, they are sensible of the necessity of a reform, they will be inclined to think that such a reform would of itself be sufficient to counterbalance every evil that might arise from an undue exertion of the royal prerogative in the creation of peers, without any change in the constitutional laws of the kingdom.

The restrictions and obstacles in the way of every species of industry, sanctioned and encouraged by the administration and laws of this country, afford a melancholy instance of the ignorance or obstinacy of legislators. That agriculture has scarcely reached the first step of its progress towards possible improvement, however it may have been lately advanced by the spirited exertions of societies and individuals, requires no long proof, as the fact is perfectly acknowledged by those best qualified to ascertain it. It has been maintained that the sustenance which might be drawn from the lands which are at present totally unproductive, and from the improved cultivation of those now in use, would add, at least, one third to the present population of the country, and give all the additional and consequent impulse to every species of industry. By a removal of the many obstacles to agricultusal labour, a capital which is

Digitized by Google

now lost or pernicious, would be turned into this channel, and vice and misery and moral restraint, which have been laid down by an intelligent author as the three immediate and active checks to population, would no longer be productive of national poverty and national misfortune. As the means of sustenance were increased by a general permission in government for every man to consult his own interests in his own way, poverty would end, and as poverty ended, and the necessity for moral restraint, marriages would increase, and vice and its attendant misery be in a great measure banished from society. Thus the causes which operate in the diminution of the numbers of a people would not only be removed, but by the same removal the causes of increase be supplied.

Little more need be added with regard to manufactures and commerce, in the laws relating to which the same narrow and fatal policy exists. Whoever would be at the pains to collect into one body the several existing laws relative to these sources of national prosperity, would perform an essential service to his country. Such a compilation would, in general, present to public notice a series of as unwise restrictions and as powerful discouragements to industry as occur in the codes of any modern European nation.

In this general and indiscriminate censure of prohibitory and restrictive laws, we are not inclined to admit even those exceptions which have been recommended by several enlightened individuals, both because we think it too dangerous to hazard any modifications of the general principle, and because, in the instances adduced, we think that, under the removal of other restrictions, the benefits which would result from a contrary practice would, of themselves, be sufficient to effect an exclusion, and amount to the benefits of a prohibition, without an encroachment upon the general principles of justice and good policy. The great mischiefs which arise in agriculture from the immense number of horses kept for its purposes, and which, while they consume more and of a more expensive food, and can perform in most situations no more than oxen, while at the same time they are of little value when dead, have induced several intelligent men to propose a tax upon such horses, or even a total prohibition. It appears to us that the same effects would follow if other less evident maxims were adopted, and an attention paid to the maxim of indirect interference on the part of government. The difference, as our author has observed, (vol. II. p. 32) between a well and ill regulated state is this, that in the former the people act directly, the law obliquely.

Digitized by Google

In the latter, the people act obliquely, and the laws directly. In the first the legislator, by a prudent management of the private interest of each individual, induces him to act in the manner he wishes, without obliging him to do so, or declaring his intention. In the second he irritates and exasperates him, and disposes him to be refractory by discovering his intentions, his pleasure, his power, and concealing from him his real interest.

Upon the same principle we should object to a direct tax on pasture lands, however sensible we may be of the greatness of the evil. If the wise system of direct taxation were adopted, a cultivation which might effect the same purpose would be the necessary consequence, and the tax would become annually less burthensome, without any evident interposition of authority.

For the same reasons again we reject our author's proposition with regard to the establishment of sumptuary laws for the preservation of public credit. They would be in this, no less than in every other instance, an infringement upon the rights of individuals, and liable to misapplication and uncertainty. The laws which are recommended as cautions against bankruptcies would in the end produce every good effect that might be desirable.

There are a few facts which we would briefly notice as erroneously stated in the present work, before we dismiss it. With regard to the exportation of English wool, however correct in his general positions, our author has followed the errors of those who have written before him, and has not only with them proved too much from particular facts, but asserts as facts what the whole tenor of history shows to be false. Whatever may have been said by historians with regard to the fineness of English wool, the great staple commodity of our island, no one besides himself has ascribed to the importation of this into France, the beauty of the French cloths. We know that the Spanish wool was always finer than that of England, and that the finest of this wool was sent into France. The Flemings, on the other hand, who for several centuries received large imports of wool from England, received at the same time the coarsest sort which Spain could produce; so that the comparison which has been instituted between the English and Spanish wool founded upon this fact, should lead to this conclusion only, that the common English wool was at that time finer than the coarsest Spanish. The same truth holds in the present day.

That an export ought to be allowed, and even encouraged by a bounty, if such a tax upon the community for the be-

Digitized by Google

nefit of the landholder be ever justifiable, admits of no doubt; neither does it require much knowledge of the human mind or of the rules of arithmetic to establish the great improvement in the raw material, and the increase of the public revenue, which would be the result of such a measure. It is not true, however, that the quality of our wools has been deteriorated, nor the quantity diminished, by the present system.

We call the reader's attention likewise, to an important misquotation, which demands the more notice as from our author the error may be copied into other works, and is not corrected in the present translation. It furnishes a striking confirmation of the truth of the remark made by Hume, Robertson, and many other of our best writers, who have had frequent occasion to refer to original sources of information, that no reliance can be placed on the accuracy of foreign authors.

At page 286, vol. II. the following words occur:

'Spain, it may be likewise urged, according to the report of the celebrated Geronimo de Ustoris, reckoned 60,000 silk reels in the single city of Seville.'

We quote the passage to which allusion is here made, from the work itself of *Antonio de Ustariz.*

'Mayormente si estendiendo mas el discurso, advertiere, como siguiento esta regla se restituira, a Gr. Sevilla, a su antigua esplendor, numerosa poblacion, embidiadas riquezas, y emuladas opulencias, si en lugar de los 300 u 400 telares de seda y lana, a que se hallan reducidos, se retableciessen hasta el numero de 16,000 a que llegaron, y en que se conservaron muchos años (segun assegura en sus representaciones la misma ciudad) los quales, siendo de texidos exquisitos, y ordinarios, occuparon tres personas a lo menos, uno con otro, paciendo en todo 48,000 operarios, comprehendidos los que preparan la lana, seda, oro, y plata, y con las familias de algunos casados passaraan de 60,000 personas.'

Ustar. Theor: y Prat: de Com: &c. p. 11.

---

ART. III.—*Annals of Commerce, Manufactures, Fisheries and Navigation, with brief Notices of the Arts and Sciences connected with them; containing the Commercial Transactions of the British and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in January,* 1801; *and comprehending the valuable Part of the late Mr. Anderson's History of Commerce, viz. from the Year* 1492 *to the End of the Reign of George II. King of Great Britain, &c. With a large Appendix, containing Chro-*

Digitized by Google

*nological Tables of the different Sovereigns of Europe; Tables of the Alterations of Money in England and Scotland; a Chronological Table of the Prices of Corn, &c. and a Commercial and Manufacturing Gazetteer of the United Kingdom of Great Britain and Ireland. With a general Chronological Index. The antient Part composed from the most authentic original Historians and public Records, printed and in Manuscript; and the Modern from Materials of unquestionable Authenticity (mostly unpublished); extracted from the Records of Parliament, the Accounts of the Custom House, the Mint, the Board of Trade, the Post-Office, the East India Company, the Bank of England, &c. &c. By David Macpherson.* 4 *vols.* 4*to.* Mawman. 1805.

HISTORY is in general little better than a detail of the crimes and follies, and consequently the miseries of mankind. It exhibits our species as a sort of cannibals greedy of destruction. We meet with war upon war; and the few periods of peace which intervene, seem to be only as short breathing times, till the strength is recruited for fresh hostilities and more sanguinary conflicts. Almost every page flames with rancour or streams with blood. Man is a social animal; but yet the historical volume seems consecrated to record only his antisocial propensities. We see him like a wild beast ravaging whole provinces, depopulating towns, and traversing the land and the ocean in quest of spoil. The plough and the loom seem less prized than the musket and the sword. With what pleasure then do we turn from such a history to the annals of commerce and of art, in which we behold the mental and corporeal faculties of man employed for the most beneficial purposes, and devoted to the noblest ends. By the operations of commerce and the toils of art, by the products and inventions of industrious man, the wants of humanity are relieved, its miseries soothed, its means of enjoyment multiplied, and its sources of happiness enlarged. Commerce renders even the pursuits of selfishness subservient to the interests of philanthropy. A state of nature, if by that state be meant a complete abstraction of all the social sympathies, never existed, though it has been imagined by philosophers for the sake of argument; but it is nothing but commerce, which, in one of its senses, means the interchange of benefits, which can give full and free activity to the social sympathies of man. And experience as well as history will prove that the social sympathies are most exalted and refined where commerce most prevails.

Digitized by Google

The annals of commerce are the annals of human industry; and they will in some measure serve to shew the social and the moral state of man from the earliest periods to the present time. It is needless to enlarge on the importance of such a work; but great must be the difficulty of the execution. It requires singular patience in the collection of materials, great depth and variety of research; a mind at once laborious, inquisitive and learned. Nor is Mr. Macpherson, the author of the present work, at all deficient in any of these respects. His 'Annals of Commerce' are a stupendous assemblage of well-selected materials, hardly a page of which can be perused without pleasure and instruction. If there be any defect, it is perhaps in the want of that connection of narrative which would have heightened the interest. In history we expect a certain continuity of narration, in which events are traced to their causes and unravelled in their consequences. But Mr. Macpherson's Annals are rather a collection of insulated facts; which will cause it to be more consulted than read, or at least more read in detached parts than as a whole. And yet we hardly see any arrangement which Mr. Macpherson could have adopted, by which the copious diversity of his materials could have been worked into one consistent whole with any thing like a strict proper unity and continuity of narration.

Previous to the appearance of Mr. Macpherson's work, Mr. Anderson had published 'An Historical and Chronological Deduction of the Origin of Commerce,' from the earliest period to the commencement of the present reign. In the commencement of this work Mr. Auderson had committed so many errors and omissions, that Mr. Macpherson found it necessary to compose it entirely anew, and to have recourse to more genuine and authentic sources of information than Mr. Anderson appears to have consulted. The annals from the year 1492 to 1760 are the composition of Mr. Anderson, but with omissions and additions of Mr. Macpherson's, who has also made some improvements in the diction.

Mr. Macpherson has given a very satisfactory, erudite, and interesting account of the commerce between the European nations and India from the earliest period to the present time. He has also diligently traced the history of navigation from the first rude beginnings to its present state of maturity and perfection. He has at the same time given, from a communication of General Melville, a very clear account of the arrangement of the tires of oars in the war galleys of the ancients.

'The ancient gallies were very flat at the bottom, and their sides

Digitized by Google

were raised perpendicular to the height of only three or four feet from the surface of the water, above which they diverged with an angle of about 45 degrees. Upon this sloping wall were placed the seats of the rowers about 2 feet in length, the rows or tires of them being raised only about 15 inches in perpendicular height above each other, and the seats as well as the rowports were placed in quincunx or chequerwise, as the gunports of a modern first-rate ship.'

Our author has increased the value of his work and the pleasure of the perusal by details of those scientific discoveries or ingenious inventions, which have some connection with the operations and the interests of commerce, and by brief notices of those patriotic and enlightened individuals, whose genius and industry have so powerfully contributed to promote the progress of civilization, and to multiply the conveniences and enjoyments of life.' To the last volume Mr. Macpherson has subjoined some useful tables and a copious index.

In describing the commerce of ancient times, Mr. Macpherson has constantly referred to the ancient writers from whom he derived his information. Nor is Mr. Macpherson one of those writers who quote at second-hand. He goes to the fountain-head for the information which he wants, and every reliance may be placed on the truth of his statements and the accuracy of his references. In the composition of the modern part of his work, he has consulted the acts and records of parliament, official accounts, and other unquestionable documents.

Such is the work which Mr. Macpherson has presented to the public; and it will be found equally interesting to the man of letters, to the philosopher, and the statesman. It abounds with curious and amusing details, with facts well calculated to excite reflection, and from which the most important conclusions may be drawn. It shows the revolutions which commerce has undergone, the restrictions with which it has at times been fettered, the bold and hazardous enterprizes which the commercial spirit has inspired, and the ruinous speculations which it has sometimes produced.

Commerce, from its frequent change of place, would appear to be a capricious and volatile being; but history will teach us that commerce is governed by fixed and certain laws; and that her local transitions are occasioned by reasons which are immutably fixed in the constitution of the world. Political revolutions affect her existence only as far as they affect the security of property. For commerce may

Digitized by Google

flourish wherever property is secure. But property can never be so secure as under those governments in which there is a considerable infusion of civil liberty. Hence commerce will readily relinquish a despotic state for a free: and indeed the commercial spirit will soon languish under an oppressive and overbearing despotism. Commerce may in some periods of the world have prevailed in states in which the government has been approximated to the despotic, for there have been periods in which the vestiges of civil liberty have hardly been visible in any region of the globe; yet we shall find that, even in such periods, commerce has always fixed its residence in that state in which property has been most secure. Freedom does not always generate commerce; for the Romans, even in the brightest days of liberty, were enemies to commerce. It was in some measure discouraged by the force of public opinion, and the spirit of their civil institutions. The soldier was honoured, and the merchant despised. Even Cicero, great and generous as were his sentiments, does not seem to have been entirely free from these illiberal sentiments, but to have considered trade as a degrading occupation. Most of the Roman manufacturers and artizans were slaves; and hence we may the less wonder why such employments were deemed unworthy the dignity of a freeman. From the very early periods in which we peruse the Roman writers, and the associations which we form in favour of the Roman people, we are apt to regard them with excessive admiration. We become blind to the defects of their government and the tyrannical nature of their policy with respect to other states. The Romans were ambitious of being the military despots of the earth; and neither freedom nor commerce could flourish under their arbitrary sway. The Romans, like the modern French under the despotic rule of Buonaparte, seem to have been determined to suffer no state to retain its independence which they had the power to subvert. Mr. Macpherson has very properly exposed the anti-commercial spirit of the Romans; and he has in vol. i. p. 98, made a remark, which we think may be supported by very strong presumptive evidence, that 'the generally received pompous history of the Roman republic for the first six supposed centuries is mere romance.' The sole business of the Romans was war; and by ravages of war rather than by the exertions of industry and the accumulations of commercial gain they had acquired every thing which they possessed. When a nation is intent on procuring wealth only by the sword, it can be regarded only as an assemblage of ruffian banditti, of plunder-

Digitized by Google

ers and assassins. Such were the Romans; and, notwithstanding the merit of some of their fine writers, who yet will hardly bear a comparison with those of Greece, they deserve the execrations of posterity. Their conquests have been sometimes supposed favourable to the progress of civilization; but where was civilization ever promoted by the sword? It is quite as unfit to diffuse the benign effects of social life, and to encourage arts and manufactures, on the increase of which civilization depends, as the pestilence is to produce health, or atrophy to occasion strength. If the Roman republic had never swallowed up the numerous independent states into which the world was divided, it is more than probable that civilization would have made a more rapid progress; and that that long night of ignorance and sloth, which has been designated by the name of 'the dark ages', would never have been. Theirs was a colossal power, which seemed erected only to crush virtue and science under its enormous weight. While it stood, it was an iron despotism; and when it fell, it was long before the free energies of man could recover their original elasticity. The Romans have accused the Carthaginians of perfidy, and made the 'punic faith' a bye-word of reproach: and it has happened fortunately for their credit that we have no Carthaginian writers left to refute the lie and reverberate the obloquy. According to the testimony of Aristotle, de Repub. l. ii. c. 11. the government of Carthage was the most perfect with which he was acquainted: and such a government could not have been inauspicious to the interests of morality. The commercial habits for which Carthage was so renowned, were totally incompatible with that want of faith of which they have been unjustly accused by their unprincipled foes. Commerce cannot flourish where the principles of truth and honesty are not revered. No mercantile nation could prosper within the grasp of Rome; and we need no other proof that the accusations of perfidy, with which they were so forward in oppressing the Carthaginians, might with justice be retorted on themselves.

'The Romans,' says Mr. Macpherson, 'after the destruction of Carthage, interfered in the most insolent and arbitrary manner in the affairs of all nations, and took upon them to pervert the succession of kings. Perseus king of Macedonia, Antiochus king of Syria, and a multitude of smaller kings and states, including all the Gallic parts of Italy, and almost the whole peninsula of Spain, were subjected to the dominion of Rome. Antiochus and several other of the Asiatic princes were permitted to retain a nominal royalty. But they were merely deputed magistrates, effectually deprived of sovereign power, and particularly of their naval force; and after as-

Digitized by Google

sisting in the reduction of their neighbours, wherein they gratified their resentments without considering that they were thereby accelerating their own destruction, they were stripped of their tolerated shadow of power, and had only the comfort, which, according to the fable, Polyphemus promised to Ulysses, of being the last devoured. Such is a brief history of the Romans for about half a century.'

And this description of Roman lust of power and violation of every principle which ought to make one state respect the independence of another, bears a close resemblance to the present political system of Buonaparte.

Commerce seems frequently to have fixed its abode in small states, because freedom has been usually found to flourish in small states more than in large. Small states are more susceptible of a free and democratic form of government; and till the system of delegated power or representation was known, freedom could not well exist in a very populous and extensive country. We have no authentic details of the particular forms of government which prevailed in Tyre and Sidon, the first seats of commerce in the ancient world; yet in the long and obstinate resistance which Tyre opposed to the arms of Alexander, we may discover the spirit of freedom and the energies of a popular government. The merchants of Tyre made a more vigorous resistance to the arms of Alexander than the whole power of Persia. Commerce, by introducing luxury, may be thought to enervate the body and the mind. If by luxury be meant an excess of sensual gratifications, it is not necessarily engendered by commerce; and it will usually be found that commercial habits, by favouring industry, diligence, and parsimony, are far from enfeebling the powers of the body or the mind; and by the increased interest in the national safety which the increase and diffusion of wealth produce, they rather inspire the glow and augment the force of patriotism. Patriotism is in some measure an interested feeling. It does not attach itself merely to the naked and barren soil. It is rather the creation of property; and every individual is most endeared to that spot in which the ties of interest are the most strong, which is most associated with the comforts and conveniences of life, and which is consequently most forcibly identified with the feeling of happiness. The true flame of patriotism will not readily be kindled in the breast of slavery and indigence.

When Sidon, which had for ages been renowned for her commerce, her manufactures, and her arts, was attacked in

Digitized by Google

the year 351 before the Christian æra by the innumerable hosts of Persia, the merchant citizens, disdaining slavery, resolved to part with their independence only with their lives. Finding themselves unable to repel the invading despot, they set fire to their city, and with their wives and children, perished in the flames. Such was the fate of Sidon, which had for more than one thousand years been the commercial capital of the east, and from the earliest period been celebrated for her manufactures of fine linen, embroidery, tapestry, metals, glass, and other works of elegance and luxury. But commercial habits had not evaporated the courage of the Sidonians, or extinguished their love of liberty and independence. The Phoceans are another memorable instance that commercial pursuits, instead of relaxing, tend to strengthen the love of liberty, and inspire a thirst for high and heroic deeds, such as men who are soldiers by profession have seldom the courage to attempt, or the constancy to execute. Their city was assailed by the army of Cyrus: but the merchant-citizens resolving never to brook the rule of a foreign prince, in the course of one day, which was granted them by the Persian general in order to consider the terms of a surrender, flew to their ships with all the property which they could take on board, and left only their empty city to the enemy. They launched into the Mediterranean, and founded a settlement in Corsica, where they continued their commercial pursuits and breathed the genial air of liberty. In the æra of the Persian invasions, when Athens was most commercial, she was at the same time most animated with the flame of liberty and independence. And at that critical period it was her generous sacrifices, her towering spirit, and her magnanimous exertions, which prevented the other states of Greece from falling under the Persian domination. The peaceful habits of commerce, in which the Carthaginians had been so long engaged till the dread of the Roman domination obliged them to turn their attention to military pursuits, do not appear to have diminished their prowess, or unfitted them for the use of arms. They proved the most formidable enemy with whom the anti-commercial citizens of Rome ever had to contend.

After the destruction of the Roman empire in the west, when all Europe seemed in danger of being converted into a barren desert by the wide spread desolation of Goths, Vandals, and Huns, commerce sought and found an asylum in those states where the spark of liberty had not quite expired, and where the civil institutions afforded most security to property. Genoa and Venice were the abode of the ma-

Digitized by Google

nufacturer and the resort of the merchant. They were rivals in opulence and power; but after the capture of Constantinople by the Turks in the year 1453, the Venetians without a rival supplied the increasing demand for the productions of the east. Their maritime commerce about this time was greater than that of all the rest of Europe taken together. Their ships traded to every port in Europe. Their rich manufactures of silk, cloth of gold and silver, vessels of gold and silver and glass,* were carried to a high degree of perfection. Their government was beneficent, the people numerous, opulent and happy. But the discovery of the passage to India by the Cape of Good Hope, diverted the principal commerce of Venice into another channel, and for a short period the Portuguese enjoyed a high degree of commercial splendour. They formed numerous settlements and factories on the coast of Africa, in the Persian gulph, in Arabia, and in India. But the Portuguese government was too despotic to give that security to property, and to apply that energetic force to the active powers and the enterprising spirit of man, without which commerce soon languishes and decays. The tyranny and cruelty which prevailed in their settlements and factories, at the same time prepared the way for their destruction. In the fifteenth century Spain enjoyed a considerable degree of commerce.

* About ten thousand people were employed in the manufactures of silk and wool at Toledo. In Catalonia, before the union of the kingdoms of Castile and Arragon (an event fatal to the commercial prosperity of that province) many of the towns were filled with industrious and skilful manufacturers in wool, cotton, flax, leather, tin, copper, iron, steel, silver, &c. The ship-carpenters of Barcelona built vessels, not only for their own countrymen, but also for other nations. All these branches of industry, together with the produce of a fertile soil, diligently cultivated, supplied the materials of an extensive commerce with every port of the Mediterranean sea, and also to Portugal, the west coast of France, Flanders, and England. (Schott. Script. Hisp. v. ii. pp. 308, 844. Capmany. Mem. Hist. de Barcelona, passim.) But all the Christians of Spain were surpassed by the Saracens of Granada in the cultivation of their lands, the excellence of their manufactures, particularly those of silk, (which, as already observed, were in a flourishing condition in Almeria before any of the Christian states to the westward of Greece possessed a single silk-worm,) the extent of their commerce, their riches and magnificence. That kingdom was finally subdued in the beginning of January 1492, by Ferdinand, who by the treaty secured to the Saracens the free exercise of their religion with the use of their Mosques, their own laws, and their property

Digitized by Google

of every kind, including even their arms, except cannon. Ferdinand has generally obtained the character of a wise king: but with submission to the wisdom of those who have given him that character, it may be observed, that he had now an opportunity, by a prudent and conciliatory treatment of his new subjects, to render his kingdom the first manufacturing and commercial country in Europe, and that his conduct was quite the reverse. Urged by bigotry and infatuation, he had already established the horrible tribunal of the inquisition, of itself sufficient to destroy all spirit of industry and enterprize; and, not satisfied with so great a sacrifice of the inherent rights of the human mind on the altar of superstition, he commanded (March 1492) all the Jews in Spain to become Christians, or to leave the kingdom in four months; and 170,000 families, all industrious and valuable members of society, by whom a great part of the trade of the country was conducted, were driven out to enrich other countries with their arts and industry, and as much of their property as they could save. With respect to the Saracens, or Moors, instead of imitating the wise and liberal conduct of the ancestors of those people, who, when they conquered Spain, permitted their Christian subjects to enjoy their religion and laws, or that of the Christian conqueror of Sicily, who gave the Saracen inhabitants the same indulgence, or paying any regard to his own treaty, Ferdinand the Catholic resolved to compel all his new subjects to become Christians. Many of them professed the Christian religion, while they retained their own: but those hypocrites were soon exterminated by the burning zeal of the holy fathers of the inquisition. Others, by far the greater number of them, were either murdered, or plundered and driven out of the country. Most of the exiles took refuge among their brethren on the opposite coast of Africa, and in revenge for the miseries inflicted on them by the Spaniards, resolved to carry on a perpetual predatory war against their oppressors. But their war of just reprisals has been perverted by their descendants into indiscriminate piracy against every nation professing the Christian religion, excepting only those who, by bribes or superior naval power, allure or compel them to respect their flags: and thus it happens, that a private merchant in the United States of America, a country not known to exist when Granada was conquered, is ruined in consequence of that event. By these depopulations, with the subsequent drains to the colonies, by blind and furious bigotry, and the lazy pride introduced by the acquisition of the American mines, Spain from the time of entering upon possession of the greatest opportunities of improvement, has been falling back in civilization, industry, and commerce, while all the other countries in Europe were rapidly advancing:—a memorable and dreadful example of the fatal consequences of persecution for religious opinions.' (See Mariana, Ll. xxv, xxvi, xxvii.)

The revocation of the edict of Nantz by Louis XIV. was almost as fatal to the commerce of France as the establish-



Digitized by Google

ment of the Inquisition was to that of Spain. Commerce requires not only civil but religious liberty for its culture and its growth. The mercantile spirit does not well accord with the sectarian. Merchants trade with people of all nations and religions; and hence they usually imbibe those notions of comprehensive good will, which are so congenial with the true spirit of christianity, and so adverse to the temper and the habits of religious persecution.

During the middle ages the commerce of the north of Europe was almost exclusively confined to what are called the Hanse towns, or a number of cities in the north of Germany, which enjoyed a free constitution of government, and formed together a sort of federal republic of cities for the protection of commerce against the pirates and robbers by whom the sea and land were then so generally infested. These cities rose to a great degree of power, and the Hanse merchants were highly respected, and enjoyed a variety of privileges, particularly in this country. At the commencement of the reformation in religion, vast numbers of persons were driven from Germany, France, and England, who removed their families and their industry to the Seventeen Provinces of the Netherlands, where they found protection in the ancient liberties of the country and the privileges of the cities, which had been respected by a long succession of princes. But when the seven provinces were united under the conduct of the prince of Orange, and the storm of religious persecution raged in the Spanish Netherlands, the merchants, manufacturers and artizans, who cherished the rights of conscience, sought shelter in the new common-wealth, and the trade of Amsterdam increased, while that of Antwerp sunk into decay.

If it be asked why commerce has so much flourished in England since the revolution, why capital has been accumulated, manufactures extended, and all the arts and conveniences of life multiplied to such an astonishing degree, the principal reason is, because, since that period, England has been the favoured domicile of civil and religious liberty. Here justice has been well administered, property secure, and the rights of conscience respected. In the third and fourth volumes of his truly important and valuable work, Mr. Macpherson gives a very instructive, useful, and copious detail of the commerce of Great Britain. We make no extracts, because the limits of our review would not permit us to extract so much as we could wish; and where there is such a mass of curious and interesting matter, selection would be difficult; but we earnestly recommend the perusal of the

Digitized by Google

whole to our readers; and we can assure them that if they read only for amusement they will be highly entertained; and if for a more important purpose, that it will furnish them with a rich stock of materials which they may convert to many useful ends, and from which they may derive no common advantage by properly digesting in the laboratory of reflection. The statesman and the politician will become wiser by the details, and the moralist and philosopher will contemplate with heartfelt pleasure such an accurate and highly edifying picture of the active powers of industrious and civilized man. We do not criticise the diction of Mr. Macpherson, because he himself disclaims all pretensions to the ornaments of style; his object was to state facts without any artificial embellishments, and his work bears ample testimony to his possession of at least two of the great excellencies of an historical writer; indefatigable research, and uniform veracity. If Mr. Macpherson cannot claim the praise of elegance, he can at least never be charged with obscurity; his narrative is simple and unadorned; his subject did not admit of that language which excites the sensibility and agitates the heart; and in such a work no apology is necessary for the want of oratorical animation.

---

ART. IV.—*Essays on various Subjects. By J. Bigland. 2 Vols.* 8vo. Longman. 1805.

THE author of these Essays we understand to be one of those few, who by dint of a considerable stock of natural capacity and irresistible industry have fought their way along the rugged road of science, through a host of opposing circumstances inseparable from a confined situation. In cases of this kind, especially where an author makes his first *début*, criticism herself is inclined to lower her fasces and to favour the scale of her balance. But at present there exists no temptation to partiality of this sort. Mr. B., in his works already published, seems to have earned a respectable portion of public approbation, sufficient at least to keep up his courage, even though the present essays should add but little to his reputation.

There is something vastly attractive in the title of Miscellaneous Essays. The mental, like the corporeal taste, is not a little gratified with the promise of a banquet, where it can take a little of this and a little of that,—'Que ça est bon! ah, goutez ça!'—But this is not the only motive which actuates the reader to seize with avidity a book of essays. There are



Digitized by Google

few minds of any turn for observation which have not enjoyed *some* peculiar advantages towards obtaining clear ideas upon particular subjects, and to which either practical experience or accidental trains of thought have not exhibited *some* topics in a novel and luminous point of view. All such elucidations, reflections, and discoveries may reasonably be expected to make their appearance in a volume of essays, where the writer is at full liberty to chuse his own subjects, to dwell upon them as long as he likes, and to quit them when he has exonerated his mind, and has said all that he has to say. Hence we expect to find no laboured common-place thoughts, no parade of trifles, no straining to fill up a page, no pumping from an exhausted brain. We look for the 'first sprightly runnings' of the mind, and those we expect to see communicated in the most lively and energetic manner.

How far Mr. B. has satisfied these hopes and expectations which very naturally arise from the title which he has chosen, will be seen by a few extracts from the essays themselves. After having employed his third essay to shew that the only effectual comfort under the pressure of temporal calamities is the conviction that we are under the protection of an all-wise and all-merciful Providence, who certainly can and will direct all for our greatest ultimate good, he proceeds in the fourth to consider the expediency of a national establishment for religion, which, when founded on tolerant and liberal principles, and free from all compulsatory measures for the enforcement of conformity, he justly determines to be the surest method of propagating and transmitting the knowledge and practice of Christian morality. He then combats the common objections to such establishments. He shews that the founder of our religion gave all the evidence which (the circumstances of his times considered) he could give of his approbation of a national church, by conforming to the ordinances of the Jewish law. In the case of the United States of America, which are usually pointed to as an existing proof of the possibility of preserving religion without national provisions for the maintenance of any one system, he contends that there are certain peculiar circumstances, which have rendered a national church less indispensable there than in this quarter of the globe: First, because the original colonists were for the most part zealous sectarists, inclined rather to the extreme of fanaticism than to the opposite one of indifference, and consequently, the support of preachers becoming habitual, prescription supplied the place of a national establishment. Again, because in the thinly peopled provinces of North America,

Digitized by Google

fewer allurements to irreligion and vice present themselves than in the populous countries of Europe.

Soon after, he discusses the question whether dissenters are justified in considering it as an oppression to be obliged to contribute towards the support of the established church, and resolves it in the negative, grounding his decision, we think, on a very firm and broad basis.

'Dissenters, like others, must live in the crowd of mankind, and transact their affairs not solely with persons of their own sect, but with the promiscuous multitude. It is, consequently, their interest, as well as that of others, that some national system should be established for the general propagation of christianity, in order to render the knowledge of its precepts accessible to every one, and to bring them forward to the attention of those, who would not, of their own accord, make them the subject of their enquiry.'

Mr. B. puts a case of sufficient latitude. If a person reside in Turkey, it is undoubtedly more to his interest that even the Mahometan establishment should be supported, than that no religion whatever should exist among the people, because Mahometanism itself, with all its errors, inculcates some important truths which have a powerful tendency to controul inordinate passions and to promote the peace of society. And if such a one ought to think it no grievance to pay his quota towards an establishment tending, though in so imperfect a degree, to maintain that general security and good faith in which all have so deep a concern, how much more (argues Mr. B.) ought protestant dissenters in a protestant country to contribute with cheerfulness towards the maintenance of a national church, in consideration of its influence on the general morals, notwithstanding he may not perhaps assent to some of its particular doctrines!

The author then proceeds to deprecate the charge of bigotry:

'No arrogant claim is here made to the right of deciding on the merits of different sects, and denominations of Christians. The task of tracing the intricate maze of religious controversy, and of determining what ought to be the established religion, in any of the countries of Europe, is left to the decision of theologians, who are bettter qualified for these discussions.'

Nothing in all this is very new or abstruse. But it is something much better—it is plain useful common-sense, directed by a candid and liberal spirit. We think, however, he might have carried his former principles a little farther without invading the province of theologians, and have added

Digitized by Google

that as the object of religious establishments and the principle on which they are to be defended consists wholly in practical utility, so also shou'd the grounds on which they are framed, be settled solely by a reference to the same, and therefore that opinions should be no farther tied up by them than as such limitation may affect moral conduct. Otherwise an unnecessary obstacle is placed in the way of free discussion, that only human method of advancing religious knowledge.

His fifth essay is on Liberty of Conscience, in which he traces the demon Persecution this first rise, and shews that self-interest and bigotry are combined in his production. 'Interest gave the first impulse, ignorance and bigotry gave continuance to its force and activity.' He then proceeds to consider that intolerant sort of zeal which, though it does not proceed to such lengths as open persecution, yet treads the same path as far as it dares, and produces (as Mr. B. says) a sort of dislike and contempt of those of a different persuasion, strongly tending to extinguish that universal love of all mankind which ought to characterize the professors of Christianity. Mr. B. treats this subject with much good sense, and as it is one which cannot be too often *rung* in the ears of dogmatists, we shall give an extract from his essay.

'It is worthy of observation, that the great author of our religion does not condemn, with severity, the errors of the Jews, when they were no more than misconceptions, originating in a mistake of the judgment and not in a perverseness of the will. It was only when they led to criminality of conduct, that those errors became the subjects of his animadversion. The Essenes, were a sect among the Jews, whose opinions differed in several respects from the original doctrines of the Mosaical law. They had superadded a number of opinions and practices not enjoined by that institution; but their lives were simple and their manners inoffensive; and we never find them condemned by the Divine Instructer of men. Even the Sadduces, whose religious opinions were the most abhorrent from the doctrines which he came to inculcate, as they neither believed the resurrection of the dead, nor the existence of any future state, but strictly adhering to the letter of the law limited all their expectation of rewards and punishments to the present life, do not appear to have been condemned by him on that account. He made use of every opportunity to rectify their mistakes; and on their enquiring whose wife the woman should be after the resurrection, who had been successively married to seven husbands, he meekly tells them that, "in the resurrection, they neither marry, nor are given in marriage, but are as the angels." He corrects their errors, but he corrects them without any acrimony or reproach. On the contrary, he denounces on every occasion, a woe against the Scribes and Pharisees. These, how-

Digitized by Google

ever, were the most orthodox teachers of the Jewish religion; and he himself gives a sanction to their preaching, in saying, "the Scribes and Pharisees sit in Moses' seat, whatever, therefore, they bid you observe, that observe and do." They had superadded a number of minutiæ to the law of Moses, and pretended to preach and practice its doctrines and precepts with the most rigorous punctuality. Christ does not impeach their orthodoxy, but he most decidedly reprobates their conduct, which was in the highest degree hypocritical and immoral. They imagined, by their scrupulous adherence to the law, with the addition of a multiplicity of supernumerary duties, to counterbalance their pride, their avarice and extortion. This was what the Redeemer of mankind reprobated on every occasion, and in the strongest terms. He does not condemn their punctilious formalities, or their traditional doctrines, as speculative theories, but as they served for a cloak to their vices. He does not denounce a woe against them because they held this or that speculative opinion, but "Woe," says he, "unto you Scribes and Pharisees, hypocrites, because you say and do not." Opinions considered merely as abstract theories existing in the mind, he seems to have looked on with indifference, but denounces the vengeance of his heavenly father against injustice, oppression, and every kind of vice and immorality, furnishing to his followers a lesson which all ought to imitate.'

The eighth essay discusses the question of Public and Private Education; of which Mr. B. gives a decided preference to the latter. Perhaps this is the weakest part of his work. He contends that there is more scope for emulation and for acquiring a knowledge of mankind under private than under public tuition. These are hardy assertions, in which, we fear, his arguments will not help him out. Thus far, however, we agree with him, that boys are often sent to a large school too soon, and that parents are not sufficiently careful to provide them with private instructions during the long recesses at home. Public education assisted by private superintendance is in general the plan which approaches nearest to perfection. In particular cases, as where there exists a timid reserve of disposition, or a morbid imbecility of understanding, or where instruction has been from any cause suspended to a late period, private tuition may be preferable. But in common instances, we must give our suffrage to public education for *boys*.

The ninth essay is upon the subject of a National Establishment of Education for the lower Ranks of Society.

'Reasoning from the analogies of experience, and from all the observations that can be made on the influence of early impressions on the human mind, we are naturally led to conclude that a system of national education, well planned, and well conducted on the

Digitized by Google

liberal principles of general christianity, such as would inspire sentiments of religion, morality, loyalty and patriotism, and setting aside all bigoted attachments to opinions, give admission to all sects and denominations, could not fail of being productive of all the benefits the most sanguine speculator could expect.'

The author then gives a rough estimate of the expences of such a plan, and concludes as follows:

'Every age and almost every year, produces something new. Schemes of public and private utility are daily formed, and new expedients discovered for the amelioration of human circumstances. The age of ambition and conquest may pass away, and the halcyon days of Europe arrive, when the instruction of the people, and the general improvement of the human mind, will be esteemed a more glorious project than the usurpation of thrones, and the spoliations of kingdoms. If the expectation of the millenium should ever be realized, this will undoubtedly be one of the distinguishing characteristics of that happy period, of which imagination delineates so grand and so fascinating a picture.'

Mr. B. is rather hasty in his assertion that in no country of Europe any system of this kind has been attempted. In Scotland parochial schools have been long established by government (see an account of them in the Life of Burns): but unfortunately the salaries appointed for the teachers are by the variable value of money fallen so much below the original intention, that those who send their children are obliged to add a small stipend to induce a man of any respectability to undertake the office. Yet even so they have had a beneficial effect in diffusing that orderly behaviour and those habits of sobriety and conscientiousness, for which the Scottish poor are so remarkable. Mr. B.'s ideas coincide exactly with our own. Yet we know some who think it a hazardous project to enlighten the poor, and attribute the turbulent effects of Paine's works in a great measure to the degree of scholarship which the lower ranks possess. But this is an erroneous conclusion: it was the influence and authority, which those few who could read and expound and enforce his seditious reasonings, obtained over their uninstructed neighbours, which produced the mischief. Had all been able to read, no one would have set himself up above the rest as an expositor, as was the case in every little country ale-house. Ignorance is at once credulous and obstinate: it is easily impelled, and stopped with difficulty. Hence it is, the partial, not the general, ability to read, which has produced the evil. It will ever be to the interest of a well-ordered and well-administered government to have an

Digitized by Google

enlightened populace; and, impressed with this conviction, we heartily concur in Mr. B.'s wishes that something of the kind could be done. As a supplement to his plan, we would propose the establishment of small parish-libraries for the use of the poor, the books to be chosen by the minister or other fit person.

Many essays in the first volume are employed in combating popular superstitions, omens, ghosts, sorceries, &c. to which schiomachy we have only to object, that they who read Mr. B.'s volumes will probably be among the number of those least infected with a credulity of this sort. In fact superstition in all its shapes is but the offspring of ignorance. Give but a general expansion to the minds of the lower orders, and these shades and spectres will vanish 'into thin air.'

In an essay on Friendship, Mr. B. controverts the sentimental and romantic notions of perfect friendship, and defends the prudential maxim, attributed to Bias, of conducting ourselves toward our friends as if they were one day to be our enemies. Undoubtedly there are, in the most intimate alliances, certain limits to confidence which good sense will not transgress. But, considering on which side human nature is most liable to err, we think it is rather the moralist's office to preach up generosity and openness than a cunning and cautious reserve. There is little fear that the world will be too blindly profuse of their secrets. At any rate the precept is worded in a very repulsive manner, and we much prefer the maxim substituted for it by Lælius in Cicero's famous dialogue, namely, 'contract your friendships with such discretion, that you may never be exposed to the danger of having your friends converted into enemies.'

'The essay on a town and country life (says Mr. B. in his preface) was designed for the two-fold purpose of rectifying the notions of those who, being totally unacquainted with the latter, form an ideal picture of it from illusory representation; and of ridiculing, and, if possible, eradicating that general propensity to scandal ever observable where social intercourse is contracted and the mind but slightly cultivated.'

The latter is certainly an epidemical vice worthy of correction; but the former error seems not a very common one in modern days, and, were it common, not a very mischievous one. Mr. B. tells a long tale, constructed apparently on the plan of Rasselas, of two young persons who had formed romantic notions of the innocence and felicity of a country life, who after some peregrinations find nothing but

Digitized by Google

envy and scandal in the middle classes, and distressful indigence in the lower. For our own part we candidly confess we left them on the road. As to the grand question, after having pro-and-conn'd it sufficiently, put the salubrity of the air into one balance, and the advantage of medical assistance into the other, &c. &c. Mr. B. is at last driven to the obvious conclusion that nothing can be concluded, and that 'there is no disputing about tastes.'

The essay on Exercise descends to some tedious trivialities of a similar nature. Thus we are gravely informed that

'The danger arising from exposure to wet and cold is very small, when a person is employed in voluntary exercise, which does not prevent him from returning home when he pleases, nor from continuing in warmth by rapid motion until he can reach his own fireside, and put on dry cloaths, &c.'

A word or two remains to be said on the general character of these Essays. Mr. B. certainly does not possess the art of diversifying his subjects in that elegant and amusing manner which our eminent essayists have so happily attained. In an essay we look for some interchange of sprightliness and wit—we expect 'to steer from grave to gay, from lively to severe.' But with Mr. B. all is formal and serious, and (what is worse) this stiffness and parade is occasionally employed on the most trifling subjects. Old obvious truths are introduced in starch and buckram. Nor can we say with respect to the style in which these truisms are delivered, that they are 'what oft was thought, but ne'er so well exprest.' His diction is not light, terse, or elegant; and he is too fond of what may be called *fine words*, words with which a great moral writer, whose energy of thought reconciles us to any expression, has *tumified* and *ampullized* our language, but which, when used by ordinary writers on common topics, give them an air of 'strut and fury, signifying nothing.'

Such are the faults which we have to find. Still much remains behind that is valuable, and we do not hesitate to say that Mr. B.'s Essays shew much good sense, candour, and liberality.

---

ART. V.—*The Belgian Traveller; or, a Tour through Holland, France, and Switzerland, during the Years* 1804 *and* 1805, *in a Series of Letters from a Nobleman to a Minister of State. Edited by the Author of the Revolutionary Plutarch, &c. In* 4 *Vols.* 8vo. Egerton. 1806.

THAT revolutions are most commonly productive of greater

Digitized by Google

mischiefs than those which they were intended to remedy, and that the French revolution, above all others, has given birth to enormities at which nature shudders, and to monsters which find no parallel in the annals of the world, is a truth, for the conviction of which mankind did not require the numerous defamatory productions of the present writer. His Secret History of St. Cloud, his Revolutionary Plutarch, and his Female Revolutionary Plutarch, &c. were perused with eagerness. An English public is easily duped, and most easily by that which tends to sooth its national vanity, or to depreciate its natural enemy and rival. The singular novelty of the above publications, the notoriety of the characters whose private as well as public conduct was so minutely delineated, could not fail of exciting a high degree of interest even in those who were least disposed to credulity; and the hatred entertained against the French nation by the mass of the English people, prevented them from analysing their component parts, and separating the dross of glaring and palpable falsehood from the numerous truths which they unquestionably contain. Success is a powerful stimulus; and in this, his fifth publication, our author completely 'outdoes all his late outdoings,' and thinking doubtless 'that increase of appetite does grow by what it feeds on,' seems determined to set credulity itself at defiance. But a profusion even of sweets will at length offend; still more speedily will never-ending repetitions of murder, and rape, and fraud, and suicide, and blood, disgust those readers whose sensibility and indignation might have been at first not unpleasingly excited, as the sufferings of meritorious innocence or the triumphant impunity of atrocious vice passed in review before them. A great proportion of the present work will be rejected with contempt even by those whose judgment is the least discriminating, and whose credulity the most rapacious. For what individual does not feel his own common sense insulted, when he reads the following impudent relation, and is invited to believe that they are the private and public sentiments of the first minister and favourite of Buonaparte? Is this the passage for which (as he has carefully published in all the newspapers for the information of those who choose to believe it) the author has been proscribed in France, and the perusal of this formidable publication prohibited in the dominions of his French Imperial majesty? and is he so weak as to believe that the unfortunate princes of the house of Bourbon will draw encouragement from such an old wife's tale?

Digitized by Google

'Several friends of Talleyrand had, since my arrival here, hinted that he desired to see me, and offered to introduce me to his acquaintance. I have, however, from various motives, hesitated to converse with a man, who never had any principles of his own, but who acted according to circumstances, was a traitor with La Fayette, a jacobin with Brissot, a friend of equality with Robespierre, a republican with the directory, and a slave under Buonaparte. But yesterday his cousin, prince de Chalais, called upon me, and pressed me much to come and dine with him to-day, and to meet the political luminary of the ninteenth century.

'During the dinner nothing particular occurred, except that Talleyrand paid some compliments to the consistency and constancy of the adherents of the house of Bourbon, whose misfortunes, as a *citizen of the world*, he *sincerely* lamented. When coffee and liqueurs had been served up, he said to me: "in my cousin's library there are some curious books I want to show you, as you pass here for a kind of savans, will you walk up stairs with me?"

'When in the library he said: "you have now been here near three months, and though a friend of mine, Baron du M—— invited you to call upon me, the first week after your arrival, I have not yet had the pleasure to see you; and had it not been for the complacency of my cousin, you would have gone away without affording me what I so much desired, a moment's conversation with you." When I assured him that I was equally flattered and honoured by the condescension of such an eminent statesman; he replied, "well, then, I will speak to you frankly, and without disguise; nothing caring about whether what I tell you here shall remain behind us in this room or go abroad.'

"From my agents," said Talleyrand, "I knew who you were and your business here, before you left Holland. You are sent here by Count de ——, the minister of Louis XVIII. to discover the spirit of the country; of Buonaparte's civil functionaries, as well as of his military commanders." Without waiting for a reply, he continued: "Tell me sincerely, what opinion has that unfortunate prince of me, of my patriotism, and of my principles?" Upon my assurance that I had not seen Louis XVIII. for seven years, or any of his ministers, since 1799, he said rather abruptly, "but you correspond with them. You received a letter two days ago from Count de ——, which I might have stopped; can you deny it?" I told him I had several correspondents, and could not exactly recollect who wrote to me; but the only thing I could assert was, that my letters never had any political speculations in them. "Then," said he, "my copyist has misinformed me. Here is the copy of your letter. In it you are not only questioned about France as it is, but asked to penetrate into futurity, and to discover what it is to become hereafter at the death of the Emperor."—When I declared that I did not remember ever to have received such a letter, he interrupted me in saying; "let us converse with sincerity, and without artifice. You have received such a letter, and in the postscript was the following

Digitized by Google

question: "can Talleyrand, as a man of rank and talents, who has no great crimes to reproach himself with, be sincerely attached to a government of ill-bred upstarts, of middling capacity, accused and guilty of enormities?"—"If such a question had been made me, tell me," said I, "what answer should I have given?" "You might have said, that I am always a gentleman in sentiments as well as by birth, that I love my country and its glory above every thing; that the prince whom I judged capable and willing to promote it, whether a Louis XVIII. Louis XIX. or a Napoleon the first, should always find in me an obedient servant and a firm adherent. That during the whole period of the revolution, I never was the adherent of any particular faction, but spoke and wrote for every party, that I supposed inclined like myself. I will lay my whole political life open to the scrutiny even of my most inveterate enemies, and I will defy them to discover any where the partisan, while every act of mine proves the true patriot. Had fortune placed Louis XVIII. upon the throne now occupied by Napoleon the first, he should have found in me the same faithful, and I dare say, *disinterested* servant, as long as I had observed that he was sincerely bent to promote the grandeur and happiness of my country. Even, should I have the misfortune to survive the present sovereign of France, Louis XVIII. from the opinion I have formed recently of his liberality and patriotism, may count upon my humble services, adherence, and attachment: because with all the men of any historical or practical information, I am convinced, that the first Buonaparte upon the throne of France, will also be the last, and that with Napoleon the first, the Buonaparte dynasty will descend into its original and native obscurity. All Frenchmen who wish for the splendour and tranquillity of their country, and who have no interest or inclination to see the renewal of the disasters France has experienced since the revolution, must desire a Bourbon for a successor of Buonaparte. The French monarchy is now established upon a more firm foundation than it has been since the middle part of the reign of Louis XIV: but it requires also great firmness of character in its sovereign to prevent factions from undermining a throne erected upon the ruins of their power."

'I asked him whether I could write to that friend, whom he supposed my correspondent, the particulars of our conversation. "You are at full liberty," replied Talleyrand, "to communicate to him sentiments which I have not concealed even from the emperor of the French, who esteems me for my frankness, though he disapproves of my views beyond his reign; he always believes that the fortune that has elevated him in such an unexampled manner, will also make him the chief of a new dynasty, and support the supremacy of his family after his death."

'I have heard from other persons, that Talleyrand really has more than once advised Buonaparte, not to look beyond the grave, for the continuance of his authority, and that he has more than once been publicly in Madame Buonaparte's drawing-room, rebuked for

Digitized by Google

this his opinion. "Should a Bourbon ever master my throne," said Buonaparte, "he will not spare you more than my relatives; he will hang you with every other counsellor, minister, general or other public functionary, who have been my servants, or avowed themselves my subjects." "Sire!" answered Talleyrand, "should he act so imprudently, he will strangle his own grandeur in its cradle. Misfortunes must have made the Bourbons wiser than to begin with hanging before they are safely reigning. If they are prudent and patriotic, they will entirely forget the interregnum, and every thing that has occurred during it, from the 10th of August 1792, to the day of their restoration."

We should no otherwise have filled our pages with the above absurdity, than as it displays at once, in a manner the most decisive, the character of the present work, and the degree of credibility which is to be attached to it. The author's pleading guilty, as he does in his introduction, to the charge of want of moderation, is an insufficient apology for a publication like this, and his defence of his intemperance is poor and trifling.

While we are on the subject of Talleyrand we must not forget to observe that this work is dedicated to Mr. Windham, and we give the author some credit for the ingenuity of his flattery in the following passage, with which the dedication commences:

'Had the first war of loyalty against rebellion been conducted according to those liberal notions, which your patriotic mind suggested, and your eminent talents elucidated, I am persuaded the world would long ago have been delivered from that revolutionary monster, now threatening to devour all legitimate sovereignty, all ancient distinctions, all hereditary property, all social morality, and all political honesty. Louis XVIII. would then have been swaying over millions, and Napoleon the first commanded a battalion; the continent would then have been free, and the independance of Great Britain not menaced. Nations would then have found their safety, their blessing in peace, and their rulers been revered as fathers, not dreaded as tyrants, or despised as criminals.—These sentiments are not mine only, but those of an unfortunately too competent judge; a man, who, during his residence in England, had opportunity to study public characters, and to discern private merit; and who since, when directing the foreign transactions of revolutionary France, has by his able counsels in the cabinet, as much influenced the destiny of states, as French warriors have done by their victorious achievements in the field. I know that during the last war he apprehended your ascendancy more than that of any other statesman; even in the presence of representatives of continental sovereigns he more than once expressed himself accordingly.'

The travels of which an account is here given, and which

Digitized by Google

consist not only of a tour through Flanders, as the title page should seem to demonstrate, but also through the greatest parts of Holland, France, and Switzerland, were not undertaken by the writer, or, as he more modestly styles himself, the editor of these volumes. It would not indeed be very hazardous to assert that they were not undertaken at all, for the following history which we find in the introduction, bears internal evidence of utter falsehood :

'The many contradictory reports circulated by Buonaparte's emissaries, or disseminated by ignorant and malignant travellers, concerning the present situation and the public spirit of the people of Holland, France and Switzerland, induced a continental sovereign to order one of his ministers of state, in the latter part of 1803, to engage some judicious and well informed person to undertake a journey into these countries.

'The minister, with the approbation of his prince, fixed upon a Brabant nobleman, as eminent for his talents as for his birth, who had more than once formerly travelled over the same ground; whose relatives possessed rank and wealth, and whose friends were powerful; who was well recommended from abroad; and who had protectors at home, to support him in case of any unforeseen occurrences, resulting in consequence of the active and oppressive suspicion of the French government.

'The editor has been honoured with a communication of the correspondence of this nobleman with the minister of state, and its contents form these volumes. They carry with them internal evidence of intrinsic worth, as well as of unfettered truth; and evince, that a person, to whom ministers opened their cabinets, and whom the great admitted to their familiar society, could be no ordinary traveller. When the statesmen, the warrior, the placeman, and the courtier unbosom themselves to any one they love or esteem, and their sentiments, and even their expressions, as near as possible are preserved and related; they certainly convey the most genuine picture of the state, and of its affairs; and in describing faithfully the present, announce to nations what they are to expect, to hope, or to fear for the future.'

To point out and enlarge upon the entire improbability of such a tale, would, we presume, be superfluous, and similar improbabilities occur in almost every page. This Brabant nobleman, this man of straw, does not give any account of the countries and places through which he passed; such indeed is not professed to have been the object of his expedition; the four volumes are one continued catalogue of profligacy and crime; and even these details, from the insignificance and obscurity of the characters to which they belong, would, even if they might lay claim to greater credit, fail of that interest which is raised by the annals of titled

Digitized by Google

and illustrious villainy. The only chapter which we have perused without disgust is one, which, from the well-known virtue and valour of the once happy inhabitants of Switzerland, the mind dwells upon with satisfaction, and has little difficulty in believing to be true. After extracting it therefore for the amusement of our readers, we shall dismiss these volumes and their fortunate author, hoping that he will now rest from his labours, satisfied with the contributions he has already exacted from the curiosity of a credulous public.

'The young Swiss lady mentioned in my last, is the daughter of a late senator of what was formerly called the French faction, and who on the day he was certain that Frenchmen would annihilate the independance of his country, punished himself for what he called, in his will, high treason against civil society, by blowing out his brains. His sole daughter was mourning over the corpse of her father, when her lover, the son of another senator, informed her of his resolution of dying a freeman, by enlisting among that sacred and patriotic corps of eight hundred youths, who voluntarily renounced existence, when they had no longer a country. He was then already on the advanced post, four leagues from Berne, and told her that probably before the letter had reached its address he should be a corpse.

'Overwhelmed thus with grief and horror, she was visited by four other young ladies, like herself, mourning the approaching catastrophe, that would deprive them of their lovers, but who proposed to her not to cry, or pass their time in unavailing lamentations, but to share the patriotic laurels and cypresses of those so justly worthy of their affection. She did not hesitate a moment to accompany them, but before they arrived near the field of battle their number was increased to sixty, and would have been six hundred, had not parental authority interfered. They had not discovered the post selected by their heroic lovers before the battle began. Observing a battery at a distance, the destructive fire of which hewed down whole ranks of their countrymen, they stormed it, and with the loss of twenty-two among them, carried it, disarmed the French, but not knowing how to point, or even how to load a cannon, their valour did no other service than to prevent their friends from suffering by its fire. A battalion of grenadiers assailed them in their turn, and offered them quarter on restoring the cannon; to this proposal they answered by the firelocks taken from the French gunners. They were then all cut and maimed, and left for dead upon the field of battle. Two of the young girls, who, with her, survived the carnage of that day, reside in her house, and are supported by her private fortune. One of them has lost an arm, and the other a leg; and though they, as well as herself, have been courted and asked in marriage, they have declined all offers, because, to use her own words, "angels alone are worthy to replace, as lovers, such genuine patriots."

Digitized by Google

'She related to me the interesting manner in which those noble youths prepared the sacrifice of their lives upon the altar of their country. The fathers of most of them were senators, or members of the government of the state. When a report was spread in this city that the French general, Brune, by his treachery, had rendered all resistance to save Helvetic liberty unavailing, a deputation of them waited upon their parents to know whether their country was in danger, and whether no human efforts could preserve it. The answer brought them gave no hopes of escaping from the pestilential embraces of the French revolutionists, but in death They then marched out from this city in a body, without seeing any of their relatives and friends. Arrived near the place where it had been determined to oppose the progress of the French, their first business was to write letters of eternal adieu to all those whom nature, or affection, made dear to them, and to dispose of their property or valuables by will. Having thus bid adieu to all earthly cares, they invited the pastor of the parish to preach their funeral sermon, after having administered them the sacrament, and conferred on them his prayers and blessings. He at first tried to dissuade them from spilling, at once, so much noble blood, but their resignation and firmness, their heroism and enthusiasm, caught his own patriotic bosom. He sent for his two sons, who served in a corps of the militia encamped in the vicinity; admonished them not to be behind hand with such models before their eyes, and told them that he himself, though past three score, would share the glory of such patriotic martyrdom. It is unnecessary to say, that his sons did not live to be orphans, nor the parent to mourn the loss of his children. The pastor placed himself in the rank between his two sons. His presence electrified the whole corps, and of five hundred militia men all were after prodigies of valour, either slain or wounded.

'I do not remember, in the annals of history, to have read of a scene so moving as this must have been. To hear a virtuous divine pronouncing his own as well as the funeral service of eight hundred individuals, in the vigour of health and youth, and who all, within some hours, would renounce parents, mistresses, riches and pleasures; would break all those ties that generally attach man to life, and prefer certain destruction to a still uncertain bondage, is singular, extraordinary, and interesting. It borders more upon romance than it resembles historical facts, and cannot, therefore, when so many witnesses are still alive, that may affirm its reality, be too often mentioned or related. In our days examples of pure patriotism are so rare, that this almost appears incredible or supernatural. What might not have been done for the restoration of order in Europe, with a nation that has produced such patriots and such heroes! And what might not yet be done for the delivery of mankind from the monsters of the French revolution and its rulers, if wisdom and generosity directed the councils of lawful princes, and honoured and rewarded actions which, in proportion as they are rare, are to be acknowledged as more valuable?'



Digitized by Google

ART. VI.—*Observations on Cancer, connected with Histories of the Disease. By Everard Home, Esq. F. R. S. London.* 8vo. Nicol. 1805.

BEFORE entering upon the history of cancer in general, Mr. Home has related a number of particular examples of the disease, affecting different parts, and attended by different circumstances. This is certainly the proper method of making us acquainted with all the modifications of this dreadful malady; though unhappily, from the little progress that has been made towards the cure, we fear either that the most intimate familiarity with the obvious appearances of the disease will never lead us to the knowledge of its proper treatment, or (which we rather hope) that there are some circumstances either local or constitutional that have hitherto escaped the sagacity of observers. If Mr. Home has not been able to add any thing material towards supplying the greatest *desideratum* in surgery, the work before us evinces that it is not for want of making the best use of the opportunities, which his high professional situation presents to him.

We must first notice the cases which form the introductory part of the work, and which indeed make the principal bulk of the volume. Two are given as examples of cancer, the origin of which was ascertained. The first is a case of cancer of the penis; after recovery from a very severe accident a pimple was discovered on the glans, which after six months began to ulcerate and become cancerous. This case is given at great length, but we find nothing very particular in the history; students, however, will find in it an excellent detail of the progress of the disease, and of the appearances after death. Tumours were found even in the chest, which resembled in their internal texture the diseased glands in the loins; a fact, which to us makes it probable that the whole lymphatic system is diseased in the cancerous habit. Mr. Home, however, has not drawn this inference from it. The second is a history of a cancerous tumour of the foot, originating, Mr. Home says, from the pressure of tight shoes. On both these cases we may observe that the accidents, to which they are attributed, may have been no more than the occasions on which they were discovered. Mr. Hey has remarked that the præputium is more contracted than is natural in those persons, who are afterwards the subjects of cancer of those parts; a circumstance which indicates a strong disposition to the disease in the primordial structure of the body, and which inclines us strongly to the opinion, that these accidents had no other effect, than to call the atten-

Digitized by Google

tion of the patients to the first visible marks of the disease, and very probably to accelerate its progress.

Six cases are next given of tumours which were indolent in their origin, some of which afterwards became, and others it was suspected would have become true cancers. Three of these were new substances formed in the mamma, which were removed by excision: they were hard solid tumours, contained in an investing membrane. Two others, which were judged to be of the same nature, produced the symptoms of cancer, of which the patients died. We cannot say, however, that we are at all convinced that the successful cases were truly of a cancerous nature.

The third chapter contains a number of cases of cancer of the breast, attended with different circumstances, and it illustrates the great variety of symptoms, which is to be met with in this disease. We shall select the following observations, which throw much light on the generation of the fungated sore:

'In the act of operation (for the removal of a tumour) it was found, that the tumour had attached itself to the pectoral muscle, and therefore a portion of the muscle was removed along with it, and no part was left that had undergone any alteration in structure from disease. Every thing went on well, and the wound was completely healed in about three weeks. In six months time, there was a fulness and hardness in the pectoral muscle, under the cicatrix; and in this part there was occasionally pain. In a twelvemonth the tumour had become prominent, putting the skin over it on the stretch, and the pain so severe as to be intolerable. It daily increased; and upon the patient's being seized with a vomiting, there was a discoloration on the lower part of it, so that the retching had burst some of the smaller vessels in it. Nothing gave relief, either used internally or externally. In about a fortnight the skin gave way, a fungous excrescence shot out, mixed with coagulated blood, from parts of it giving way. This was so loose in its texture, as to admit its being removed, which was done by the person who then attended. This fungous excrescence, resembling dark coagulated blood, daily increased, having a very small proportion of animal powers, and a very rapid growth; and in about three weeks from the time of its formation, the patient was relieved by death, from the torturing sufferings of the disease.

'In this case, the operation having been performed after the contamination had reached the pectoral muscle, and long before it had produced any visible effects, it shews very distinctly the different appearances the same disease puts on in the mamma, in the first instance, and in the pectoral muscle, in the second; or, in other words, it explains the fungated sore and the cancer, to be the effects of the same disease, only varying according to the structure of the parts which are attacked.'



Digitized by Google

A great quantity of valuable matter is contained in this chapter, of which we must content ourselves with giving a very brief account. One example is given of the formation of a tumour, which required extirpation at the age of 27, occasioned by a blow received at the age of 15. An instance is next related where the patient lived nine years after the first operation, though the disease was uniformly progressive during the whole time, and the patient submitted to successive operations, as different parts became contaminated; and even in this case Mr. Home conceives that the operations shortened the life of the sufferer. The poison does not always take its course through the glands of the axilla: sometimes those which are situated under the clavicle are the only glands contaminated, and in one rare example the glands situated near the sternum were affected, and no others. When the poison takes this course, it may be conveyed to the lymphatic glands of the lungs, and the respiration will become disordered from this cause. The œdematous swelling of the arm, from the obstructed condition of the glands of the axilla, is not an uncommon occurrence; but a case is given of another kind of swelling which is more rare. After the extirpation of a cancerous tumour, the patient was attacked with a pain in the neck, extending up to the head behind the ear. The pain descended first to the shoulder, and then to the upper part of the arm, which began to swell as low as the joint of the elbow; the swelling being not of the œdematous kind, but rather firm and brawny, so that the arm felt to herself stiff and tight. Other cases are likewise related, by consulting which the student may become acquainted with nearly all the forms of cancer, in the part which it most commonly occupies. Mr. Home has drawn from his experience the following important practical conclusion: that when the local disease has acquired the power of contamination, it is too late to hope for success from an extirpation of the parts; and that under these circumstances the operation often increases the rapidity of the symptoms and accelerates death.

A chapter is next given on the hydatid of the breast, and three others to illustrate the symptoms of cancer in the tongue, in the testicle, and in the rectum. Mr. Home afterwards proceeds to lay down the inferences he thinks deducible from the facts he has related. In performing this task, we cannot say that we feel satisfied either with regard to the novelty, the importance, or the correctness of the principles he has advanced. From Mr. Hunter, he says, he received his ideas with respect to the contamination of the disease; but

Digitized by Google

that the cancerous poison has a contaminating power, has been an idea prevalent at all times, though even at present we by no means regard it as correctly or distinctly proved, nor have we gained from Mr. H.'s work any information whatever upon this contaminating power, or the laws to which the agency of this poison is submitted. That common indolent tumours may become cancerous, Mr. Home fancies to be an idea of his own. We can find nothing like a proof of the truth of it in the facts here advanced; and we are little disposed to admit it upon slight evidence, since the practice it tends to encourage is an evil, nearly as great as the mischief it is intended to prevent.

The only principles which Mr. H. ventures to bring forward at present are two; 1st, that cancer is a disease, which is local in its origin; and 2dly, that it is not a disease, which immediately takes place in a healthy part of the body, but one for the production of which it is necessary that the part should have undergone some previous change connected with disease. The first of these propositions is either frivolous or inadmissible; frivolous, if it means no more than that what it seems to assert; inadmissible, if it means (as we presume it does) that the removal of the part at any time whatever will certainly prevent the recurrence of the disease. Not a single fact here adduced warrants this conclusion; and to establish it requires an accumulation of impartial and unexceptionable evidence. To the second proposition we do not object; but must remark that the previous morbid change may be induced by internal causes as well as external irritation; and we fear therefore that it leads to no useful practical conclusion. And when Mr. Home illustrates his position by the well known example of tumours, which have continued indolent for years without producing any symptoms, and after being irritated by accidental violence, (and he should have added, often without such irritation) have assumed a new disposition and become cancerous, he seems to us to renounce all pretensions to originality of thought, and all claims even to the appearance of discovery. The question has been often discussed, and we do not find any materials in this work to enable us to resolve it decisively: and as Mr. Hunter thought this conversion of one disease into another impossible, and as Mr. Pearson (no mean authority on this subject) has expressed the same opinion, Mr. H. will surely not pretend that it is to be esteemed an every day occurrence.

Mr. Home seems confident that there is a stage in which every tumour that can lead to the formation of the cancerous

Digitized by Google

poison might either be dispersed by topical applications, or extirpated without any hazard of the recurrence of the disease. By the use of certain external remedies 'many tumours in the breast have been dispersed, and the medical person, who directed the application, has acquired the reputation of having cured a cancer; and I am led to believe, that he has indeed done the next thing to it, that he has prevented a cancer being formed at all.' Here again we cannot but complain of assertions, unsupported by a tittle of evidence. Our own experience has led us to form conclusions directly the reverse. Without pronouncing it impossible for a tumour to change its disposition, we believe that most commonly a cancerous tumour is from the very beginning, of a specific nature, that no external applications have the power of dispersing it; and that, though the extirpation of it is often a justifiable attempt, the ultimate success of the operation undertaken under the most favourable circumstances is extremely precarious.

Included in these observations we find an anatomical description of cancerous tumours in different stages of their progress, which is more full and satisfactory than can be found in any preceding work. The two remaining chapters are employed in discussing the question of the advantages and disadvantages of the different modes employed for the extirpation of cancer; and in describing the operations in the different parts of the body, where extirpation is requisite and practicable. It is needless for us to say that these directions are the best which the improved condition of modern surgery can supply.

Mr. Home has conferred no small obligation on the public by putting them in possession of a valuable collection of facts well arranged, and apparently related with the greatest candour and fidelity. If we do not think so highly of the inferences which he has drawn from them, much allowance should be made for the refractory and intractable nature of the subject. Much of our knowledge of the nature of diseases is derived from methods of treatment which have been found most successful, and a careful consideration of the *juvantia* and *lædentia*. It is no wonder then that the most experienced observation and the most penetrating judgment should be bewildered in the investigation of a hopeless malady, to the cure of which the skill of surgery and the science of medicine have proved equally inadequate.

Digitized by Google

ART. VII.—*Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan from the Year 1659; Origin of the English Establishment and of the Company's Trade at Broach and Surat; and a general Idea of the Government and People of Indostan. By Robert Orme, Esq. F. A. S. To which is prefixed, an Account of the Life and Writings of the Author.* 4to. Wingrave. 1805.

MR. Orme is well known to the public by his History of the Military Transactions of the British Nation in Indostan. As an historian, he possesses considerable merit; his narratives are clear and forcible, without any turgidity or redundances of diction. The historical fragments of the Mogul empire, which occupy the first place in this volume, contain a portion of the reign of Aurunzeb from 1659 to the capture and execution of Sambagi, the son and successor of the famous adventurer Sevagi, in 1689. The power of the Monguls, which commenced in 1518, was not extended over the Decan or southern parts of Indostan till the time of Aurunzeb, when the whole peninsula, a few mountainous tracts excepted, was subjected and rendered tributary to the throne of Delhi. Aurunzeb died in 1707, in his ninetieth year. He paved his way to the throne by the imprisonment of his father and the destruction of his three brothers with six of their sons. His ambition, which extended to the entire conquest of the whole peninsula of Indostan, was for a time greatly impeded by the enterprising genius of Sevagi, who from a private station became the founder of the present nation of the Mahrattahs, who, in a later period, took ample vengeance on the successors of Aurunzeb. Sevagi was in the service of the king of Visiapour; but, suspected of harbouring ambitious designs against his master, he anticipated the death which awaited him by retiring with the troops under his command to the sea-coast, where he got possession of several fortresses. The reputation of his abilities soon caused him to be joined by a number of followers. The king of Visiapour made several fruitless attempts to reduce him to subjection. As enterprising as he was politic, and as subtle as he was brave, he soon foresaw the projects and prevented the attempts of his enemies. By the dexterity of his stratagems or the rapidity of his motions, he was sure to take them by surprise. When they were indulging in security, he was always ready for the attack; and when they thought him engaged at a distance, he was perhaps actually present in disguise in their cities or their camps, examining their

Digitized by Google

position, scrutinizing their force, and noting their means of defence and the possessors of their wealth. No attempts, however immoral or unjust, were left unpractised when they offered a prospect of success; and, like most of his countrymen, he considered poison and assassination among the legitimate means of war. But though he excelled in craft and the darkest wiles, yet when a favourable opportunity occurred, he could manifest the most intrepid daring. To the most insidious art he joined the most heroic qualities; and, such was the inventive fertility of his brain, that he never seemed to want resources in the most critical situations. Aurunzeb for a time favoured his designs, and hoped to render him subservient to his own views by destroying the king of Visiapour. But he soon found that the ambition of Sevagi was equal to his own; and that he was seeking to establish a power independent on that of the Mongul. A long and desultory war now ensued between Sevagi and the Mongul, which was prosecuted at intervals, and with various success, for the space of nineteen years, till the former died in 1680 of an inflammation in his lungs, and in the 52d year of his age. His funeral obsequies were accompanied with the conflagration of his attendants, his animals, and wives. Sevagi was at one period of his life enticed to the court of Delhi under the solemn assurance of protection from Aurunzeb himself. He entered the city with a considerable retinue, but left orders with the officers of his army not to obey any letters from him unless they were confirmed by the verbal messages of some of his servants who enjoyed his confidence. Aurunzeb was preparing for his destruction, but the high Omrahs of his court exclaimed against the treachery. Sevagi was apprized of the design, letters were sent to his officers, but with messages opposite to the letters. Relays of the fleetest horses were ordered to approach Delhi; Sevagi found means to make his escape concealed in a covered basket; he passed the river unsuspected, and returned to his troops breathing implacable revenge against his treacherous adversary. Sambagi inherited the power without the genius of his father. His predominant propensity was a passion for women, which was directed to an endless diversity of objects. This ultimately proved his ruin. A beautiful Hindoo was about to be escorted in the usual nocturnal procession to the house of her future husband. Sambagi, whose desire was inflamed by the insidious representation of Cablis Caun, who officiated as the pander of his pleasures, and who was bribed by Aurunzeb to seduce his master into the snare, was proceeding with a few attendants to carry off the bride, when

Digitized by Google

he was himself seized by a party of horse whom the Mongul had appointed for the purpose. Aurunzeb offered him his life and distinction in his service, if he would turn Mahometan, but on this occasion he displayed a resolution worthy of a better fate. His answer was full of invective and disdain; after a variety of mockery and insult, his tongue was cut out as the penalty of speaking disrespectfully of Mahomet. After this, Aurunzeb again proffered him his life on condition of his acknowledging the prophet. 'Not,' said Sambagi, 'if you would give me your daughter in marriage.' He was ordered for execution; and his heart was cut out, and his mangled limbs given to the dogs.

The author's 'general idea of the government and people of Indostan' constitutes a very interesting and valuable part of the present work. It was written in the year 1753; but, though the whole country has since that period been conquered by the British arms, and we hope in some measure been made to partake of the blessings of that incorrupt and impartial administration of justice which has so long been the glorious distinction of this country, yet, as eastern manners and habits do not readily change, that part of Mr. Orme's essay which refers to those subjects will be found as applicable to the present state of Indostan, as it was at the time when it was written.

In Indostan, the whole soil is esteemed the property of the sovereign, by whom or his representatives it is let out to the cultivators on the condition of receiving a certain share of the produce. This share is proportioned to the fertility of the soil, &c. and seldom exceeds one third. The province of Bengal is supposed to be the most fertile in the world. It is a stratum of the richest mould, in which, as in the most highly cultivated garden, to an immense extent not a stone is to be found.

In despotic governments fear is the great spring which is employed to put in motion the active powers of man. Superior talents and superior industry are regarded only as the means of furnishing more ample resources to the tyrant. Hence no vigorous exertion, no generous emulation; hence the arts and sciences have for ages been rather retrograde or stationary than progressive in Indostan.

If population were a criterion of good government, or of general happiness, this part of the world might be supposed to possess the greatest stock of political wisdom, and of individual happiness. Bus alas! it is an exuberant population in a state of squalid misery. The multiplication of the species is favoured by the genial nature of the climate. Mar-

Digitized by Google

riage is a religious duty with the Gentoo; and he is not restricted in the number of his wives. Fuel and cloathing, the great wants in colder regions, are rendered almost superfluous by the fervid temperature of Indostan. Hence the appalling spectre of despotism is hardly able to check the powers of procreation.

Spinning and weaving are employments which seem best to accord with the heat of the climate and the feeble frame of the inhabitants; they constitute accordingly the most general occupation of both sexes in Indostan. The cast of weavers among the Gentoos is superior to that of all the mechanics, and next to that of the scribes. If we cannot discover how the linen manufacture was originally brought to such a state of perfection in Indostan, we may more readily discern how it preserves the perfection which it had once attained, which appears not to be greater at present than it was a thousand years ago. Particular species of muslin, &c. are made in particular districts and in particular families, which have probably for ages been exercised in the same manufacture, and without any innovations or improvements, have preserved the same uniformity of excellence. As cloth is the staple trade of India, even despotism has found an interest in giving it some encouragements. The simplicity and rudeness of the tools which the Indians employ, are compensated by their dexterity in the use of them. They will make a piece of cambric with machinery with which an European would hardly be able to manufacture a piece of canvass. Their sense of touch seems exquisitely delicate; a pod of silk is divided into twenty different degrees of fineness, and yet while the thread is running rapidly through their fingers, the women instantly perceive by the touch where one sort ends and another begins.

The diamond mines, like all other lands, belong to the sovereign, for whom all the diamonds above a particular and very moderate weight are reserved. The concealment of a large stone is punished with death. The Moors or Tartars, whose ancestors under Tamerlane conquered Indostan, though now very numerous, seem lost in the greater population of the Gentoos, who out number them by ten to one. But the Moors, by their superior hardihood and intrepidity, rule the patient and submissive Gentoos. Almost the whole wealth of the country and all the offices of government are divided amongst the Moors. But the spirit of the ancient Moors is but faintly seen in their descendants. The debilitating nature of the climate and an excessive sensuality have relaxed their primitive vigour both of body and of

Digitized by Google

mind. In them the moral sense seems almost totally extinguished. There is no excess however unnatural, no vice however degrading, no crime however atrocious, which they will not perpetrate. The Moors are not deficient in courage; which is in some measure rendered necessary by the arbitrary nature of the government; for where every thing is maintained by the terror of the sword, courage is deemed the principal qualification for any place of distinction and of power.

The rigid fibre of the Tartars is said to be in some measure softened down by the climate and the modes of life to the languid sensibility of the Indians. Wherever despotism prevails, it is a ponderous chain in which every succeeding link is loaded with an accumulated weight. Arbitrary power diffuses its spirit through the whole community. The capricious tyranny of the sovereign despot is imitated by every one of his inferior slaves, on those who are a step lower in the scale of influence than himself. The obsequious homage which a man pays to those above, he exacts with a considerable increase of servility from those below. This will necessarily generate an air of ceremonious gravity over the external manners and behaviour, and the forms of politeness will be scrupulously observed. In external gravity and decorum the Moors are exceeded only by the Chinese. There is a staid formality in their manners from which no deviations are allowed. There is the utmost civility amongst equals, while an extravagant homage is rendered to superiors. Our European manners are quite opposite to their notions of politeness. They cannot endure our free and unreserved expression of what we think and what we feel. On a sort of levee which the nabob of Bengal held in an area of his palace, a person of some distinction, after making his obeisance, was retiring, but making a few steps too far backward, fell into a cistern of water which was just before the nabob. The risible muscles of the European spectators were instantly in motion; nor could the loud laugh be suppressed. The Moors preserved their wonted gravity, and not a feature was discomposed, but the vociferous mirth of the strangers excited their utmost astonishment.

The European forms of politeness are in some measure the indications of benevolence, or at least if they do not proceed from the principle they encourage its operations; but among the natives of Indostan, they are only the effect of the most profound dissimulation. They can hide the most atrocious designs by the most consummate art. As no

Digitized by Google

moral restraints are suffered to stand in the way of their avarice or ambition, their resolutions are more horridly barbarous or more desperately wicked than can be conceived; and where suspicion is universal, no ordinary deceit and no vulgar treachery must be practised, to take the enemy by surprise, or to strike when he does not expect the blow. More poisonings, assassinations, and similar atrocities are supposed to have been perpetrated in Indostan in a single century than in all Europe since the days of Charlemagne.

A belief in the metempsychosis tends to increase the humanity and mildness of the Gentoos. More sensitive than the Moors, they surpass them in the ceremonials of politeness. The oppressive despotism under which they live inures them from the earliest period to the practice of an unresisting patience; and there are no people who can exert such uniform self-denial, or who govern the temper with so much facility. But in their commercial or interested transactions they exert a sagacity which nothing can elude; they are the acutest buyers and sellers in the world, and quite unrivalled in the arts of circumvention.

Among the Brachmans the priesthood is inherited by descent. Hence their numbers are greater than the services of religion render necessary. Priests in general are seldom wanting in devices to support the interest of the order; the Brachmans make the first of virtues to consist in the construction of pagodas, richly endowed for the support of the officiating priests; and every offence may be expiated by liberal benefactions to the ministers of the sanctuary. But while the Brachmans encourage such costly liberalities to themselves, they are not backward in inculcating less interesting charities. On the highways, refectories are provided for the traveller; water for the thirsty, and food for the indigent. It is pleasurable to behold superstition at times following the track of more enlightened piety.

Some of the principalities are governed by Gentoos; but it is remarked that their administration is more vexatious and oppressive than that of the Moors. Their policy seems a mere matter of mercantile calculation. Avarice is their ruling propensity, and they are impeded by no scruples in the gratification; for they think that they can always atone for their injustice to the people, by their largesses to the priest.

One of the kings of Travancore, in the time of Mr. Orme, had been guilty of multiplied enormities, to atone for which the Brachmans persuaded him that he must be born anew. His regeneration consisted in being enclosed for a certain

Digitized by Google

time in the body of a golden cow, which was afterwards divided among the priests, who had devised this most efficacious restorative of innocence!!!

The Hindoos, though they have been frequently invaded by the neighbouring nations, and almost completely subdued by the Mogul Tartars under Tamerlane, seem still to retain their original characteristics. They have not been melted down into the forms and manners of their conquerors; and though the Hindoos consist of so many millions of people, and are spread over a tract of country from the 8th to the 35th degree of northern latitude, and extending from east to west about 1,500 miles, there is still such a perceptible similitude in their form, dispositions, and observances, as proves their descent from one stock, and the unity of their race. The hair of the Indians is long, fine, and of a jet black, the nose often aquiline, the lips without the African protuberance, the eyelid of the finest form, the iris black, the white of the eye with a faint tinge of yellow, which gives rather an air of languor to the countenance. The outline of the face is without the monotonous uniformity of the Tartar and Malay, of which the diameter is always equal to the length.

From October to March the wind continually blows from north to south, and during the other months in the opposite direction. The frame and physiognomy of the Indian indicate a degree of feebleness which surprises the stranger. The sailor who lands on the coast, brandishes his stick and puts fifty Indians to flight. Two English sawyers have performed as much work in one day as thirty-two Indians; and after allowing for the difference of dexterity and of instruments, the disparity which must be ascribed to physical strength will still be very great. But, if the Indian cannot exert any great quantity of muscular power at a time, there is still a certain flexibility in his organization, which enables him to work long in his own degree of labour. Their limbs are susceptible of contortion and postures which would be very irksome to an European. Hence they excel in tumbling, &c. Their infantry will march faster and longer than the European, but if they had to carry the same weight they could not march at all. A greater quantity of physical strength belongs to the inhabitants of the mountains, and among them, even under the fervors of the tropic, the European will meet with savages whose bows he would find it difficult to string. The stature of the Hindoos lessens as we approach the south, till in some parts it almost dwindles into the dwarf. But as they are not shackled in

Digitized by Google

infancy by ligatures, and as they sleep without pillows, they exhibit few instances of deformity. Labour does not seem to invigorate the frame as in colder regions; for the common people are usually more diminutive than persons whose circumstances are more favourable to inaction. As there are no intermarriages among the casts, each probably preserves its aboriginal quantity of beauty or deformity. The charms of the fair sex are very evanescent; they are marriageable at thirteen; and before thirty the marks of age and decay appear. Their skins are smooth and soft beyond compare; and though the men would furnish no resemblances to the Farnesian Hercules, an artist might discover among the women many of the most delicate traits of the Medicean Venus.

Of the natives of Indostan, the principal food is rice. This is easily obtained, and the lands near the mouths of the Ganges are supposed to furnish enough for the whole province of Bengal. With a slender plough and two diminutive oxen, a furrow is faintly traced upon the ground. The seed is then sown; and the remaining labour consists in supplying it with water; but in those parts where the rainy season is of long continuance, it is deposited in the earth just before that season begins. The Indian finds rice more easy of digestion than any other species of food. The finest preparations of wheat are not so well suited to the powers of his feeble stomach. Though he usually refrains from inebriating liquors, yet he loves to season his food with the hottest spices. The abstinence from animal food is not universal, but only a small quantity is taken. The cow is a sacred animal, but the milk is highly esteemed, and supposed to resemble the nectar of the gods.

Thus have we condensed into as small a compass as we were able, all the matter of general and popular interest which is to be found in the present quarto of Mr. Orme. The editor, whose name does not appear, has prefixed a biographical sketch of his life, from which however we learn but few particulars. Mr. Orme was born in 1728, at Angengo in the Travancore country, and was sent to England when scarcely two years old. At six he went to Harrow school, where he continued between seven and eight years, and was distinguished by his quickness and his diligence. After having obtained some acquaintance with commercial transactions in the office of the accomptant-general of the African Company, he embarked for India, and arrived at Calcutta in 1742.

In the following year he received the appointment of writer in the company's service, in which he continued nine or ten years, and spent his time in promoting the interests of his employers, and in obtaining a stock of knowledge rela-

Digitized by Google

tive to the manners, customs, and affairs of India. He was sent to England in the year 1753, and communicated to his majesty's ministers at that time much valuable information respecting the affairs of India and the then state of our Oriental settlements. In the next year he returned to India, having been previously appointed a member of the council at Fort St. George. Here his abilities as a politician and a statesman were eminently conspicuous; and to his suggestions and advice it was principally owing that the French at that time, who meditated nothing less than the entire conquest of India and the expulsion of every European settlement, were prevented from carrying their plans into execution. He it was who discriminated the intrepid and enterprising genius of Colonel Clive, who was so instrumental in establishing the ascendant of the British arms in India. He arrived in London in 1760, and in 1763 published the first volume of his 'History of the Military Transactions of the British in India,' a work which greatly increased his literary reputation. His mind was furnished with copious materials for conversation, and he excelled in the power of imparting the stores which he possessed. His company was of course agreeable to most of the literary characters of that time. In 1778 he published the second volume of his history, which was highly commended by the late Sir William Jones, who was never guilty of hypocritical or unmeaning adulation. Of Johnson's Journey to the Hebrides Mr. Orme well remarked, that 'it contains thoughts which by long revolution in the great mind of Johnson have been formed and polished like pebbles rolled in the ocean.' On being told of some internal fortifications which were carrying on in England, he very emphatically remarked that 'it was the eagles leaving their nests to be defended by magpies.' In 1792 Mr. Orme left London and retired to Ealing, where he terminated an useful and virtuous life in January 1801, and in the 73d year of his age. Mr. Orme appears to have possessed a taste for poetry, of which the editor has published a few not unpleasing specimens.

---

ART. VIII.—*Some Account of the Life and Writings of Lope Felix de Vega Carpio. By Henry Richard Lord Holland.* 8vo. Longman. 1806.

AT a period when foreign literature is so widely diffused in this country through the medium of translation and by the general knowledge of languages, it is surprising that we should

Digitized by Google

be so little acquainted with the remains of Spanish genius. While we have hardly a schoolboy who is not deeply read in the wonders of Ariosto, or a lover who has not penned sonnets to his mistress in imitation of Camoens (for Petrarch is grown too vulgar for the refined wits of the day), we hear no one boast an acquaintance with the *Araucana* beyond the information which a set of lectures on rhetoric and the belles lettres may have afforded him: all that is known of Lope or Calderon is, that each wrote some hundreds of plays, and Garcilasso is yet guiltless of one wakeful night to the most learned of our amorous poets. Yet Spain is not destitute of the memorials of ancient genius as well as of ancient greatness; and though, in both respects, she has unhappily fallen into a premature decay, she may boast of having once rivalled in literature those people whom she surpassed in power.

Under circumstances apparently most unfavourable to the progress of science, while yet surrounded by her ancient African oppressors, and exposed to the more formidable malice of her Christian neighbours, Castile was, first of all the nations of Europe, blessed by the dawn of reviving genius. The polite and learned Moors contributed to endow the minds of her poets with eastern imagery, which, grafted on the Gothic fables of their ancestors, produced the old romance, a composition unquestionably of Castilian origin.

The earliest *written* monument of her literary progress, which is a poem on the exploits of the Cid Campeador, must be dated at least a century and half before the age of Dante. Before that age also, she could reckon a king* among her poets, and one not a mere Trouveur, like our Coeur de Lion, but a philosopher and a man of letters, who actually benefited his country by the fruits of his observation and study. Contemporary with Dante was another royal poet†, who is remarked as a great improver of the famous national metre called 'Redondilla;' and he was followed by a long list of learned nobles, priests, and academicians, among whom yet another king‡ stands forward with the illustrious title of 'restorer of literature.' But, of all the poets who flourished before the 16th century, the valiant Mendoza Marquis of Santillana, who wielded alternately the sword and the pen, and defended the frontiers of Navarre, Biscay, and Granada

* Alonso X. king of Castile died 1284.
† John Manuel, son of the infant Don Manuel, died 1347.
‡ John II. king of Castile flourished in the 15th century.

Digitized by Google

while he cultivated poetry and philosophy, appears to have the most distinguished claim to our admiration. This combination of the poet and the soldier, was not unknown in other countries in the age of chivalrous gallantry: our earl of Surrey and sir Philip Sidney might, probably, have been no unequal competitors with the valorous Mendoza: but in Spain the two characters were continually found united, and their best poets were among their bravest warriors.

But although Castile had so early made advances to the chief honours of reviving literature, the progress of her improvement was comparatively slow, and the works of Mendoza or of Juan de Mena discover, perhaps, scarcely more refinement than appears in the rude rhymes of the Cid Campeador; it was otherwise in Italy, where the sublime genius of Dante had burst suddenly through the thickest darkness, and the splendid blaze was kept alive by the successive efforts of a long list of noble and illustrious poets. Through the sixteenth century, however, the Italian and Spanish literature kept more equal pace. John Boscan Almogaver may be considered as the first regular poet of Castile. It was he who first condescended to borrow largely both from ancient and cotemporary sources, and while he engrafted the Italian measures on his native language, he enriched its poetry with classical images and allusions. A little later than Boscan, Garcilasso de la Vega soon eclipsed the merits of all his predecessors, and it may, perhaps, be said with truth that the Castilian poetry did not receive any considerable improvement afterwards. Lord Holland, in speaking of him, very justly observes that 'he unfortunately did not live long enough to fix the taste of his countrymen; and the race of poets who succeeded him were more remarkable for wit and imagination than for correctness of thought, or purity of expression.'

But if poetry had so soon attained its highest point of perfection, or had even advanced towards its decline, it was yet reserved for the fortunate age of the first Austrian princes to witness great improvements in other branches of literature, and noble encouragement bestowed on works of imagination and genius. The name of poetry was yet sustained if its spirit was not improved, by Ercilla, and Cervantes became the admiration and glory of Europe. The theatre had hitherto remained uncultivated among modern nations, and Spain may put in the earliest claims to the honour of its restoration. This brings us to the subject of our present article, on which we have too long delayed our observations.

'Lope,' says lord H. 'according to his biographers, betrayed



Digitized by Google

marks of genius at a very early age, as well as a singular propensity to poetry. They assure us that at two years old these qualities were perceptible in the brilliancy of his eyes; that ere he attained the age of five he could read Spanish and Latin; and that before his hand was strong enough to guide the pen, he recited verses of his own composition, which he had the good fortune to barter for prints and toys with his playfellows. Thus even in his childhood he not only wrote poetry, but turned his poetry to account; an art in which he must be allowed afterwards to have excelled all poets ancient or modern. The date however of his early productions must be collected from his own assertions, from probable circumstances, and the corresponding testimony of his friends and contemporaries; for they were either not printed at the time, or all copies of the impression have long since been lost.'

He was born at Madrid on the 25th of November 1562, and very early discovered symptoms both of genius and its usual companion, eccentricity. At the age of fourteen he distinguished himself by running away from school, and confesses that he had, before that time, scribbled plays of four acts which, he says, was then the custom, till Virues the dramatic poet, reduced the number to three. It does not appear however that he pursued to any extent, till much further advanced in life, that peculiar talent which had so early discovered itself and which was destined one day to render him so distinguished. The Diana of Montemayor had introduced the spirit of pastoral poetry into Spain; and Lope, in compliance with the public taste, produced several pastorals which attracted the patronage of the duke of Alva, at whose instance he composed his 'Arcadia,' which, from lord H.'s account of it, we are induced to consider as nearly on the same footing in point of interest and merit, with sir Philip Sidney's romance of the same title. But we must not pretend to form a decisive judgment on this head, as his lordship himself confesses that his acquaintance with it is very imperfect. He gives us two or three extracts from different parts of the work, some full of ridiculous conceits, others adorned with marks of genuine poetry. The following is, perhaps, as fair an instance as we can give of his lordship's talents as a translator.

'La verde primavera
De mis floridos años
Passé cautivo, amor, en tus prisiones,
Y en la cadena fiera
Cantando mis engaños,
Lloré con mi razon tus sinrazones;
Amargas confusiones

Digitized by Google

Del tiempo, que ha tenido
Ciega mi alma, y loco mi sentido!

Mas ya que el fiero yugo
Que mi cerviz domaba,
Desata el desengaño con tu afrenta,
Y al mismo sol enjugo,
Que un tiempo me abrasaba,
La ropa que saqué de la tormenta,
Con voz libre y essenta
Al desengaño santo
Consagro altares, y alabanzas canto.

Quanto contento encierra,
Contar su herida el sano,
Y en la patria su carcel el cautivo,
Entre la paz la guerra,
Y el libre del tyrano;
Tanto en cantar mi libertad recibo.
O mar! O fuego vivo!
Que fuiste al alma mia
Herida, carcel, guerra, y tyrania.

Quedate, falso amigo,
Para engañar aquellos
Que siempre estan contentos y quejosos;
Que desde aqui maldigo
Los mismos ojos bellos,
Y aquellos lazos dulces y amorosos
Que un tiempo tan hermosos
Tuvieron, aunque injusto,
Asida el alma y engañado el gusto.

---

'In the green season of my flowering years,
I liv'd, O Love! a captive in thy chains;
Sang of delusive hopes and idle fears,
And wept thy follies in my wisest strains:
Sad sport of time when under thy controul,
So wild was grown my wit, so blind my soul.

'But from the yoke which once my courage tam'd
I, undeceived, at length have slipped my head,
And in that sun whose rays my soul enflam'd,
What scraps I rescued at my ease I spread.
So shall I altars to *Indifference** raise,
And chaunt without alarm returning freedom's praise.

'So on their chains the ransom'd captives dwell;
So carols one who cured relates his wound;

---

* There is no word in our language for *desengaño*.



Digitized by Google

So slaves of masters, troops of battle tell,
As I my cheerful liberty resound.
Freed, sea and burning fire, from thy controul,
Prison, wound, war, and tyrant of my soul.

'Remain then, faithless friend, thy arts to try
On such as court alternate joy and pain;
For me, I dare her very eyes defy,
I scorn the amorous snare, the pleasing chain,
That held enthrall'd my cheated heart so long,
And charm'd my erring soul unconscious of its wrong.'

Soon after the publication of his Arcadia, Lope de Vega married; but his new situation did not interfere with, or divert him from his favourite studies. His wit frequently involved him in quarrels from which his courage did not allow him to extricate himself by any of the arts adopted by more peaceable writers. The unlucky event of a duel forced him to fly to Valencia, and he had but just obtained his pardon when the news of his wife's death made him resolve to return no more to Madrid, but to dissipate his grief among the toils and dangers of war. He embarked on board the memorable Armada, and, in the course of his voyage, composed the 'Hermosura de Angelica' (the Beauty of Angelica), in which he continues the story of that romantic heroine from the period at which Ariosto let it fall. It is, together with 'the Tears of Angelica,' written by Luis Barahona de Soto, mentioned with praise by the curate in his examination of Don Quixote's library. Lord H. pursues the argument to a great length, from which we should suppose that the admirers of Ariosto would not be much gratified by so dull an imitation. The following description of 'the enamoured boy' is extremely pretty, and rendered into very pleasing language.

'Entró con ella aquel que tantos daños
Causó en el mundo por su dicha y gozo,
Aquel esclavo rey de mil estraños,
Aquel dichoso y envidiado mozo;
Era Medoro un mozo de veinte años,
Ensortijado el pelo, y rubio al bozo,
De mediana estatura, y de ojos graves,
Graves mirados, y en mirar suaves.

'Tierno en extremo, y algo afeminado,
Mas de lo que merece un caballero,
Gran llorador, y musico extremado,
Humilde en obras, y en palabras fiero;

Digitized by Google

Guardado en ambar, siempre regalado,
Sutil, discreto, vario, lisongero,
Noble, apacible, alegre, generoso,
A pie gallardo, y á caballo ayroso.

'And with her he, at whose success and joy
The jealous world such ills had suffer'd, came,
Now king, whom late as slave did kings employ,
The young Medoro, happy envied name!
Scarce twenty years had seen the lovely boy,
As ringlet locks and yellow down proclaim;
Fair was his height; and grave to gasers seem'd
Those eyes which where they turned with love and softness beam'd.

'Tender was he, and of a gentler kind,
A softer frame than haply knighthood needs;
To pity apt, to music much inclin'd,
In language haughty, somewhat meek in deeds;
Dainty in dress, and of accomplished mind,
A wit that kindles, and a tongue that leads;
Gay, noble, kind, and generous to the sight,
On foot a gallant youth, on horse an airy knight.'

On his return from the disastrous service in which he had been engaged, Lope published this poem, and at the same time, says his lordship, 'had the satisfaction of adding another on the death of a man* who had contributed to complete the discomfiture of that formidable expedition.' We were disappointed, however, on finding that his lordship was as deficient in his account of this second epic of the 'Dragontea,' as he seems to have been unnecessarily diffuse in that which he gives of the 'Angelica.' With all its absurdity and all its national prejudice, we believe that the 'Dragontea' discovers more of the natural and peculiar genius of its author than any of his longer poems, except perhaps the 'Corona Tragica;' and though his lordship is not bound to a particular investigation of all his works, we cannot hold him excused for his total inattention to one of so much importance as this. His second marriage took place on his return to Madrid in 1590, and during the ten following years he enjoyed a high and unrivalled reputation. At the expiration of that term, the happiest of his life, he was assailed by fresh domestic calamities, the loss of his wife and children, and at the same time became obnoxious to a host of literary enemies. Inconsolable for the former of those evils, he for some time retired from the world, and in 1609 became a Franciscan, though not of the regular order.

* Sir Francis Drake.

Digitized by Google

But his spirit was not broken by the various attacks that were made on his reputation as a writer, though directed by captains so powerful as Gongora and Cervantes. The first of these is now hardly known even in his own country; yet he became the most formidable of Lope's opponents by his station as founder of a sect in literature, the influence of which it was beyond the talents even of Lope to resist. The peculiar tenets of this sect appear to have consisted in the extremes of vicious affectation and obscurity in poetry, and notwithstanding its absurdity, the accession of some leading members, and the whim of fashion established it in full sovereignty over at least one half of Madrid. The opposition of Cervantes was certainly founded on other principles, which Lord H. has not been able to discover. Indeed, all the particulars of both the disputes are much too slightly passed over, affording, as they must do, ample materials for an interesting history of the state of literature in general, as well as of the most important part of Lope's career.

Fortune continued to favour him to the latest hour of his life, and he is one out of the very few instances we have of men acquiring riches and fame in equal abundance by the simple and unassisted trade of authorship. But his pride and discontent seem to have kept pace with his good luck. We have an instance of his vanity in the emblem prefixed to, what Lord H. with unusual inaccuracy calls, *his book*, (what book or which of his works does he mean?). It represented 'a beetle expiring over some flowers which he is on the point of attacking,' and this distich was subjoined:

> 'Audax dum Vegæ irrumpit scarabæus in hortos,
> Fragrantis periit victus odore rosæ:'

which his lordship renders, *elegantly* enough for the occasion,

> '*At* Vega's garden as the beetle *flies*,
> O'erpower'd with sweets, the daring insect dies.'

His discontent was manifested in his complaints of neglect and poverty, which of all men in the world he certainly had the least right to utter.

He died on the 26th of August, 1635, the same day (as Pellicer remarks) with Shakspeare. This fact may make a comparison between them still more curious; but lord Holland, previous to entering on his dramas, concludes his observations on the remainder of his miscellaneous works. We need not follow him through this detail, in which, how-

Digitized by Google

ever, the reader may find a good deal of interest, though he must at the same time regret that on a subject so perfectly new to most Englishmen, his lordship has communicated such scanty information. The 'Corona Tragica' appears to be the most pleasing of these compositions, if we may judge from the extract given. The author dedicated it to pope Urban VIII. and the consequences of this *lucky hit* are described with spirit, and at the same time discover how ill-founded were his ungrateful reflections on the illiberality of the times.

'Upon this occasion he received from that pontiff a letter written in his own hand, and the degree of doctor of theology. Such a flattering tribute of admiration sanctioned the reverence in which his name was held in Spain, and spread his fame through every catholic country. The cardinal Barberini followed him with veneration in the streets; the king would stop to gaze at such a prodigy; the people crowded round him wherever he appeared; the learned and the studious* thronged to Madrid from every part of Spain to see this phœnix of their country, this 'monster of literature;' and even Italians, no extravagant admirers in general of poetry that is not their own, made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it grew in common conversation to signify any thing perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expressing their good qualities. His poetry was as advantageous to his fortune as to his fame; the king enriched him with pensions and chaplaincies; the pope honoured him with dignities and preferments; and every nobleman at court aspired to the character of his Mæcenas, by conferring upon him frequent and valuable presents. His annual income was not less than 1500 ducats, exclusive of the price of his plays, which Cervantes insinuates that he was never inclined to forego, and Montalvan estimates at 80,000. He received in presents from individuals as much as 10,500 more. His application of these sums partook of the spirit of the nation from which he drew them. Improvident and indiscriminate charity ran away with these gains, immense as they were, and rendered his life unprofitable to his friends and uncomfortable to himself.'

With regard to the extraordinary fecundity of his genius, we are told that 'he seldom passed a year without giving some poem to the press, and scarcely a month or even a week without producing some play upon the stage.' 'Twenty-one million three hundred thousand of his lines are said to be actually printed; and no less than 1800 of his plays to have been acted. Yet he asserts in one of his last poems, (and in a very poetical manner) that

* Montalvan, Parnaso Español, &c.

Digitized by Google

'The printed part (tho' far too large) is less
Than that which yet unprinted waits the press.'

We now come to his lordship's examination of Lope as a dramatic writer, which naturally introduces some account of the Spanish stage before and since his time; and upon this estimate it is difficult to state what are his claims to the pre-eminence with which he has been honoured. In his 'Arte de hacer Comedias,' a didactic poem from which our best information in these respects must be derived, he speaks of the monstrous union of tragedy and farce, of the contempt, nay, of the total ignorance, of rule, as irregularities which marked the Spanish stage, but which he was so far from desiring to correct, that he glories in them as marks of a free and unshackled taste, and even commends the audience

'Who, seated once, disdain to go away
Unless in two short hours they see the play
Brought from creation down to judgment-day.'

If by words he approved, by his writings he certainly contributed to support and perpetuate, this *daring* spirit. Like Shakspeare, he always sets the unities at defiance, but, unlike him, seldom or never redeems his eccentricities by strokes of nature or touches of genuine humour. Voltaire says, very justly, that, though worthy to command the national taste, he was enslaved by it. Neither he, nor any dramatic writer of his time in Spain, appear to have attended to, or even understood, the common distinction of tragedy and comedy.* We certainly therefore should not judge of them by the strict rules which other European nations have adopted with regard to them. In no one species of composition are the peculiarities of national tastes so discernible as in the dramatic; and in none is one nation more apt to assume the censorial frown or the sneer of ridicule against another. But while we recollect the low invectives into which Voltaire was betrayed by this very spirit in his criticisms on Shakspeare, we should adapt the lesson to our own case, and, not pretending to form an estimate of Lope's real merit, merely remark the principal points of distinction between his plays and those which we consider as standards for ourselves. Lord H. well observes that

'The following verses, extravagant in any other language, in Spanish are magnificent:

* Lord Holland notices the national distinction that obtained between the heroic comedy, and the commedias de Capa y Espada, a distinction very different from any known to ourselves.

Digitized by Google

'Ten secreto á las cosas que me cuentas
Que yo sin alterarme estos hermanos
Castigaré de suerte que no sientan
Por donde a la venganza van las manos.
Alterése la mar con sus tormentas,
Levanté a las estrellas monte canos,
Que ha de ser rio un principe discreto
Que va donde mas hondo, muy mas quieto.

'Be silent then, while I the mode devise,
Secret, but sure, these brothers to chastise;
Untroubled in my looks they shall not know
What breeds the vengeance, or whence came the blow.
When the storm howls, the sea may troubled rise,
And lift its foamy mountains to the skies;
But the wise prince is like the river stream,
And where most deep should there most tranquil seem.'

This very magnificence may, to a Spanish hearer, be more delightful than, to us, the finest delineation of character or natural description. Who is to decide between us? At the same time we must condemn the ignorance as well as false judgment of Voltaire when he resembles Lope to Shakspeare, between whom we can discover no traces of affinity but those which are common to all writers in an age not yet arrived at the maturity of cultivation.

In order to afford us a clearer conception of Lope's manner, Lord H. has, very judiciously, taken the trouble to analyze a play which he conceives to be one of the best among the voluminous remains of his works. It is entitled 'La Estrella de Sevilla,' and the plot is shortly this. The king of Castile is struck with admiration at the charms of the beautiful Estrella, and confers on her brother Don Bustos Tabera a place of honour, in order to facilitate his designs upon the sister. Don Bustos, however, proves superior to the arts of a pander, and surprises his sovereign in the act of stealing into her apartment disguised, under the auspices of a treacherous waiting-maid. This discovery inflames the disappointed prince with the most vehement desire of revenge, and he finds an instrument in the person of Sancho Ortiz, the Cid of Andalusia, who (like all Lope's heroes) considers no crime as equal to that of disobeying the king's command. The merit of his compliance is exalted almost to a miracle, when we take into the account that he was himself devotedly in love with Estrella, and on the point of being married to her. The murder of Bustos takes place in the second act; and from that period all interest ceases, the remainder

Digitized by Google

of the performance being taken up with the Cid's imprisonment, his condemnation, the king's pardon, and Estrella's resolution never to marry the murderer of her brother. His lordship has added extracts from two of the most interesting scenes, in which we can discover considerable force of language and pathos of expression, though unequal to the last degree, and deformed by numerous absurdities.

We will not close our present observations without mentioning a peculiarity noticed by lord H. in the character of the 'Gracioso,' which finds a place in every Spanish play. He is a buffoon, who jests in the middle of the deepest tragedy. Let not the reader suppose that the plays of Lope approach at all nearer to those of Shakspeare on that account: the following description of this singular personage in the words of lord Holland is very curious, and furnishes us with one of the most striking characteristics of the Spanish drama.

'He seems, indeed, invented to save the conscience of the author, who after any extravagant hyperbole puts a censure or ridicule of it in the mouth of his buffoon, and thereby hopes to disarm the critic, or at least to record his own consciousness and disapprobation of the passage. This critical acumen is the only estimable quality of the Gracioso. His strictures on the conduct of the characters, the sentiments, expressions, and even the metre, are generally just, though they would better become the pit than the stage. In other respects he is uniformly a designing, cowardly, interested knave: but Lope found his account in the preservation of this character, and was happy to reconcile the public to an invention so convenient to the poet.'

But the principal reason, after all, which has established Lope so high in the favour of his countrymen, may be that all his dramatic successors, except Calderon, have fallen short of his merits. Philip IV. was one of the first among Christian princes who dared openly to avow the pleasure he received from the amusements of the stage; and he was a munificent patron as well as admirer of them. On his death the dramatic spirit, which had just been kindled, expired for ever, owing to the slavish and tasteless bigotry of courts, the gloomy character of the Austrian princes, and the proud fanatic ignorance of overruling prelates and confessors.

It remains for us to say a few words on the nature of the task which lord Holland has undertaken, and the manner in which he has executed it. We think his lordship entitled to great praise for directing the attention of his countrymen to an almost unknown field of literary exer-

Digitized by Google

tion, and for having turned to so honourable and useful an account the store of information and of critical knowledge, which his acquaintance with the language and residence in the country enabled him to collect. The manner in which he has performed it is also, in many respects, entitled to our commendation. His style is easy and unaffected, his remarks are generally very judicious, and his criticisms, where he allows himself time to make them, sound and correct. But, with all this, we confess ourselves to have been disappointed in the expectations we had formed from his lordship's known abilities, and the interesting nature of the subject on which he has chosen to exert them. In those very parts where we hoped to find the largest fund of entertainment, we were often greviously disappointed, by being presented with general remarks instead of close and minute observation, with dry and imperfect notices of facts instead of a history of men and manners, with a mere list of works, or, at best, a *catalogue raisonnèe* instead of an interesting detail of their progress, or the particular circumstances of national taste or of private history which produced them. The most important and curious part of Lope's history must necessarily be that in which he was employed in raising, establishing, and maintaining his high reputation against the perpetual assaults of his rivals and the influence of fashion. The detail of these transactions would have laid open to us a full view of the literary society of Madrid, the habits and manners of many illustrious and interesting characters, now hardly known to us but by name. We are far from recommending the practice of filling up the deficiencies in a barren piece of biography by drawing imaginary facts from sagacious hypothesis, and so *making up a man* about whom nothing is known, by attributing to him all that, in the nature of things, may be conceived likely to have happened to him. For such ingenious fabrications we heartily wish the present proprietors might obtain an exclusive patent. But we think that on a period of time so interesting as the life of Vega, and in a history of disputes in which Cervantes himself acted a principal part, Lord H. might have obtained and communicated a great deal more of valuable literary information than he has done.

With regard to his lordship's translations we have given one or two specimens which we consider as creditable to his poetical taste, but the principal part of them are from the play of 'La Estrella de Sevilla,' concerning which we cannot speak so favourably. In the first place, what could have induced his lordship to adopt in them the old tragic rhyme,

Digitized by Google

which has been rejected with contempt and ridicule ever since the days of Dryden? It is true that the original is also generally in rhyme; but it occasionally deviates, and is throughout irregular; there is not a single heroic verse in the whole. It would have been an infinitely closer copy in that respect had his lordship given all to his translations more of a lyric form. But the truth is that translators lie under a great mistake when they imagine that they can give a better or more accurate idea of their original by a close, than by a free version; on the contrary, the very peculiarities that please in one language, disgust in another; the most tender and beautiful play of Racine would excite nothing but laughter if dressed in rhyme by an English translator. Voltaire was well acquainted with this fact, and, most insidiously, translated some of the finest soliloquies in Shakspeare into *French blank verse*, the very name of which is ludicrous in the extreme.

With an equally blameable, and equally imperfect, attention to closeness, his lordship has throughout followed the Spanish nearly word for word, the consequence of which must always be the most bald, jejune, and lamentable composition that can be conceived. For instance,

'*San.*—I kiss thy feet.
'*King.*—Rise, Sancho, rise and know
I wrong thee much to let thee stoop so low.'

And again:

'*Inis.*—Great heav'n! a blow! a blow to me!
*King*—What's here?
What is this broil?
'*Gui.* (*aside*)—My ruin then is clear.'

And again:

'*Theo.*—Hark, steps below!
*Clar.*—And now the noise draws near.
*Est.*—My joy o'ercomes me.
(*Enter Alcaldes with the dead body of Bustos.*)
Gracious God! what's here!'

However, in the same page our eyes are attracted by lines of a very different description, in which lord H. has deviated from his unnatural sing-song, and shewn us that he can write poetry if he chuses;

''Tis true he comes: the youth my heart approves
Comes fraught with joy, and led by smiling loves.
He claims my hand; I hear his soft caress,
See his soul's bliss come beaming from his eye.'

We forbear quoting further; the two next lines, unfortunately, spoil the whole again. If lord H. was bent on giving a literal translation, it should certainly have been in prose; but his readers, we are convinced, would have had a

Digitized by Google

much more accurate idea of his original by the freest imitation, than by the tame and slavish rhymes which he has so injudiciously adopted.

---

ART. IX.—*An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. By a Country Clergyman.* Rivingtons. 1805.

ART. X.—*A Letter to a Country Clergyman occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Sub-urban Clergyman.* Hatchard. 1805.

ART. XI.—*A Letter to the Society for promoting Christian Knowledge, occasioned by Two recent Publications respecting the British and Foreign Bible Society.* Rivingtons. 1805.

WHEN Mr. Reeves's proposal for a society for distributing Bibles on a new plan came before us, after making such remarks and animadversions as that proposal seemed to require, we took occasion to observe (Crit. Rev. July 1805, p. 261) that we could not profess ourselves very warm admirers of the then recently established British and Foreign Bible Society. The interval of time which has since passed over our heads has tended rather to strengthen than to diminish our objections against that institution: and were we not of opinion that the more reflecting part of the public are already of the same sentiment on this subject with ourselves, the pamphlets which now lie before us would afford a suitable opportunity for a full developement of the grounds of our disapprobation. We shall however, upon the present occasion, confine ourselves to one solitary remark.—There are already existing in this kingdom societies for the distribution of the scriptures, which afford many more advantages than those which are pretended by this novel institution, and are free from several objections of considerable importance to which the constitution of that society is justly liable. A wise man therefore is bound, we think, by very strong ties to do his best to promote, to extend, and to improve those which are already established, and not to lend his hand to mislead the public to take up with a lesser good, when they might with equal ease, and at as little expence, obtain one much greater. The Society for promoting Christian Knowledge, now venerable for its having been conducted

Digitized by Google

with the entire approbation of all good men for more than a century, continually distributes Bibles to a very great amount, and, we imagine, at a cheaper rate than they will ever be afforded by the British and Foreign Bible Society. But besides these, that society affords an *additional* advantage to its members, very little, if at all inferior to the preceding: for it supplies them, to any extent, with a large and excellent collection of Common Prayer books, books of psalms and hymns, collections for private and family devotion, some short expositions of scripture, several expositions upon the church catechism, books on religious education, and a vast variety of excellent tracts, many of them written by some of the greatest ornaments of the English church, upon all the several parts and duties of the Christian life. Among some sects of dissenters, there are similar institutions, which supply Bibles to the subscribers, and not Bibles only, but tracts, several of them very well chosen, and adapted to their peculiar views and tenets.

What then is the rational deduction from such a state of things? Is it not, that every churchman, who is prevented by this new institution from subscribing to the Society for promoting Christian Knowledge, or, if he be a dissenter, from lending his aid to his own proper institution, does by the establishment of the Bible Society suffer an injury, and that in the most important of all interests, inasmuch as otherwise he might have had to use in his own family, and to distribute among his poorer neighbours, along with his Bible, excellent moral, sacred, and devotional tracts, to which a great part of the religion still happily remaining amongst us is to be attributed?

Upon one ground indeed, and one only, will this very material objection, and many others of very great weight, vanish away, or be very much lessened. And this is (we wish that we had influence enough to persuade them to set about it immediately,) if they would convene the society, revise their resolutions, and declare that their Bibles should only be distributed in foreign parts. A society with such a design would, we think, obtain and deserve the hearty patronage of all denominations of Christians. It would be considered as an excellent subsidiary and supplement to such particular societies as we have already recommended. And while the subscription of the less opulent would probably be confined to the more extensive advantages of the institution of their native-country, and their own profession of religion, the more wealthy, along with these, would, by their patronage also of the foreign society, further do their part

Digitized by Google

to extend the blessings of the gospel in every corner of the world.

Having no controversy in this matter, but for real and substantial good, we shall not enter at large into the merits of these contending pamphlets. We shall be contented to observe that in the first and last there are many strong objections stated, which are beyond the talents of the sub-urban clergyman, and those no way contemptible ones, to remove.

---

ART. XII.—*The Doctrine of Equivalents; or an Explanation of the Nature, Value, and Power of Money, together with their Application in organizing Public Finance. By George Craufurd, Esq.* 8vo. Rotterdam printed.

MR. Craufurd combats the opinion that "in proportion as the quantity of money in any country increases, the value in money of every object must also increase:" but his reasoning on this subject is very intricate and obscure; and we think that the experience both of the present and the past proves the truth of the proposition which he labours to subvert. The value of the precious metals, or the quantity of the other products of nature or of art, for which they may be exchanged, will always be greater or less in proportion to their scarcity or abundance. Where the precious metals are scarce, a smaller sum will go as far in procuring the necessaries and conveniences of life, as a larger where they are in greater abundance.—When we talk of value we mean merely relative value, or the value which one object bears to another, or the quantity of other articles of use, convenience, or ornament, which it will procure. And we make a distinction between direct and relative value; for the direct value of an object (the essence of which consists in absolute indispensible utility) may be incalculably great, and yet its relative value be none at all. Thus, for instance, the direct value of water cannot be estimated; but its relative value may be a cypher, for which nothing would be given in exchange. Water is infinitely valuable in itself; but in most situations, it has, from the exhaustless supplies of Providence, no value in the way of barter or relation. But even with water it is the abundance which causes the relative diminution of value; for if water were as scarce as gold and silver, it would, from its incomparably greater intrinsic utility, be more valuable in a degree beyond what can be expressed. The intrinsic utility of the precious metals consists prineipally in their convenience as a circulating medium,

Digitized by Google

and in the numberless facilities which they afford to the commercial intercourse of mankind. But the intrinsic utility of a medium of exchange can hardly be compared with that of an article which is essential to the support of human life. If without any associated considerations we regard the precious metals merely as a sign of value, it is indisputably certain that the quantum of value for which they stand must be regulated by their scarcity or abundance. But though we do not assent to Mr. Craufurd's opinion on this point, there are some observations in his work so strikingly just and so highly important, that we earnestly recommend the perusal to those persons whom it so materially behoves to be acquainted with the true principles of taxation and finance. Mr. Craufurd has, we think, incontrovertibly proved that the ssytem of a sinking fund, for the establishment of which Mr. Pitt has received such exaggerated praise, is a delusive and ruinous expedient, which never can succeed in extinguishing the national debt, and which, even if it could, would only do it by making us pay double the amount. It would be like giving away one hundred pounds in order to pay fifty. Mr. Rose has stated that the application of one per cent. annually, towards the extinction of every hundred pounds sterling three per cent. stock created by government, would completely redeem the whole in thirty-nine years; supposing the redemption price to be on an average eighty-five per cent. for every 100l. three per cents.

'The loan of that year' (1799,) says Mr. Craufurd, 'was made by the sale of three per cents. at about fifty-six per cent. net after deducting the discount for prompt payment, and even much lower in the preceding years; so that the sinking fund of one per cent. on every 100l. three per cents. created, became in fact nearly two per cent. on every hundred pound sterling received in money by government, and the interest paid was about 5¼ per cent. per annum. The nation will therefore have to pay above seven per cent. per annum, during the very long term of thirty-nine years, if considered as an annuity, or if calculated as a reimbursement, which it really is (the average purchase price being eighty-five per cent. for the three per cents.) not less than 150l. sterling for every 100l. received, besides 5¼ per cent. interest. Such transactions between individuals would be branded with infamy; but they seem to pass unnoticed or to meet with silent approbation in a ministerial speech and treasury pamphlet.'

The advocates of that noxious measure called the sinking fund, will find it very difficult to overthrow this reasoning;

Digitized by Google

which, if it be true, clearly demonstrates that our present system of finance is radically wrong. The best mode in which a nation can borrow money appears to be by annuities, for a limited period. A national debt thus constituted would furnish its own sinking fund, and gradually discharge itself. This subject would deserve more ample discussion, but we trust that we have said enough to make it excite the attention of those who are most interested in the welfare of their country.

# MONTHLY CATALOGUE.

## RELIGION.

ART. 13.—*Female Compassion, illustrated and exemplified in the Establishment and Superintendency of a Charitable Institution for the Relief of Necessitous Families in the City of Rochester and adjacent Parishes: a Sermon, preached in the Parish Church of St. Nicholas, Rochester, on Sunday, 17th August, 1806. By the Reverend C. Moore, M. A. Vicar.* 4to. Hatchard. 1806.

THE influence of the female sex on the civilization of society must ever be acknowledged with delight and gratitude, and the charitable institution, in behalf of which this sermon was preached, illustrates in a striking degree, the sensibility of the female heart: but while we bestow our commendations on those ladies, by whose exertions this institution was formed, it is but justice to Mr. Moore to add that he has pleaded the cause of the poor and needy with eloquence, and we doubt not with effect, while his eulogy of the female character is at the same time animated and just.

ART. 14.—*Select Sermons, by the Rev. Alexander Cleeve; A. B. late Vicar of Wooler, in Northumberland, Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knightsbridge.* Mawman. 1806.

THE merits of discourses delivered from the pulpit are various, and a sermon addressed to an unlearned congregation, and adopted to the understandings and ideas of the hearers, though it be not distinguished for the profundity of its doctrine or the brilliancy of



Digitized by Google

its eloquence, may yet be entitled to its share of praise. This it was, we presume, which, in conjunction with the graces of an elegant delivery, procured for the author of the volume now before us, the celebrity which he enjoyed as a preacher both in this and the northern metropolis. The present discourses, it should seem, had never been intended by him for the public eye, for we are informed by the anonymous editor in a short preface, that 'having been found after his death, it was judged expedient to publish them for the benefit of his wife and female children.' As we understand the family of the deceased to be numerous and amiable, we trust that they will experience the generosity which so eminently distinguishes a British public, and, (to use again the words of the editor,) 'the permission which has been obtained to dedicate this volume to the queen, together with the numerous and respectable list of subscribers which is subjoined, will be a sufficient proof to those who shall be charitably disposed, that their liberality will not be exerted on unworthy objects.'

ART. 15.—*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Lawrence, Jewry, on Friday, February* 21, 1806. *By the Right Reverend Thomas Lord Bishop of Rochester.* 4*to.* 1806.

IN this discourse the right reverend author, induced probably by the recent excellent exertions of Mr. Buchanan, a part of which we had occasion to commend to our readers, in the Review for May last, (P. 49, &c.) directs the notice of the Society for the Propagation of the Gospel to the state of religion among our own countrymen in those parts, and among the natives of British India. This important subject, and one peculiarly appropriate to the occasion of the sermon, is very well enlarged upon. Few, we believe, will refuse to join their approbation to these concluding sentiments:

'Our concluding wishes and prayers must be, that in an harvest so great labourers may no longer be wanted; that nothing of impediment or delay may prevent the *legislative determination* on a subject, in which the credit of the nation, the security of a vast portion of its dominions, and the salvation of the souls of so many thousands of its subjects who are ready to perish, is so immediately and so materially implicated.' P. 20.

ART. 16.—*Demonstration of the Existence of a God from the Wonderful Works of Nature. Translated from the French of Francois Auguste Chateaubriand, and dedicated by Permission to the Lord Bishop of Llandaff. By Frederic Shoberl.* 12*mo.* Philips. 1806.

THIS entertaining and instructive volume forms a small portion of a work, which appeared at Paris in 1802, under the title of the Genius of Christianity. 'The sensation which it produced in France,'

Digitized by Google

says the translator, 'was almost unprecedented. Some of the first critics of that country warmly expressed their admiration of this display of the author's abilities, while the *philosophic* party exerted all the efforts of ridicule and irony to depreciate M. Chateaubriand, in the public opinion. Their censures however produced effects the reverse of what they intended.' The 'Genius of Christianity' ran through seven editions in the short space of two years, which sufficiently indicated the estimation in which this performance was held in the most sceptical country in Europe. The translation of Mr. Shoberl we have perused with the greatest delight, and we hope that the taste of the public may so far coincide with our own, as to induce him to translate the whole of the performance of M. Chateaubriand.

ART. 17.—*The Rise, Fall, and Future Restoration of the Jews; to which are annexed Six Sermons, addressed to the Seed of Abraham, by several Evangelical Ministers; concluding with an elaborate Discourse by the Rev. Dr. Hunter, entitled the Fullness of the Gentiles coeval with the Salvation of the Jews.* 8vo. Button. 1806.

THE report of Buonaparte's intention to attempt the restoration of the Jews has given rise to many a catch-penny publication; among the number of works of this description, the present may, with the strictest justice, hold a distinguished rank. As for the sermons, it will be sufficient barely to mention the name of their authors to give our readers an idea of their respective merits. Know then that Dr. Haweis, Mr. Love, Mr. Nicoll, Mr. Greathead, and Dr. Hunter, form the catalogue of preachers on the 'Conversion of the Jews,' and that the matter of their sermons is every way worthy their respective authors.

## DRAMA.

ART. 18.—*We Fly by Night, or Long Stories; a Farce, as performed at the Theatre Royal Covent Garden, with unbounded Applause. By Arthur Griffinhoofe, Esq.* 8vo. 1806.

WHENEVER Mr. Colman favours the public with any piece of which he is ashamed, he uses the signature of Arthur Griffinhoofe. The present performance has that honour, and in humour it is by no means equal to some of Mr. Colman's former productions. Like an harlequin's jacket, it is composed of odds and ends, scraps and patches of all colours from sundry farces; and it derives its title of 'Long Stories,' from a bad imitation of the long story told by Ralph in the farce of 'Lock and Key.'



Digitized by Google

ART. 19. *The Sultana: or the Jealous Queen, a Tragedy. By William Gardiner.* 8vo. Longman. 1806.

WE have always understood poetry to constitute an essential part of tragedy; this is more especially requisite in a piece intended for the closet; but the reader who expects to find in the 'Sultana' a single poetical line, will be disappointed. The author indeed tells us in a preface that he is neither an Amphion, nor an Orpheus, 'but if his lyre can quiver the lustrous rose on beauty's cheek, and throb with pleasure the dulcet bosom of humanity, he has his rewards.' As it is just to substantiate what we have said, and as some of our readers, no doubt, are lovers of drollery, we select the following passage from the 21st page, which is one of the best speeches in this thing misnamed a tragedy:

*Howard.* 'I am the representative of a baronet's
Broken fortunes. To repair the shipwreck'd
Property, I procur'd the consulship at Smyrna:
The happiest gales favour'd the first days of our passage,
My mind high-swelling with wealth's vain speculations;
But ere we had pass'd proud Calpe's sunny head,
The winds, as scorched by Leo's ardent rays,
Resolv'd away, and not a ripple groov'd
The purple tide, which seemed but the mirror
To the burning sky. With patience courting
Each light zephyr's breath, from morn's chill wings,
That sported in our sails, we reach'd at length
Majorca's olive strand; there waited for a wind.
In the dead time of night, a corsair full of men
Surprized our watch, and bore us in our sleep
Sad captives to this city.'

## POLITICS.

ART. 20.—*A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace with England.* 12mo. Hatchard. 1806.

A WELL-written little work; but the use of which is superseded by the failure of the late negotiation.

ART. 21.—*A brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, during the Administration of the Right Honourable William Pitt, with Allusions to some of the principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character. By the Right Honourable George Rose, M. P.* Hatchard. 1806.

THE present tract on the finances, commerce, and navigation of Great Britain, was first published in 1799, and had for a principal object, to demonstrate that the measures adopted to preserve the credit of the country, during a war unprecedented from the importance of the events which happened, as well as from the immensity of the expence unavoidably incurred in it, not only enabled

Digitized by Google

provision to be made for all the exigencies of the contest, but were attended by a rapid increase of our manufactures, our commerce, and navigation; and that notwithstanding a very large addition of new burthens, the old taxes continued to improve in their receipt.

This tract being now out of print, Mr. Rose has been induced to republish it, and continue the statements to the present time, in order to shew the still further improved situation of the country at the latest period to which they can be made up. Neither does he deny in his preface, that an additional motive with him has been a desire to rescue the character of his illustrious and departed friend from the aspersions of those of the opposite party, who have so industriously endeavoured to persuade the public that that statesman found his country flourishing, and left it ruined.

Mr. Rose has not pursued his original intention of carrying on the investigation from 1799 to the present day, but has continued the tables of revenue, &c. &c., which may enable the reader from his own judgment to form an adequate idea of the success of Mr. Pitt's measures. By the admirers of the late ministry this pamphlet, will be read with peculiar interest. Its nature and the date of its original publication, preclude the necessity of a lengthened detail at this period; but we shall beg leave to transcribe the author's sketch of Mr. Pitt's character, and they who shall complain of its being drawn with a flattering pencil, if they do not know how to make allowance for the powerful delusion of party prejudice, will yet, with us, acknowledge and revere the amiable partialities of private friendship.

'To those', says Mr. R.' who enjoyed his intimacy I might safely refer for the proof of his possessing those private virtues and endowments, which, though they may sometimes be accounted foreign to the public character of a statesman, the congenial feelings of Englishmen always dispose them to regard as the best pledges of a minister's upright administration. Around these in the present case an additional lustre, as well as sacredness, has been thrown by the circumstances of his death; by the manner in which he met it; and by the composure, the fortitude, the resignation, and the religion, which marked his last moments. With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing the attachment of his friends, than Mr. Pitt. They saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he repelled and withered (as it might be said) the powers of most of his assailants

Digitized by Google

in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanor, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight. His mind, which, in the grasp and extent of its capacity, seized with a quickness almost intuitive all the most important relations of political power and political œconomy, was not less uncommonly susceptible of all the light and elegant impressions which form the great charm of conversation to cultivated minds.

'This sensibility to the enjoyments of private friendship greatly enhanced the sacrifice he made of every personal indulgence and comfort to a rigid performance of duty to the public; that duty, for the last year of his life, was indeed of the most laborious and unremitting kind. The strength of his attachment to his sovereign, and the ardour of his zeal for the welfare of his country, led him to forego not only every pleasure and amusement, but almost every pause and relaxation of business necessary to the preservation of *health*, till it was too late, in a frame like his, alas! for the preservation of life!! That life he sacrificed to his country, not certainly like another most valuable and illustrious servant of the public, (whose death has been deeply and universally lamented) amidst those animating circumstances in which the incomparable hero often ventured it in battle, and at last resigned it for the most splendid of all his unexampled victories; but with that patriotic self-devotedness which looks for a reward only in its own consciousness of right, and in its own secret sense of virtue.

'The praise of virtue, of honour, and of disinterested purity, whether in public or private character, need scarcely be claimed for his memory; for those, his enemies (if he now has any, which I am unwilling to believe, although some are frequently endeavouring to depreciate his merits) will not venture to deny; and his country, in whose cause they were exercised to the last, will know how to value and record them. That they should be so valued and recorded is important on every principle of justice to the individual and of benefit to the community. To an upright minister in Great Britain, zealous for the interest and honour of his country, there is no reward of profit, emolument, or patronage, which can be esteemed a compensation for the labours, the privations, the anxieties, or the dangers of his situation: it is in the approbation of his sovereign, and in the suffrage of his countrymen, added to his own conviction of having done every thing to deserve it, that he must look for that reward which is to console him for all the cares and troubles of his station; the opposition of rivals; the mis-representation of enemies; the desertion or peevishness of friends; and sometimes the mistaken censures of the people. 'Tis the honourable ambition that looks beyond the present time that must create, encourage, and support a virtuous and enlightened statesman; that must confer on his mind the uprightness and purity

Digitized by Google

that rise above all self-advantage; the courage that guards the state from foreign hostility or internal faction; the firmness that must often resist the wishes, to ensure the safety, of the people.

'This is the legitimate ambition of a statesman; and that Mr. Pitt possessed it his friends are convinced; but he has been sometimes accused (by those who, although their opposition was active and systematic, yet knew how to honour the man) of a less laudable and less patriotic ambition, that wished "to reign alone," to exclude from the participation of office and of power other men, whose counsels might have assisted him to guide the country amidst its difficulties and embarrassments, or might have contributed to its safety in the hour of its danger. It is however perfectly well known to some of the highest characters in the kingdom, that Mr. Pitt, after the resignation of Mr. Addington, in the summer of 1804, was most anxiously desirous that Lord Grenville and Mr. Fox should form a part of the new administration, and pressed their admission into office in that quarter where only such earnestness could be effectual; conceiving the forming a strong government as important to the public welfare, and as calculated to call forth the united talents, as well as the utmost resources of the empire; in which endeavour he persisted till within a few months of his death. I am aware of the delicacy of such a statement, but I am bold in the certainty of its truth. My profound respect for those by whom such averment, if false, might be contradicted, would not suffer me to make it, were it not called for to do justice to that great and virtuous statesman, whose unrivalled qualities, both in private and in public life, will ever be in my recollection.'

## POETRY.

ART. 22.—*Calista, or a Picture of Modern Life. A Poem, in Three Parts. By Luke Booker, LL.D. 4to.* Button.

THE rapture experienced by a mother in nursing her own infant; the folly and wickedness of those parents who neglect their children during infancy, together with the fashionable routine of a dissipated female parent (Calista); the consequences of her deviation from the paths of virtue; the progress of her delinquency, and final misery, are pourtrayed by Dr. Luke Booker in fifty nine stanzas, on none of which can we bestow any degree of praise. The poem opens with the following, which from the nature of their subject, and the pleasing recollections they are calculated to awaken, may afford to the married reader that pleasure, which their poetical beauties have not been able to excite in us forlorn individuals, who tread the cheerless paths of unendearing celibacy.

Digitized by Google

'Who but a parent can a parent's joy
Conceive,—when to her breast devoid of guile,
Caress'd—caressing—clings her darling boy,
And owns his mother with a dimpling smile?
The tear of rapture in her eye the while
Glistening: thus o'er the brilliant star of even
Transparent oft are seen the new-born dews of heaven.

'This rapture, O each happy pair! is yours
Who, with congenial virtues, fondly trace
The path of wedded love; whose flame endures,
Though evanescent, every youthful grace
Fly from the form and fade upon the face:—
Lo! in your blooming progeny is view'd
Each grace that once was yours, with added charm renew'd.

'This luxury ineffable of soul,
My faithful Anna! crowns our wedded days,
Which far remote from grandeur onward roll.
Yet better joys and ampler wealth surveys
Thy beaming eye, than what the bosom sways
Of Fashion's gayest dames. Long, long be thine
The mother's pleasing cares,—the mother's bliss divine!'

Dr. Booker addresses his work to lord Eldon, on whom he passes a panegyric in his last stanza, and compliments in a note on his exertions to suppress gaming and adultery. Our poet's indignation at the latter crying sin seems to have been peculiarly instrumental in calling forth the present copy of verses, and he does his best to put a stop to it by pointing out what he thinks will be a most efficacious penalty.

'Whatever judicial measures of the nature of 'damages' may be instituted against those adulterers, who, as the prophet says, 'are as fed horses—every one neighing after his neighbour's wife;' whatever penalty may be levied upon their *purse*, would be of small avail to curb and restrain them within the fences of virtue, till some penalty also affect their *person*. And perhaps the most efficacious one would be solitary confinement, prolonged according to the peculiar turpitude of the offence. During that confinement, no person should be permitted to have access to the culprit but the keeper and ordinary of the prison: nor should any books or publications be allowed him but such as have an acknowledged tendency to produce contrition and reformation.—Restrictions concerning diet should also be rigorously adhered to.—A similar process and regimen should be adopted with respect to the adulteress also.

'The effects of solitude and abstinence, of corrective and consoling religion upon an awakened guilty mind, would rarely fail of being salutary.' p. 27.

Digitized by Google

ART. 23.—*The Case of the Hypochondriac explained, and the Cure made known, in a Poetic Epistle from an Hypochondriac to his Physician. Addressed to all the World by Wilbraham Liardet.* 8vo. 1s. Hayden. 1806.

WHOEVER peruses the 'Hypochondriac,' will have all the gratification that bad verse of every description can possibly supply.

ART. 24.—*Fifty Æsop's Fables rendered into Verse, by Wilbraham Liardet.* 12mo. Tabart. 1806.

ERRATUM in title-page—for *verse* read *rhyme*.

## MEDICINE.

ART. 25.—*Cow Pock Inoculation vindicated and recommended from Matters of Fact. By Rowland Hill, A. M.* Darton and Harvey. 1806.

THE greater part of the authors of the numerous pamphlets on the subject of the vaccine inoculation, and especially the opponents of Dr. Jenner, have treated this important topic with too much warmth indeed for a mere speculative question, but with as much apparent levity and as little regard to consequences as if the subject was in no way connected with the happiness of the human species. In the partisans of both sides we cannot but blame the tone and temper with which this discussion has been conducted: the enemies of this discovery, in particular, should have been particularly scrupulous in the mode of conveying their opinions, even if they had been formed with caution and professed with sincerity; but what excuse can be found for the disgraceful stile of medical polemics, if those opinions should really be hasty or insincere? or who will be the apologist of unmanly vulgarity in those who should dare to use it against the happiness and comfort of their fellow creatures?

That the discovery of Dr. Jenner, if fully substantiated, would be one of the most important and useful that occurs in the history of medicine, does not admit of any doubt: the prevention and eradication of contagious diseases appears to be the chief ground in which medical skill can be employed on a large scale to the general benefit of mankind; for no fact is more clearly established, than that the requisite proportion which the population of a country must always bear to its means of subsistence, can never be increased by the employment of the art of medicine, but it may certainly be prevented from being diminished by the accumulation of those epidemical diseases, which, in reducing the numbers of the people to the limits of their subsistence, will frequently perform more than their assigned task. In this general view of the application of medical science, we look upon the discovery of the vaccine inoculation as peculiarly important, and we are

Digitized by Google

anxious that it should be put to the test of accurate experiments: the only parts to be determined are whether it be an infallible preventative of the small pox, and whether it introduces any peculiar disease into the human frame. Yet when we consider how long the discovery has been introduced to the world, but very little progress has been made in this investigation; nor do we expect a satisfactory result, either philosophical or practical, from any thing less than public and authorized enquiry; since the opponents of Dr. Jenner labour under the imputation of having falsified the experiments which they have made, and of having resorted to insinuation and ridicule to shake the confidence of that class of people who ought to be impressed with a conviction of its utility, and who at the same time are always peculiarly susceptible of prepossessions against every variation from established system.

Mr. Rowland Hill has written the short pamphlet at present before us, to obviate the bad effects which have been evidently produced in the minds of the lower orders, by the works of the opponents of vaccination, and of Dr. Rowley, Dr. Moseley and Mr. Birch in particular. In thus making use of the influence which he is known to possess amongst a certain class of the community, we believe that Mr. Hill is actuated by the best possible motives. The preface states those motives to be threefold; first, because he knows more of matters of fact than many of the most active of the faculty: secondly, that an abridgment of what had before been published, in *a concise* and *plain* stile, and at a low price, was much wanted; and lastly, that as a mere hint from the pulpit had frequently produced some hundreds of proselytes, the influence of our author's name over the minds and prejudices of many might be of greater advantage through the medium of the press. Though it would have been more satisfactory to us to have learned part of these reasons from one of Mr. Hill's panegyrists rather than himself, yet we by no means quarrel with their propriety, and we wish not a little that they had been fairly acted upon. In truth, besides objecting to the loose and colloquial narrative of the results of his own experience, we have secondly to complain of our author, for having loaded a very considerable portion of this pamphlet with extraneous matter where we expected *conciseness*, and for having disappointed us in our hopes of plainness and simplicity, by a strain of low familiarity partaking not unfrequently of the same coarseness and vulgarity which we so strongly reprobate in his opponents. The cause of truth, supported by the volume of evidence which is furnished very fully by our author himself, who has been one of the most zealous and successful practitioners, should have disdained such assistance.

The pamphlet contains a detail of a variety of cases, several of which came under the personal knowledge of Mr. Hill, and are chiefly narrated in the following style:

'Soon after I had sent my horses and carriage to the inn, my servant mentioned that he feared I should meet with ill success in pro-

Digitized by Google

noting vaccination in that town, for that the ostler at the inn had been telling the melancholy tale, that a man had four or five of his children inoculated with the cow-pock, and that three of them afterwards had the small-pox; and this being told with the utmost confidence as an undoubted fact, I called at the inn, and he reported the same precisely to me; immediately I traced the report to its original source, found the house where the family lived, the man being from home, the woman whose name was Pulman, gave me the following statement of the fact. Her eldest son John, was inoculated not with the cow-pock, but for the small-pock, about four years ago; by which a violent inflammation took place on his arm, which was followed by two terrible tumours upon his shoulder, one in front, the other behind. I asked the woman very minutely about their size, whether they were of the size of a pigeon's egg, or of the egg of a hen, or of a goose, none of these descriptions would satisfy her,—they were as big as her fist, insomuch that the poor woman who had enough of variolous inoculation, was obliged to support his arm on a pillow for a considerable time, in an horizontal posture; they afterwards broke out into several wounds, which discharged an abundance of matter: on the year following the same child took the small-pox by natural infection, the eruptive fever was as usual, and the small-pock was according to the regular progress of that disease; three of her younger children were vaccinated without the least inconvenience, and have been preserved from infection ever since: while the eldest continues to labour under a very debilitated constitution, which probably will soon take him to the grave; thus ends *the truth of the lie*, hatched for the support of the small-pox inoculation, while the false side of this story will serve admirably for Dr. Moseley and his adherents, yet its true side produces an object equally as terrific as the ox-faced boy, and that poor creature, the cow-pock mangey girl full of abscesses and ulcers, so wonderfully calculated to terrify and alarm the unthinking and incautious among the public at large.'

The following is a specimen of his occasional attacks on the Anti-Jennerians:

'A friend in the bookselling line has favoured me with the annexed estimate of the expence of printing and publishing two editions of 2000 each, viz.—

| | |
|---|---|
| 4000 Pamphlets, to sell retail at 5s. will yield, at wholesale price - - - - - | £. 700 |
| Paper, printing, advertising, stitching and all other charges - - - - - - | 230 |
| Profit to the author - - - - | 470—700. |

'Though the doctor may have paid himself so well by printing, perhaps he and his associates, for I think they should all act as one, prove their liberality by their bountiful distribution of their variolous inoculation gratuitously among the poor; and I will venture to say, that if they duly attend with their introductory preparatives,

Digitized by Google

and during the progress of the disease, and afterwards with their necessary purgatives, they will have enough to do, and nobody can suppose that they would persuade the poor to submit to such a disease, and then leave them in the lurch, or be so cruel to drain their pockets, after they have tempted them to risk their lives: and I conceive also, that all the poor innocent sufferers, that catch the infection through their inoculation, should be included on their charitable list, as it is certainly through them that the disease was introduced. If I were a surgeon, and were to break a poor man's leg by an accident, I should surely conceive myself bound to set it for nothing.'

This last extract, presents a specimen of entertaining ratiocination.

'But if ever any doctor chose to employ his pen by the rule of reverse, he is the man. I examine him p. 24, 25.

'He says; "the cow-pock produces *malignant effects*, vitiates the blood and other juices, and is tedious as well as difficult to cure."

'I say, the cow-pock produces no *malignant effects*, that it is scarcely a disease, and consequently needs no cure.

'He says "the small-pox produces *no ill consequences whatever*."

'I say nobody can believe him unless they chuse to deny their senses.

'He says "the cow-pock produces very ill health in children."

'I say, that I can produce a variety of instances of the cow-pock having abated the scrofulous habit, and greatly amended the constitutions of children and of others also.

'He says "the cow-pock matter is taken from an animal diseased, and is of a specific scrofulous kind."

'I say that animal has a constitution twenty times cleaner than our own.

'He says "the small-pox matter is taken from a healthy subject."

'I say that mankind are those impure carnivorous animals whose constitutions render them liable to diseases the most filthy and impure.

'He says "it produces no disease whatever, but the one for which it is intended."

'I say it frequently produces abscesses, sore arms, blindness, debilitated constitutions, terminating in scrofulous diseases, and sometimes ends in death. And supposing it should communicate "no disease whatever but the one it is intended," yet its effects are dangerous and bad, and is so exceedingly contagious, that multitudes more have lost their lives thereby than ever was known before this *their* variolous inoculation was introduced.

'He tells us that "the small-pox has been in practice above these hundred years."

'I say this is all the worse, the fatal consequences have been more terrible since than before: and had the immortal Jenner lived a hundred years ago, thousands and tens of thousands of lives might have been preserved from an untimely grave.

Digitized by Google

'Lastly, he says "no ill effects can with truth be attributed to it."'
'Positive assertions go for nothing, &c.'

With these extracts we conclude our remarks on Mr. Hill's pamphlet. We are fully sensible of the good purposes for which it was designed, and we are only sorry that it does not induce us to forego our opinion of the coarse and unworthy manner in which the whole of this discussion has been hitherto conducted.

## MISCELLANIES.

ART. 26.—*The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious and interesting Ancient Edifices of this Country; with an historical and descriptive Account of each Subject. Parts II. III. IV. and V. Price* 10*s.* 6*d. each Part. By John Britton. 4to.* Longman. 1806.

THE five first parts, constituting the first half-volume of this elegant work, are now before the public. As the first part was discussed much at length on its first appearance, in our Review for September, 1805, it is now only necessary to refer our readers to that critique, and to observe that Mr. Britton has by no means disappointed the expectations which he then excited, nor slackened those exertions which at that time called forth so considerable a portion of our approbation.

The engravings are highly finished, and of superior beauty, and thirty-nine of them are contained in the first division of the work, together with historical and descriptive accounts of the following subjects, viz. St. Botolph's Priory Church at Colchester; Dunstable Priory Church, Bedfordshire; Layer-Marney Hall, Essex; the Abbey Gateway, &c. at Abingdon, Berkshire; King's College Chapel, Cambridge; the Temple Church, London; the two circular churches, at Northampton and at Cambridge. Also of the Crosses at Hereford, Cheddar, Leighton Buzzard, Teddington, Northampton, Waltham, Chichester, Manchester, Stourhead, Malmesbury, Glastonbury, Gloucester, Coventry, &c. &c.

It is intended to continue the work, as it has been begun, in quarterly parts, three more of which will complete the volume. Each part however is and will be complete in itself, as indeed is every subject; by which mode of publication the reader may arrange the prints and descriptions either in chronological order, or in such classes as may be most agreeable to his fancy, or adapted to his collection.

ART. 27.—*Letters from the Mountains; being the real Correspondence of a Lady between the Years* 1773, *and* 1803. *In three Volumes. Small* 8*vo.* Longman. 1806.

THIS lady tells us plainly that she labours under an *Ossianic mania*. To judge from several high-flown passages, she does indeed seem

Digitized by Google

to be possessed with all the madness of that strange rhapsody, without its inspiration.

A correspondence which treats only of the private feelings, the domestic concerns, and the obscure acquaintances of a secluded individual, can rarely be expected to interest the public. Nor can any thing secure its perusal even by a few idle and indulgent readers, but novelty of sentiment, variety and felicity of anecdotes, or somewhat of taste, of learning, or talents, which demonstrates the writer to be above the common stamp. None of these advantages are to be found in the work before us. The same question then will naturally occur to the reader, which has suggested itself to the authoress herself in her preface, viz. 'why letters should be published at all, comprehending so little to excite interest, or to gratify curiosity itself.' But how shall we answer this question? a question, which she herself has been unable or unwilling to solve, otherwise than by insinuating that its publication has been elicited by a *painful* circumstance. If she alludes to pecuniary distress, we fear it will not be alleviated by the profits of the present publication.

ART. 28.—*Outlines of a Plan of Instruction adapted to the varied Purposes of Active Life. To which is added a detailed View of the System of Studies (Commercial and Professional), moral Management, Discipline and internal Regulations adopted in the Literary and Commercial Seminary established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. 3d Edition.* 8vo. Johnson. 1805.

MR. Catlow, the master, or perhaps as he would rather have it, the superintendant of a seminary at Mansfield in the county of Nottingham, here favours the public with a new edition of his plan of instruction at that place. He writes like a man fully sensible of the responsibility attached to his undertaking, and discovers some knowledge and experience in the topics which he discusses. He seems however to court attention, if not by the extravagance, certainly by the magnitude of his professions, and reminds us of what Johnson calls 'the wonder-working academy of Milton.' Yet we will not, with the shepherd in Virgil, compare great things with small. Milton must hide his diminished head; he provided the gymnastics of the mind alone, while Mr. Catlow, with a larger grasp and a spirit more truly classical, extends his regards to the gymnastics of the body, (P. 82,) and condescends to exercise the ingenuous youth committed to his care, in marching, running, leaping, swimming, cricket, and—quoits.

As English composition, in addition to the amenities already specified, is taught in the Mansfield literary and commercial seminary, we cannot bid adieu to "the Manager," without requesting to address a few words to him on that subject. We must exhort him to impress upon the minds of his pupils the inestimable value of simplicity of style. We are bold enough to do this, because the pure-

Digitized by Google

phlet before us exhibits a melancholy example of its total absence. Our author fills the ear more than the understanding, and appears to be ignorant or forgetful, that laboured phrase and cumbrous expression are much oftener the heralds of inanity, than of depth of thought: thus, speaking of men 'who move even in the higher walks of commerce,' he tells us, that 'being trained to no habits of just and accurate thinking, they have no *pertinence* and accuracy of expression.' And, he observes elsewhere, that 'novel reading is the fruitful source of *turgid ideas of life*.' *Ab uno Disce omnes.* 'The Manager' is, we understand, a dissenting minister, but he acts upon 'those broad principles,' (we beg to use his own often repeated words) which admit young people of all religious persuasions; upon 'that broad basis,' (we borrow again,) which 'provides for *the formation of manly characters*, without any reference to party distinction, in matters of contested opinion.' P. 86.

ART. 29.—*Observations addressed to the Public, in particular to the Grand Juries of these Dominions.* 8vo. Booth. 1806.

THE present deplorable state of public morals has given rise to the article before us, which, if it shall not be attended with the success it deserves, is at least creditable to the author.

ART. 30.—*A Walk through Leeds, or Stranger's Guide to every Thing worth Notice in that ancient and populous Town; with an Account of the Woollen Manufacture of the West-Riding of Yorkshire. With Plates.* 12mo. Crosby *and* Co. 1806.

THE antiquity of Leeds, its name appearing in Domesday-book under the reigns of Edward the Confessor and William the Conqueror, renders it a place of no inconsiderable interest. If to this we add its present opulence and population, its various manufactures and public buildings, it will afford not less amusement to the curious, than the investigation of its ancient state gratification to the antiquarian. The little volume before us, will be an extremely useful guide to strangers visiting this great mart of cloth, which has supplied the author with the punning motto of 'Pannus mihi Panis.'

ART. 31.—*History and Antiquities of Stratford upon Avon; comprising a Description of the Collegiate Church, the Life of Shakspeare, and the Copies of several Documents relative to him and his Family, never before printed; with a Biographical Sketch of other eminent Characters, Natives of or who have resided in Stratford. To which is added a particular Account of the Jubilee, celebrated at Stratford in Honour of our Immortal Bard. By M. B. Wheler. Embellished with eight Engravings.* 8vo. Longman. 1806.

ALL men venerate Shakspeare, and the place of his nativity; and all will regret that they have fallen into the hands of M. B. Wheler, as their historian.

Digitized by Google

ART. 32.—*Third Report of the Committee for Managing the Patriotic Fund established at Lloyd's Coffee-house, 20th July* 1803. 8vo. Philips *and* Fardon. 1806.

THIS is the second time we have had the pleasure of announcing to our readers a report of the committee of the patriotic fund. By the statement of the receipt and expenditure annexed to the present volume, it will be seen that the subscriptions and dividends amount to 338,693l. 11s. 8d. exclusive of 21,200l. 3 per cent. consols subscribed in stock. The sums received have been regularly invested in government securities bearing interest, excepting only so much as has been necessarily reserved to answer the daily demands. The sums paid and voted amount to 105,276l. 2s. 4d., by which relief has been afforded to 2140 officers and privates wounded or disabled, and to 570 widows, orphans, parents, and other relatives of those killed in his majesty's service; honorary gratuities have also been conferred in 153 instances of successful exertions of valour or merit. A considerable number of claims arising from various actions, are still expected; particularly from the relatives of more than 400 of the brave men, who fell in the glorious engagements off cape Trafalgar and Ferrol; the cases laid before the committee continue to become more numerous in proportion as the mode of application and the certainty of relief are more generally known and understood.

ART. 33.—*A summary Account of the Vice-royalty of Buenos Ayres, or La Plata, including its geographical Position, Climate, Aspect of the Country, Natural Productions, Commerce, Government, and State of Society and Manners. Extracted from the best Authorities.* 8vo. Dutton. 1806.

OUR recent capture in South America is considered by John Bull as a second El Dorado, and adventurers of every description are conveying thither their commodities and their persons, in the full expectation of returning home loaded with the produce of the neighbouring Potosi.

The jealousy of the Spanish government has prevented Europe from acquiring any knowledge that can be at all relied upon, of its South American colonies. The writer of the present pamphlet does not inform us from whence he derived his materials, but contents himself with assuring us that they are from *the best* authorities. Perhaps it may be said of them, bad are the best. We are besides convinced that much of what is here related of those unexplored regions, has no other origin than in the gentleman's fancy. For instance, he desires us to believe, as a proof of the exceeding fertility of these new possessions, that fish are so abundant in the great river Plata, that the inhabitants of its banks take them with their hands without nets. If this be the case, we fear the inconceivable quantities of salted fish, which are preparing in this metropolis for the Buenos Ayres' market, will prove an unlucky adventure. Paltry however as is the present pamphlet, the want of a better account of a country to which so many speculators are repairing, will, we doubt not, put some undeserved pounds into the pocket of its compiler.

Digitized by Google

THE

# CRITICAL REVIEW.

SERIES THE THIRD.

*Vol. IX.* NOVEMBER, 1806. *No. III.*

ART. I. *Memoires d'un Voyageur qui se repose, &c. Memoirs of a Traveller now in Retirement; containing historical, political and literary Anecdotes of the principal Characters of the Age. By Mr. Dutens. 3 Vols. 8vo.* Dulau *and* Co. 1806.

IT may be safely hazarded as a general remark, that the biography of an individual derives its principal interest from the characters with whom he has been connected during life, and the public transactions in which he has borne a part; while, on the other hand, the talents that he may have possessed serve to throw additional lustre on the persons around him, and on the events of the period in which he lived. Hence we should be led to suppose that an extended sphere of society, and the intimacy of the most distinguished characters in Europe must necessarily confer upon the memoirs of an individual, a very lively interest, and render them, at once, the source of information and amusement. With these impressions on our mind, we opened the work now before us, congratulating ourselves on the discovery of a mine of anecdotes and facts, which should not give place to any of the numerous publications with which the countrymen of our author have so successfully amused their readers. Judge then of our disappointment, when we found that the result of this tried traveller's labours was, with a few exceptions, not the source from which an historian might draw curious and valuable facts, but an indigested collection of idle stories,—the histories of balls and suppers,—and the bloody annals of German hunting. Many of the stories related were the occurrences of the day, which, we believe, may be still found in the public prints of the time: *the tragical adventure of the Viscomte de Barry at*



Digitized by Google

*Bath*, which is no other than a *crim. con.* case and a duel, and the histories of trances and apparitions, with a multitude of others, are infinitely too good to have escaped the journalists of these times. The work before us, we are informed by the author, is the result of the labour of more than thirty years; and the two first volumes of it have gone through an ordeal, to which we would willingly submit a very large proportion of the numerous productions with which the press so abundantly teems, did not the result of our author's experiment rather discourage its repetition. Some twenty years ago, Mr. Dutens, after printing the *Memoires d'un Voyageur qui se repose*, moved by good sense or an anxiety for the opinion of the world, condemned the whole impression to the flames; but phenix-like, it has risen from its ashes, and, finding the author in a more gentle mood, has led him to present it to the public, with the addition of such circumstances in his life, as have occurred posterior to this memorable but ineffectual conflagration. A third volume is now added, containing the clean sweepings of his common-place book, gleaned from reading and conversation, and entitled *Dutensiana*, in allusion to the name of its author. The index to this collection of curiosities is perhaps the most singular that we have ever perused. We are here presented with a catalogue of Popes; bon mots without number; an account of the annual income and expenditure of the duke of Northumberland; a calculation of the weight of the national debt of Great Britain in ten pound notes of the bank of England; stories of penitent highwaymen; numerous extracts from books, and definitions of chance, and of the *metaphysical* meaning of the word *heart*, which last we recommend to the serious attention of all accurate reasoners. Upon the whole, we must be allowed to say, that most of his jokes are abundantly stale, and his extracts chiefly drawn from popular works in the hands of every one: nor was it without astonishment, that we observed a repetition of the same stories, and sometimes of the same passages, in different parts of these volumes. Mr. D. dwells with peculiar pleasure on the merciless massacre of the devoted inhabitants of the wilds of Bohemia, by the emperor Francis; in which 47,950 animals of various descriptions fell by the hands of the imperial huntsman and his associates. A list of the destructive exertions of the king of Naples in Austria, Bohemia, and Moravia, is given from the German gazettes, as a valuable and illustrative supplement: and we must confess, that his majesty does not by any means yield to the emperor, but excels him infinitely

Digitized by Google

in the strength and ferocity of his game; not content with the unresisting timidity of hares and partridges, he attacked the wild boars, the bears, and the wolves with a success altogether unparalleled.

A favourite subject, on which our author dilates with increasing delight, is the ingratitude of the great, and the abortive hopes of reward and preferment, which the deserving too often suffer: but we most frankly inform this gentleman, that we have heard of few who have committed themselves to what he terms *la mer orageuse du grand monde*, with such remarkable success as he himself has enjoyed. And to convince our readers, that they may safely accompany us in this opinion, we shall present them with a short sketch of the life of Mr. Dutens, as he has himself detailed it in these volumes.

The subject of the memoirs before us, was born of protestant parents in France. His father, who possessed but a moderate fortune, is described as a man of amiable manners, judicious in his ideas, and peculiarly attentive to the education and improvement of his children. Our author tells us that these attentions were by no means lost upon him, for he early testified marks of genius, so that before he was ten years old, he had written comedies, and amused himself with the composition of epigrams and verses: but in spite of the praises with which his exertions were on every hand loaded, his natural modesty, which shunned all commendation, preserved him from that conceit and self-sufficiency, to which so many young men are apt to fall a sacrifice. Feeling the situation in which he was placed, shut out from promotion in every liberal profession by the heterodox opinions of the religion in which he was educated, he determined to pass over into England, in search of that advancement which his native country denied him. After some stay in London, and an ineffectual attempt to be employed as tutor in the family of lady Dysart, he returned to France: but he soon after repeated his visit to this country, and undertook the tuition of a young gentleman. In this situation he appears to have been peculiarly successful, and to have won the perfect confidence and favour of Mr. Wyche, the father of his pupil. The philosophy of this worthy gentleman, and his frequent mathematical reveries, have furnished our author with some sufficiently ludicrous anecdotes. His turn for mathematics was equalled only by his fondness for drugs, which he not only swallowed abundantly himself, but dispensed with great liberality to others; and he happily found a most valuable friend in the obsequious tutor, who gulped



Digitized by Google

sea-water and crude quicksilver without a single wry face. The daughter of Mr. Wyche, a girl of seventeen, who was deaf and dumb from her birth, has afforded an interesting picture of an innocent and uncultivated mind, which comes home to our feelings, in a manner infinitely different from the detail of the conduct of the great, and the amusements and splendour of a court. Our author, with a laudable zeal, undertook to remedy the defects of this child of nature, and to teach her to write, and to communicate her thoughts to others. We traced with pleasure the course by which she attained to the conception of the nature of mind and of the being and attributes of God.

'She returned again and again, to the conversation which we had had on the subject of Deity; she testified the most profound respect when she uttered the name, but always enquired wherefore this being was not visible. I at last attempted one day, to satisfy her upon this point, and began by saying that he was present every where, although in a manner unseen to us. This was the source of much astonishment to her; she thought long upon it, and at length concluded that the thing was impossible:—she had no idea of any thing but matter, and conceived that nothing but bodies could have an existence. She communicated to me her doubts, and I endeavoured to direct her thoughts to the thinking *substance* within herself: but she knew not what I would say. I now placed myself in the attitude of one in deep thought, and desired her by signs to do so likewise: then touching her forehead I asked if she did not perceive something passing within, different from the action of her body, if she was not sensible of a manner of being within her head, very unlike to that which she felt in her hands and feet. Of all this however she understood nothing, and fearing that it was owing to her own fault, she became extremely uneasy, and conjured me, clasping her hands, not to be discouraged: then replacing herself in the same attitude, with her head supported on one hand, and her eyes bent on the air, she intreated me to proceed. But all my endeavours this day were unsuccessful, and we made no progress: she wept bitterly for what she conceived to be her fault, and retired to rest in the greatest affliction. Next morning after breakfast, she told me that she had dreamt all the night, that we walked together in Kensington gardens. I immediately seized this opportunity of resuming the lesson of the preceding evening:—I made her to comprehend, that there was no reality in this idea, since we had been absent from each other during the whole night. She agreed to this, and I then wrote down the words *dream*, *imagination*, and expressed that these terms denoted what had passed within her the preceding night. She understood this to a miracle.—When she had become quite familiar with the idea of *dream* and *dreaming*, *imagination* and *imagining*, I told her that to dream was *to imagine in one's sleep*, to *think* was to *imagine while awake*. Scarcely

Digitized by Google

had she comprehended the distinction when something extraordinary seemed to pass within her;—she was deeply absorbed, but her physiognomy, which was highly expressive, readily shewed me what it was that occupied her mind. I never saw any thing more interesting or animated, than her countenance at that moment. The exstacy, the delight which overpowered her, when she felt this new ray of light break in upon her, defies the powers of painting and description.—When I perceived that she understood this perfectly, I substituted for the words *to imagine while awake*, the term *to think*, which I told her had the same signification; and I then added the word *mind* as synonymous with *thought*.—These things being firmly established, we returned to the nature of the Supreme Being: I told her that God was a mind, but of infinite perfection; that there was no limit to his power, and that he executed every thing with a facility of which the human mind could form no conception. She entered into every thing which I said, and seemed penetrated with love and respect for a being who was all-powerful, and whose goodness I informed her, was equal to his power.' (Vol. i. p. 88.)

The lessons and the attentions of Mr. Dutens to his fair pupil, gave birth to a passion which might have proved fatal to the peace of both; but much to our author's honour, he checked her advances till he was luckily called away, by a very advantageous offer of accompanying Mr. Stuart Mackenzie, the brother of lord Bute, in his embassy to the court of Turin. He at first filled the situation of chaplain, for which he had previously taken orders in the English church; but very soon afterwards became secretary to the ambassador.

During the stay which our author made at Turin, in this capacity, he had an opportunity of meeting with many eminent men from the different countries of Europe, and of observing the manners of courts, and the stratagems of statesmen. He informs us with what aversion he at first viewed their intrigues, and how difficult it was to train his stubborn virtue into the suppleness which his situation required; but finishes, by presenting us with a few traits of his proficiency in the dealings of a statesman. He had procured regular access to the dispatches of the Neapolitan minister, by bribing his secretary; but the treachery of this person being discovered, he was dismissed with disgrace, and the Neapolitan ambassador begged of Mr. Dutens, that he would point out to him those dispatches which he had seen: our author readily consented, requesting, at the same time, to have the whole correspondence laid before him, that he might avoid the possibility of any mistake; and in this way, he cunningly became acquainted with a number of important circumstances, of which he must otherwise have remained

Digitized by Google

ignorant. On another occasion, he bribed two persons to open secretly the cabinets of the Sardinian minister, and extract from his papers an account of the revenue and expenditure of that kingdom; all for the moderate sum of twelve *louis*. We were amused with the penitent reflection which he has made upon this political theft.

'It was not without regret,' says he, 'that I took any part in this business, and I have since often reproached myself for it; although political casuists are far from regarding things with so rigid an eye: but I could never throw off a certain delicacy of feeling, which but ill fitted me for affairs of this nature.' (Vol. i. p. 136.)

On the elevation of lord Bute to the situation of prime minister, Mr. Stuart Mackenzie was recalled from Turin, and Mr. Dutens left chargé d'affaires for the court of Great Britain. Our author relates in a lively manner the delightful sensations with which he beheld his advancement, and the eagerness which he felt to enter upon the exercise of his duties, and the enjoyment of the privileges of his office. But it was no foolish vanity, he observes, no idle self-conceit which thus urged his conduct; it was an anxiety to become familiar with the wonders of the court and of the world, and to reap all the advantages which were now within his reach. His power, however, was but short-lived, for in the midst of the enjoyment of his situation, the arrival of a British envoy extraordinary rendered his services no longer requisite. On his way to England, our author remained some time in Paris for the purpose of assisting in the negociation of the peace which was afterwards concluded in 1763. The comte de Vicy, then the Sardinian minister at the court of London, who was intimately concerned in negociating this treaty, appears to have possessed a singular character for secrecy and double-dealing.

'The comte de Vicy excelled, above all, in the success with which he managed every occurrence which took place. On the present occasion, his dexterity was particularly remarkable. He travelled very slowly, that he might not reach Turin before the death of the marquis de St. Germain (then secretary of state); during his journey he received every day, private accounts of the state in which the marquis was; and managed matters so excellently, as to arrive in Turin just as he was expiring. The count went next day to court, and a few days after, presented his majesty with some magnificent Gobelins tapestry, which he had received from the king of France. He saw the king in private, remained with him a long time, and excepting then never appeared at court or in public. I paid him frequent visits; and at these times, he was

Digitized by Google

always particularly anxious to know what the world said of the appointment of a secretary of state: I related to him what I had heard; and when I mentioned that he was generally conceived to be among the candidates, he treated the idea as altogether absurd. His health was in so bad a state, he was so heartily tired of business, he had one foot in the grave: how then could any one be so simple as to suppose that he was about to enter upon the noisy stage of courts and politics? One evening among others he took so much pains to represent to me the force of these reasons, that I approved of his arguments, admiring his wisdom and moderation, and was just about to inform Mr. Pitt (the British envoy) that the count de V. never would be secretary of state. But at the very time of this conversation, he was nominated, and had obtained the consent of the king, who next day at levee, notified it to all the foreign ministers.' (Vol. i. p. 206.)

Other instances of the same kind are given, in which Mr. Dutens was completely duped by the count; we cannot, however, persuade ourselves that any man would have ventured to repeat these tricks so often, had our author preserved that dignified reserve, which becomes a minister at a foreign court.

On the arrival of our author in London, the diligence and attention which he had always bestowed on the business intrusted to him, determined Mr. Mackenzie to procure for him a lasting mark of regard, while the continuance of his brother at the head of affairs still rendered this an object of easy attainment; Mr. D. was in consequence recommended to the king, who bestowed upon him a handsome pension. After another visit to Turin, where our traveller again filled the office of chargé d' affaires, he returned to England at the request of Mr. Stuart Mackenzie, whose active friendship had procured for him from the duke of Northumberland a valuable benefice. He at the same time received from his majesty a considerable pecuniary acknowledgment for his services abroad. The conduct of the duke of Northumberland produced an introduction to that nobleman, which our author did not fail speedily to improve into an intimacy, by all the pleasing arts which he possessed; and these, we assure our readers, were neither few, nor carelessly employed.

'Such,' says he, 'were the two persons to whom I dedicated all my time and all my cares, with a zeal which enthusiasm alone could have inspired. I was dazzled with the magnificence of the duke, and charmed with his politeness and attention; I was peculiarly flattered also, by the distinction with which the duchess honoured me. Possessing then more pliancy of mind, than I do now, I employed every means to interest them in my favour. The

Digitized by Google

duke loved the arts and sciences; I entered into all his tastes, and conversed with him upon every subject, and he found that he could vary the conversation with me, more than with any other person. The duchess, on the other hand, amused herself in a circle of friends with little *jeux d'esprit*, with collecting prints, medals, and other curiosities; I seemed as if this had been the sole occupation of my life, and in the evening I took part in the amusements of her society of acquaintances, and rendered myself *useful to her pleasures.*' (Vol. i. p. 227.)

Thus did he pay his court, and so much had he won upon the good opinion of the duke, that he was soon after solicited to undertake the tour of Europe with lord Algernon Percy. He was allowed complete discretion, as to travelling expences; and a liberal offer of compensation was made to him by the duke, before he had proceeded one step in his journey. This last, however, he refused, relying unconditionally on the generosity of his patron. It is amusing to remark what care and assiduity our author employed in the management and direction of the companion of his tour: with a thousand professions of devoted attention to all his wishes and opinions, Mr. D. contrived to govern his charge with the most complete authority.

The attention of our travellers seems to have been principally directed to the various courts to which they were introduced, and the eminent men whose acquaintance they enjoyed. Our author, in consequence, has chiefly restricted himself to these points, without spending almost a thought on the appearance of the countries through which they passed, the sources of their wealth, or the state of civilization and manners among the mass of the people. The canal of Languedoc, from the praises which it had received, naturally excited the curiosity of our travellers: but what was their astonishment when they found that it was nothing more than a *large ditch*! They looked at each other and laughed.

During the stay of our author at Rome, the arrival of the emperor Francis, who was then travelling through different parts of the continent, occasioned a very great sensation in that city. Of this our author has furnished some striking instances.

'The populace,' says Mr. D. 'followed him every where, with extraordinary exclamations, and cried continually, *Long live the king of the Romans, you are in your own territories, you are our master.* I conversed one day with prince de Guistiniani on the subject of this affection of the Roman populace for the emperor; and he informed me that the same sentiment prevailed generally

Digitized by Google

with all the men of rank in Rome, and that the emperor would be crowned there, upon the mere expression of a wish. One day, while the emperor walked among the ruins of the ancient Roman forum, the spot was in a moment covered with people, who repeated their accustomed cries of *Long live the king of the Romans, you are our lawful sovereign.* He turned to the crowd and put his finger on his lips; a profound silence ensued, such as could scarcely have been credited considering the greatness of the multitude: but as soon as he ceased to restrain them by his gestures, they again importuned him with the same cries, and he was forced to quit the place.' (Vol. i. p. 276.)

From Rome our traveller proceeded to Vienna; and he has presented us with a picture of the brilliancy and magnificence of that court, which is the more striking, when we contrast it with the now ruined fortunes of the house of Austria.

On the arrival of our travellers at Potzdam, the caprice of the celebrated Frederick at first refused to see Mr. Dutens; but our author was not thus easily disappointed; aware of the weak vanity of the Prussian monarch, he immediately set himself to write verses, praising in the most extravagant strains the beauties of Potzdam, and extolling to the skies the talents of the king. Care was taken that they should be thrown in the way of his majesty, who readily swallowed the bait, and, after a little hesitation, consented that the author should be introduced to him. During the short interview which took place, nothing passed deserving of notice, and the king contented himself with a few questions on the subject of Mr. D.'s travels.

When our author returned to England, he found the duke of Northumberland in opposition, and was grievously mortified to learn, that a very rich benefice of which he had received the promise, had been bestowed in consequence upon another; for the minister, he informs us, was glad to seize this opportunity of disobliging the duke, by preventing the preferment of his friend. His grace expressed much regret for Mr. D.'s disappointment, and presented him with the sum of 1000*l.*, assuring him at the same time, that he would take the earliest opportunity of promoting his interests. But the favour which the duke afterwards regained at court, served in no degree to advance the fortunes of our author, although he waited with exemplary patience for the space of ten long years. Indeed, the character of this nobleman seems to have suffered very materially in the estimation of Mr. Dutens, in consequence of this negligent conduct. To the disinterested reader, however, we con-

Digitized by Google

ceive that the situation of the author will appear to have been abundantly comfortable, and the behaviour of the duke by no means deficient in gratitude and generosity; for we must recollect that the benefice which Mr. D. now enjoyed, was originally the gift of that nobleman, although procured at the instance of Mr. Stuart Mackenzie. Our author is but seldom out of humour with his acquaintances, and in general contrives to exhibit a very flattering picture of their worth and talents; he is one of the best natured travellers with whom we have met; for if we except the duke, and the French philosophers who laughed at his writings, the publication before us is almost one continued strain of eulogium. With whatever delight this spirit may be viewed by those who are personally concerned, or by their friends, we humbly conceive, that an occasional dash of shade would not only have rendered the picture more true to nature, but have served, at the same time, to bring out the principal features of the portrait.

In consequence of a visit which Mr. D. paid to the comtesse de Boufflers at Paris, he is led to present us with a view of the Parisian manners as they then existed (1777). The empire of the women and the prevailing philosophy of the times, form the principal objects of his animadversion; and he seems to think that there is little room to wonder at the disorders which ensued in France, when we recollect the power and extent which female influence had attained. The French philosophers, with very few exceptions, share a fate still worse than the ladies; for the publications of our author in opposition to their doctrines, had attracted the criticisms of Condorcet, whom he has accordingly laboured to represent as a man of frivolous and superficial acquirements. He has recorded several interesting anecdotes of M. d'Alembert, which we would willingly, did our limits permit, present to our readers. The connection of this philosopher with Mademoiselle de l'Espinasse, and the literary circle which met at her house, afford the author an opportunity of representing, with what indiscriminating tyranny these self-erected judges decided upon the merits of every performance, which appeared at all hostile to their received ideas.

In the retirement of Chanteloup, Mr. Dutens enjoyed the intimacy and friendship of the Duc de Choiseul, which has furnished him with a copious fund of description and remark: but it may surprise our readers to be informed, that it is less the character and conduct of his noble entertainer, than the detail of his magnificent establishment, and the wonderful stories with which the evenings were passed away,

Digitized by Google

that occupy the attention of our traveller. The number of servants in livery, the daily consumption of bread, and the gradation of tables at Chanteloup, form the most valuable items of his interesting observations. Indeed, we have more than once remarked, in the perusal of these volumes, a strong predilection for the office of maître d'hotel, which is abundantly exemplified in the accuracy with which our author states the number of covers and lamps, and the decorations with which the apartments were furnished, at the many splendid fêtes where he had the honour of appearing.

On the return of Mr. Dutens from a tour in Italy, which he had undertaken with Mr. Mackenzie, we find him breathing nothing but spirit and independence. He was now resolved to repose and enjoy himself in tranquillity; to renounce the world and all its vain hopes, which he had seen so often frustrated.

'I had now,' says he, 'nearly reached the age of fifty: was it not therefore time that I should live for myself after living so long for others? What had I gained by the fifteen years court which I had paid to the great, to men in place, and to persons possessed of interest? Had I not, on the contrary, rather run myself into debt by my connection with them? Had they even dreamt of sympathising for my situation, and procuring an addition to my income? This income, besides, was it not sufficient for all my wants, if I wished to live like a man of my years, who possessed resources in his own mind, and was not without friends of his own rank, who required no other attentions but such as they would willingly return?' (Vol. ii. p. 122.)

Warm with these feelings, he waved the offers of the duke of Northumberland, who anxiously desired to attach him to his person with a handsome annual allowance; he even withdrew himself into the country to avoid the unpleasant circumstance of returning a positive denial. But, whatever might have been the high-minded independence, we had almost said the insatiable desires of this disgusted traveller, we are not by any means prepared to coincide with the extraordinary spirit of the following passage:

'I was altogether ashamed,' he observes, 'of the *simplicity of my character*, and of the ignorance of the great in which I had till then remained, although I had spent with them the better part of my life: I *blushed* to think that I had lost so much time in being the *dupe* of him from whom I had the best right to expect reward. But, to satisfy my love of moderation, which would not suffer me to break completely with the duke, I pretended a journey into the country, that I might be at a distance from him; and I provided my portfolio with Regnier's Satire on the Great, that I might have always by me, this excellent preservative against the allurements of their acquaintance.' (Vol. ii. p. 138.)

Digitized by Google

The very next event in the history of our author proves the firmness of his decisions, and his anxiety to withdraw from all connection with the great. No sooner did he hear that lord Mountstuart was appointed ambassador to the king of Sardinia, than he wrote to congratulate his lordship on the occasion, with a view, as he himself admits, of being invited to pay a new visit to Turin. The immediate effect of his letter was an earnest request from lord M. that he would accompany the embassy in the character of secretary; to which, at the solicitation of lord Bute, he, in the end, *reluctantly* consented. But, although Mr. D. exerted all his arts of pleasing, and paid the most unintermitted attention to the *grossesse* of my lady, for whom he invented a litter to convey her safely over the Alps; in spite of every thing which a most obliging and accommodating disposition could suggest, Mr. D. proved disagreeable to the ambassador; and he at last found his situation so extremely uncomfortable, that he requested permission to withdraw from Turin. After his return to England, he again relinquished his determination to retire from public life, which this misunderstanding with lord Mountstuart had anew inspired, and accepted the situation of secretary to lord Walsingham, who had been appointed ambassador to the court of Madrid. In contemplation of this office, he received an increase of his pension, with an annuity from lord W., but as the appointment was resigned by that nobleman for a more lucrative situation, the services of his secretary were, of course, no longer required.

After the death of the duke of Northumberland, and of Mr. Stuart Mackenzie, who bequeathed to Mr. D. a third part of his property, our author principally attached himself to lord Macartney, whose friendship he enjoyed, and of whom he has drawn a most flattering character.

Such are the principal events in the life of one, whom we cannot help regarding as among the most favoured of the children of fortune. As a statesman, the few remarks which these volumes contain, furnish abundant proofs of the slenderness of our author's talents; but as a courtier, every thing presages success, and the memoirs which we have now considered, prove with what rewards his exertions were crowned. Turn for a moment to the early period of his life, when he solicited unsuccessfully the situation of tutor in the family of lady Dysart; trace his progress to the favour of lord Bute, see him possessed of an income greatly more than adequate to all his wants, then listen to the complaints of this writer, and patiently hear him declare himself a simpleton and a dupe.

Digitized by Google

The author has been at pains to shew, that amid all his avocations he found time to pursue the peculiar studies of his ecclesiastical situation; and he has even offered among his *Ana* a view of the arguments in proof of Christianity: he omits at the same time, no opportunity of pointing out to us his uniform adherence to the principles of genuine morality, and concludes by observing, that the memoirs he is about to finish afford a striking instance of the certain guide which religion always proves amid the most pressing difficulties of life. So eager is our author to impress us with an idea of his strict and unalterable regard to truth, that he gravely cautions us, in an advertisement, lest we give credit to the story of *the farmer near Arras*, introduced into his Memoirs, which he had innocently invented to dissipate the *ennui* of the princess de Carignan. But we believe there are few who would not at first sight recognise it for a fiction, and one too that is told with no uncommon judgment or address. He would have done wiser had he been as scrupulous in his relation of occurrences where the reader is less able to detect mistakes. It is not a little singular that the publication of this work, in which the author so confidently boasts of the unimpeachable truth of his assertions, should have occasioned the appearance of a paragraph in all the public prints, contradicting one of the numerous stories which he had picked up in conversation. Count Woronzow, late Russian minister at this court, has adopted this decided mode of denying the account which our author has given of the military prowess of the count, and of the favour with which his son was treated by prince Titzianoff: and we mistake much if it was not at the same time stated, that the story was published in spite of an assurance on the part of this nobleman that it had no foundation in truth. When we consider the circumstances now mentioned, it will not appear unreasonable if we receive with partial distrust many of the stories, which our author has so industriously collected from the conversation of every one with whom he chanced to meet.

We were more amused than satisfied with the show of erudition which appears throughout this work; nor could we forbear a smile when we perused the catalogue of his travelling library, and the account of the extraordinary opinions which he seems to hold upon chemical subjects. Metals, he gravely informs us, are a mixture of vitrifiable earth, vitriolic salt, and sulphur (iii. 73); and he has hinted, with an admirable ingenuity, which we fear modern philosophers will not successfully improve, that it is probable the juices which form the earth of metals, may by uniting with *proper*

Digitized by Google

salts and sulphurs form the various *genera* and *species* of metals. (iii. 74.)

The volumes before us are written in an easy and familiar style, and betray no deficiency in the number of superlatives, and complimentary phrases, for which French writers are so generally remarkable.

A very prominent feature in the character of our author is the peculiar favour which he uniformly experienced from the ladies. At a very early period he commenced his career of tender regards, and the many histories of Miss Wyche, Miss Taylor, &c. &c. furnish abundant proofs that his fascinating charms did not diminish as he advanced in life.

Although it must be allowed that a little labour may enable the reader to extract from the memoirs before us an amusing anecdote, or a ludicrous story, yet he will find some difficulty in wading through a multitude of familiar facts and trite jokes; and should he happily succeed, we fear he will be still more inclined to indulge in repose than the tired traveller whom he has thus patiently accompanied.

We find from the newspapers that this work has lately been translated into English.

---

ART. II.—*Christian Politics, in four Parts, by Ely Bates, Esq.* 8*vo.* Longman. 1806.

IT is now several years since Mr. Bates published a short tract, under the title of 'A cursory View of Civil Government.' That performance, it seems, did not obtain, and, if we may believe the author's own testimony, did not very much deserve any great share of the public patronage. Thinking, however, that the subject is still of high importance, and perhaps deeming himself now more fitted for an adequate discussion of it, than he was at the time of his former publication, he has taken back again to himself that which the public, it appears, were not disposed to retain with much pertinacity; and, as we are to suppose, by rejecting the bad, and retaining, enlarging, and extending the good, he has produced a new and much more copious volume. We have not at this distance of time a very clear recollection of the Cursory View; but as the author informs us that he found it small and inconvenient, we are willing to believe that the present, as it is a much larger, so it may also be a much more valuable and commodious edifice.

We do not seem to ourselves to have collected the author's design in this work (for Mr. Bates is not always sufficiently clear and explanatory for our apprehension,) from any

Digitized by Google

part of it, so satisfactorily as we think it may be *inferred* from the *effect* which he wishes it to produce upon his readers; which is, 'that the secular politician should learn to be a better Christian, and the Christian to be a better subject than he was before.'

And, in truth, a work which should be well calculated to produce these salutary consequences, by the medium of an exposition of the nature and importance of religion and civil government, and of their mutual relations to and dependencies upon each other, must needs be of very great utility, and would therefore justly demand a very large share of commendation.

The Christian indeed has his *conversation* (πολίτευμα) in heaven, and knows that he has here no *continuing city*; yet is he taught also to do good unto all men, to offer up his prayers and intercessions for kings and all that are in authority, and to be subject and obedient unto magistrates not only for wrath, but also for conscience' sake. Earth is his pathway for a time, and his care therefore must be to order his steps aright upon it, even while his eye is fixed on the lamp of eternity:

'Ingrediturque solo, et caput inter nubila condit.'

Hence, a large sphere of duty is opened to him in his relations to the country to which he belongs, and the government of that country. It will be his duty to be a pattern to his brethren in fidelity and patriotism, and in the deference and obedience of a willing and humble mind. He will be strict and honest in bearing his part in the discharge of the public burthens; he will carefully avoid every act and expression of a captious, censorious and discontented demeanour; from all faction and party he will keep himself for ever disengaged, excepting in so far as he joins with good men in the promotion of the public welfare, and will be contented and thankful for that portion of quiet, protection, and liberty which he enjoys. Knowing too that all earthly things are temporary and full of imperfection, he will never dream of, nor aspire after impracticable schemes, and visionary impossible theories; but will rather learn and teach to others to learn, from those very imperfections and evils which he discerns, one lesson of piety, and another of contentment and moderation, remembering that he looks for another time and place than these present, in which that which is perfect shall come, and that which is in part shall be done away.

On the other hand, a wise governor has, besides all political cares, a large share of other duties in connection with

Digitized by Google

true religion. In fact, he is himself in this sense a minister of religion, that it is the perfection of his office to provide that they who are under his charge shall be enabled to live in that state of peace of mind and external comfort, which may afford to religion the best opportunity to exercise its various labours and ministrations for the discipline, the welfare, and the happiness of mankind. He will remember that man lives only to live well; and that to live well is to live religiously here, and happily hereafter. He will not therefore in his own person and example seem to be indifferent to those great objects. The aim of his power will be excited to punish what is evil, to cherish the good, to oversee his charge that they do not go on to spoil, injure, and devour each other,

'Nec propter vitam, vivendi perdere causas.'

He will exert also all his wisdom, and all the influence and power which he is able, consistently with his peculiar office with regard to the temporal concerns of his subjects, that they shall enjoy, according to their own desires, the best opportunities and means of religious instruction and religious worship. While he borrows from the awful sanctions of religion her aid in the security of the lives and property and peace of mankind, he will be careful to repay to her the influence and assistance of his own example, protection, and patronage. If among contending professions of religion it be necessary, as sound policy and the almost universal experience of mankind seem to prescribe, that he associate himself more closely in all those respects with one to the exclusion of the remainder, he will still be careful of the rights of all men, and beware that no evil passion in the bosom of his associate shall instigate him to unsheath the temporal sword against any other sect or profession of religion.

These and such as these are subjects, into which the scheme of Mr. Bates's work naturally leads him to inquire. And, as he justly says, if such subjects are only moderately well treated of, they can hardly fail to yield some profit both to the political and the Christian reader.

The titles of the parts into which the work is divided, are (1.) A view of civil government in its influence on virtue and happiness, chiefly from the relation it bears to liberty and property. (2). The importance of religion both to society and the individual; with reflections on religious establishments and toleration. (3). The conduct of a good citizen, particularly under any moderate government. (4). The way to live happily under all governments, and in all situations.

With regard to the execution of his performance, Mr.

Digitized by Google

Bates speaks of it with modesty and diffidence, and, to say the truth, in terms which upon the whole shew, in our judgment, that he has formed a pretty fair estimate of its value. The writer, whatever may be the case in other works, which he has before composed, or shall hereafter execute, certainly in the Christian Politics does not rank with the first authors of the past, or of the present age. The plan and scheme of the volume are not laid out with much of the science or the skill of a masterly architect. The subdivisions of the work, the several matters separately treated of, seldom shew any thing of a remarkable and singular felicity, or of extraordinary labour successfully bestowed in the execution. Very seldom are we prompted to exclaim, 'This is like a man whose habit it is to get quite to the bottom of his subject!' Neither is the stile at all distinguished by any uncommon perspicuity, or animation, or elegance. The writer, we believe, invariably means well; his book possesses the valuable requisites of piety, patriotism, and philanthropy; his sense is good, but not profound; his powers and stores of writing are respectable, but not admirable; altogether, he has composed a book which deserves commendation both for its design and execution; and which obtaining a reasonable share of the public applause and patronage, and bringing in a moderate portion of profit to the author and bookseller, will do some good intrinsically by its own worth, and some more in the way of prevention, by occupying the place and time which might have been devoted to less innocent and less profitable volumes, but will yet, we presume, hardly be much known to future generations.

It may be proper to enter a little further into some part of the book by way of specimen, to lay before our readers the materials for forming a more full and correct estimate of its nature and value. Let us take up the second part, which relates to 'the Importance of Religion both to Society and the Individual, &c.'

From this title and what we can gather of the nature of this division of the work, we are to understand, we presume, that it is one of those which chiefly concern the governor and politician; a portion from which, in Mr. B.'s words, he is to learn to be a better Christian. We make this previous remark, because for our own parts we cannot but think that it is very well when the reader has a tolerably clear notion what the author would be at, and what he is himself reading about.

The first section of this part designs to exhibit the importance of religion 'both to society and the individual.' The



Digitized by Google

three next are severally upon toleration without an establishment; an establishment without toleration; and on an establishment with a toleration, and this either complete or partial. The fifth and last describes the most effectual methods by which an established church may support itself under a complete toleration.

The nature of Mr. Bates's work bears some sort of resemblance to a kind of alliance between church and state: and he goes over a considerable extent of like ground to that trodden by Bishop Warburton in his Alliance, and some other works. It is to the injury of Mr. Bates that we cannot get that great man out of our heads, while Mr. Bates's volume is within our hands. For truly the comparison is highly to the disadvantage of the present writer. Indeed, what writer of such as men are now-a-days, '*οἱοι νῦν βροτοὶ εἰσι*,' would not be looked upon as a pigmy in the view and presence of the gigantic Warburton? In the first section of the part now before us, Mr. Bates assails the philosophic paradox, that a wise legislation is all which is necessary to make the world virtuous and happy, and that religion therefore is not wanted by, and is no care nor concern of the civil governor. To overthrow this crude and senseless notion, and to convince the governor that it is his interest and his duty to take religion under his protection and jurisdiction, we should suppose was meant to be, and certainly might be a suitable groundwork and preparation to the following sections. But here we have an instance of the insufficiency of Mr. Bates's logic. For after a whole section directed against Helvetius, and Reynal, and Bayle, &c. &c., at the end the question is left undetermined, and the governor unconvinced whether religion is or is not within his jurisdiction, and therefore he remains, so far as he is to learn his duty from Mr. Bates, under no obligation either to tolerate all, or any religion, or to protect an established one; and we are left in something like the case of a man who should dream of erecting a mansion by beginning at the battlements, and descending down to the foundation.

The section ends as follows:

'But waving at present, any abstract inquiry, either into the rights of the magistrate or the rights of conscience, in the concerns of religion, we shall confine our attention to a practical view of the subject; and proceed to a consideration of the consequences and effects, first, of a toleration without an establishment; secondly, of an establishment without a toleration; and, lastly, of an establishment together with a toleration. When this is done, we may be better able to de-

Digitized by Google

termine, whether in any, or in what degree, religion falls within the jurisdiction of the civil magistrate.'

And yet, as far as we can see, Mr. Bates returns no more to this important question, but leaves in this undecided condition that which, if our judgment does not greatly mislead us, is fundamental and essential to one half of his subject—we mean to that which respects the rights and obligations of the civil governor in regard to religion.

The argument of the second section is toleration without an establishment. From this we shall afford Mr. Bates an opportunity of speaking for himself.

'Toleration has been distinguished by some into *complete* and *partial*. They consider it as *complete*, when a subject, beside the undisturbed profession and exercise of his religion, is admissible to every privilege and office belonging to the civil government; and as *partial*, when he is left under any political incapacity, though he may be permitted to enjoy his religious liberty in the fullest extent. This distinction and explanation, for the sake of perspicuity, we shall here adopt.

'The proper subjects of a complete toleration, we understand to be those who can give a reasonable security to the state for their behaviour as good citizens; those who can only give a dubious security, we consider as subjects of a partial toleration; and those who can give *none*, we absolutely exclude from the rank of citizens.

'Accordingly, we allow no place in the scale of toleration, either to men who deny those fundamental principles of morality which are necessary to the very existence of society; such, for instance, as bind us to the performance of our engagements, or prohibit any external injury to others: or to professed atheists: or to those who hold the doctrine of intolerance. Not to the first, since it is evident they can give no valid security to the state for their good behaviour, who deny that any such *can* be given; not to the second, because (as Locke observes) promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist; neither to the last, since it can never be consistent with the public safety to tolerate those who only wait for power and opportunity to tyrannize over others, and deprive them of their most sacred liberties. These are exclusions whose necessity and justice is so apparent, that they are strenuously defended by many of the most zealous champions of freedom; among whom the name of Locke stands highly distinguished.

'The question, as it respects the toleration of papists, is not so easily settled. Whether the members of a church which, for nearly a thousand years, has arrogated to itself, besides other dangerous claims, a right of deposing heretical princes, and of releasing their subjects from every bond of allegiance, may be safely admitted, in a protestant state, to a civil equality with the rest of its members, or



Digitized by Google

even to an open profession of their religion, is, at the present period, a point of particular importance, of very difficult consideration, and of hazardous decision. Locke, in his time, thought that popery was no fit subject of toleration; whether it is fitter now, will doubtless be well weighed by our political rulers, before they take any further steps in its favour. For, notwithstanding that it is regarded by some as an interest ready to die away of itself, it would seem not a little improbable, that an interest which has lived so long, and prevailed so much in the world, should finally expire without some convulsive, or, perhaps, some dreadful struggle. And I cannot forbear, on this occasion, to cite a passage from a French writer, who, though in religion *a lying oracle*, was certainly not wanting in political sagacity: "there is only one case," says he, "in which toleration may become fatal to a country; it is when it tolerates an intolerant religion; and such is the Roman catholic. This religion no sooner obtains the ascendant in a state, than it is sure to shed the blood of its stupid protectors; it is a serpent which stings the bosom which cherishes it. Let Germany be aware of this, as its princes have a particular interest to enter into a communion which offers them large establishments; and when they are become catholic, they will not fail to compel the faith of their subjects, even by the most violent methods, should gentler ones prove ineffectual. The fires of superstition and intolerance are not yet thoroughly extinguished; a light breath would kindle them afresh, and set Europe in a blaze. Where the conflagration would stop, it is impossible to foretel. Would Holland be sure to escape? Would Great Britain be able from the height of her cliffs to brave the catholic fury? The ocean is but an impotent barrier against fanaticism. What should hinder it from preaching a new crusade; from arming Europe against England: from there striking root, and one day treating the British, as it formerly treated the Albigenses?"

'May heaven manifest in the event the fallibility of human foresight; and pour down both on papist and protestant such a measure of knowledge and charity, as shall dispose them to lay aside their mutual prejudices and animosities, with whatever is erroneous or corrupt in faith or worship, and unite them in the bonds of truth and peace!'

In the course of the volume many other interesting subjects are treated of, and generally with that portion of good sense, useful learning, and benevolent intention which we have already described. We should probably have dismissed the volume with higher commendations, if it had not, from the nature of the subject, so often led us into paths which we have investigated before under the guidance of Locke and Warburton, and other prime dignitaries in the regions of sound literature.

Digitized by Google

ART. III.—*A History of Ireland from the earliest Accounts, to the Union with Great Britain in* 1801. *By the Rev. James Gordon. 2 Vols. Octavo.* Longman. 1806.

THE author of this performance is already known to the world, by a history of the Irish rebellion of 1798, in which he displayed a degree of candour and impartiality, not very agreeable to either party, but particularly offensive to the loyalists. The same essential qualities of an historian are to be found in the work before us: and this is no ordinary praise; for such has been the wretchedly narrow and cruel policy of this government in its relations with Ireland, that an Irishman who can sit down to compose a temperate account of the wrongs and disasters of his country, must have obtained a most difficult and laudable conquest over his own feelings.

But when we have proclaimed the spirit of candour and moderation in which these volumes are composed, we have done all that critical integrity will allow. 'The head and front of their deserving, hath this extent, no more.' They have none of those charms which constitute the attraction of historical narrative, and their style is frequently obscure and generally inelegant. We despair of being able to select a single passage which shall impress the public with a very favourable opinion of Mr. Gordon's powers of writing.

The copious discussion on the subject of Irish history, into which we were led in our consideration of Mr. Plowden's Review, &c. [Crit. Rev. June, 1805,] will greatly abridge the labour of our present analysis, especially as the dimensions of Mr. Gordon's work are, compared with that ponderous compilation, extremely moderate.

The first chapter contains a sketch of the geography of the country. The three next are devoted to a succinct and hasty account of its condition till the invasion of Henry II. Mr G. is entirely exempt from all prejudices respecting the power, the civilization, and the literature of Ireland, in times beyond the light of authentic history. The splendours of the Milesian dynasty are regarded by him as absolute fictions, and are dismissed in a tone of disrespect which, however offensive to national pride, we do not feel ourselves disposed very severely to censure.

The next eight chapters bring us to the reign of Henry VIII. and present nothing but a tedious and disgusting series of tyranny and rebellion. The imperfect establishment of the reformation, the conquest of the country by the arms of

Digitized by Google

Elizabeth, and the benevolent and well-intentioned government of James occupy five more chapters, and are related with sufficient clearness and spirit.

The disastrous reign of Charles I is treated with the same undeviating impartiality which distinguishes the whole work. The author does not suffer himself to be betrayed into any vulgar invective against the vigorous but arbitrary government of Strafford. Though not blind to the vexatious and despotic violence, with which that great statesman often insulted the pride, and trampled on the liberties of the Irish, he still makes a just and liberal statement of his merits, and of the essential blessings the country derived from the activity and wisdom of his administration.

'The constant revenue was also much improved, the money well applied for the public service, and a sum reserved for extraordinary occasions. The army was well disciplined, regularly paid, preserved in good condition, inoffensive to the peaceable subjects, and formidable to the enemies of government. Wentworth was a tyrant but his tyranny was tempered with wisdom. Sensible how much the power and glory of a monarch depended on the prosperity of his people, he was so assiduously attentive to the peace, intellectual improvement, and industry of the Irish, that, though individuals often felt the arrogance of his temper, the nation in general had reason to be grateful for the benefits arising from the vigour of his administration. The church was improved in its revenue and in the respectability of its ministers. Protected by a strictness before unknown in the execution of English law, unusual numbers, and with unusual attention, applied their thoughts to pursuits of industry, the consequences of which appeared in the rising value of lands, the augmented quantity of products for exportation, and such an encrease of commerce that the shipping of Ireland was multiplied a hundred fold. For the encouragement of traffic, this deputy, so zealous for the promotion of the power and revenue of his master, used his influence for the abolition of oppressive duties on the importation of coals and horses into Ireland, and on the exportation of live cattle.

'By Wentworth's endeavours a manufacture of linen cloth was established in Ulster. A nascent fabrication of woollen drapery was discouraged, lest it should come into competition with that of England, and for the purpose that Ireland should be dependant on that country for the cloathing of its inhabitants, and consequently less prone to a political separation. To make amends for this injustice, the deputy exerted himself so strenuously for the encouragement of linen, that he took a share in the enterprise at the expence, according to his own statement, of thirty thousand pounds from his private fortune. As flax had been long known to thrive in this country, and many of the women were spinners, hopes of success were early conceived. Flax seed was brought from Holland; weavers, from

Digitized by Google

several parts of the Low Countries and from France; looms were fabricated; and regulations framed for the prevention of defects in the cloth by fraud or negligence. Experience has proved the propriety of the plan, since this manufacture, notwithstanding its interruption in its infancy, by a desolating civil war, became in time the principal support of the wealth of Ireland.'

Throughout the perplexed and afflicting period of rebellion of 1641, Mr. G. preserves his usual temperance and moderation; and though his information is not perhaps so full and detailed as might be desired by one previously unacquainted with the facts, yet it is as copious and circumstantial as the scheme and dimensions of his work would admit. The causes of this frightful commotion, are judiciously and truly stated in the following passage:

'Various were the causes of discontent, promotive of a rebellious inclination in the people of Ireland; the hatred of the old Irish to what they regarded as an injurious usurpation of their country by the English government; the abuses and oppressions committed in the management of plantations by adventurers, commissioners and agents; the harassing and dispossessing of proprietors by fictions of law and revival of obsolete claims of the crown: the insincerity of the king who so often evaded the confirmation of the graces: the impolitic and selfish insolence of new-comers from England, who represented to the government, and affected to consider, all the natives of Ireland, both of English and Irish blood without distinction, as disaffected and dangerous: the rigorous government of Strafford, which, though salutary to the general welfare, was by wanton insolence rendered odious: and the pestilent preaching of ecclesiastics educated abroad, who laboured with unhappy success to infuse into their hearers the most rancorous hatred of heresy and heretical government. Schemes of insurrection were long meditated, and so early as the year 1634, Heber Mac-Mahon, a Romish ecclesiastic, informed lord Strafford that a general rebellion was intended with assistance from some foreign courts, and that himself had been employed abroad in the soliciting of such assistance.'

These causes, brought into more active operation by the concurrence of many circumstances favourable to the views of the insurgents, are abundantly sufficient to account for all the horrors of that calamitous period, without resorting to the malignant sophistry, with which the world has been insulted by the most violent of the catholic party, and which represents the rebellion as a legitimate warfare against parliamentary usurpation. That the designs of the rebels rendered such a pretext often highly convenient there can be little doubt; and it seems also extremely probable that by this pretext, the lords of the Pale were in a great measure

Digitized by Google

allured into a co-operation with the insurgents, though partly driven to defection by the conduct of those infamous and miserable governors, (Parsons and Borlase,) to whom the parliament had entrusted the country. The extravagant absurdity however of such a pretence has been sufficiently exposed before,* and it is indeed perfectly astonishing that it could ever have gained credit with the most ill-informed or bigoted catholic, after the events were past away which rendered the imposture useful.

The protectorship of Cromwell is dismissed in a single chapter, of which the most interesting part is the just tribute paid by the author to the political talent and truly Roman disinterestedness of Henry Cromwell:

'Henry Cromwell, who had, after his inspection of Irish affairs, returned to England, was sent again into Ireland, first as a military officer, and afterwards as lord deputy, in Fleetwood's place; where he acted with such temper and ability, that his father declared that himself might receive instructions from his son. Though the military officers were discontented and refractory; though the nation was exhausted, oppressed, and unable to support so great an army, while no supplies were sent from England, and the revenue was drained by grants to particular creatures of the protector; and though Ireland was sometimes totally neglected by the English government amid more weighty concerns; yet this deputy so reconciled men's minds to the new government, that, while great discontents prevailed in England, addresses were transmitted from the army and every county in Ireland, expressing resolutions of adhering to the protector, against all who, from private animosity, should endeavour to throw the public again into combustion. On the death of Oliver Cromwell, and the accession of his eldest son Richard to the protectorship, who confirmed Henry in his government with the title of lord lieutenant, the same assurances were renewed; but in consequence of new revolutions in England, by which Richard was deposed, Henry was ordered to resign, and the civil government to be consigned to commissioners, while the command of the military forces in this kingdom was committed to Ludlow. Dreading lest the lord lieutenant should avail himself of his power and popularity to retain his place by force, the commissioners employed Sir Hardress Waller to surprize the castle of Dublin: but Henry, too generous to embroil the public for personal views, had determined to resign; and he retired to the Phœnix park, so poor, from his disinterested administration, that he could not immediately procure money to defray the expences of his voyage to his own country.'

In his account of the reign of Charles II. Mr. G. does complete justice to the exalted wisdom, and unsullied loyalty

* Crit. Rev. ante, Vol. V. p. 121, &c.

Digitized by Google

of the great Duke of Ormond, a character to whom the celebrated lines of Hudibras may perhaps be applied with more emphatic propriety than to any other in the history of these kingdoms :

> Loyalty is still the same
> Whether it win or lose the game;
> True as the dial to the sun,
> Although it be not shined upon!

We cannot refuse ourselves the pleasure of transcribing a passage, which exhibits in a striking point of view the disinterested and steady virtue of that illustrious man.

'Charges against Ormond of misconduct in his government proved false and frivolous on solemn examinations before the privy council. Neither humbled nor provoked by the coldness of his sovereign, he attended the court, and took his place in the council, as if he were still in favour, neither concealing his opinions on public affairs, nor betraying any resentment. Such dignified behaviour provoked Buckingham to say to the king, "Sir, I wish to know whether it be the duke of Ormond that is out of favour with your majesty, or your majesty with the duke of Ormond; for, of the two, you seem most out of countenance." Yet Ormond was so sensible of his want of interest, that when colonel Cary Dillon solicited his interference, declaring that he had no friends but God and his grace, he replied, "Alas, poor Cary, thou couldest not have named two friends of less interest, or less respected at court." At length in April 1677, the king resolved to re-admit him into administration. On seeing the duke advancing to pay his usual attendance, he said to the persons near him, "yonder comes Ormond; I have done all in my power to disoblige him, and to make him as discontented as others; but he will be loyal in spite of me. I must even employ him again, and he is the fittest person to govern Ireland."

The period of Irish history between the revolution of 1688 and the commencement of the present reign, we regard as highly disgraceful to an age in most respects so enlightened as the eighteenth century. The historian has little to record but a miserable system of ignorant persecution and impolitic commercial restriction. In this part of his narration Mr. G. is rather hasty and concise; nor can we express much displeasure against him for passing rapidly over transactions, the contemplation of which is so painful. The errors of our government, however, though they are not made the subject of loud and angry declamation, inconsistent with the dignity of history, are exposed with sufficient distinctness to hold them up to the reprobation of future ages. Every thing which could retard the maturity of those vast resources, which a more enlightened conduct might have

Digitized by Google

drawn from Ireland, was practised with the most persevering constancy; and the policy of our ministers seems on the whole to have been almost as barbarous and as blind as that of an exasperated peasantry, who in times of scarcity indulge their resentment against their avaricious landlords by burning their corn and hamstringing their cattle.

The reign of his present majesty has been distinguished by a spirit of concession, which though highly honourable to his councils, was, we are persuaded, the only means of preserving Ireland to the empire. The act which declared the independence of the Irish parliament we regard as a most fortunate experiment, since it placed the two kingdoms in such an unsteady and ambiguous state of connection as convinced all the wise and moderate of both countries of the necessity of incorporating their legislatures.

The author's account of the rebellion of 1798 and the causes which led to it, is of course but an abridgment of his larger work, already before the public. Of this part of the performance we have little to remark except the decided disapprobation he expresses of the last war, and the strong coercive measures adopted by government at the commencement of the French revolution. As these opinions are not accompanied by any perversion of facts, we are willing that he should enjoy them without molestation. The disgraceful enormities committed both by rebels and loyalists he states with unexceptionable impartiality. We cordially agree with him in reprobating that shameful want of discipline which rendered the royal army 'formidable to every one but the enemy,' and in believing that much misery and bloodshed might have been spared by an earlier resolution to put the kingdom under the care of that venerable patriot, for whose loss the hearts of his countrymen are still bleeding, Marquis Cornwallis.

We have before said that the chief merit of this performance, is its moderation and impartiality. The following passages, by shewing the difficulties which beset the historian in the search of truth, will teach the world to estimate the value of this commendation:

'From the capitulation of Limerick I reluctantly part with Dr. Leland, my faithful guide from the first arrival of the Stronbownian English to that event, whose history, so impartial as to offend the shallow and violent of every party, is compiled from a great number of original historians and other documents. Through *his* period of Irish transactions I have chiefly followed his compilation, more in the matter than the arrangement, comparing it with his authorities, sometimes using his words, as I took not the least pains either to

Digitized by Google

avoid or adopt his expressions, but indifferently 'availed myself of whatever terms readily occurred, and seemed fit for the purpose. Notwithstanding the supplies afforded me by gentlemen of liberal spirit, a few of the less important materials, from which this respectable writer has compiled, have been beyond my reach, particularly some manuscripts. Some had been communicated to the doctor by the famous Edmund Burke, who, from partiality to catholics, and violence in favour of whatever party he espoused, was highly offended when he found that the historian was not seduced by his documents from the medium of rectitude. Such has been my own case when I wrote an account of the local rebellion in 1798. I was obligingly supplied with information by men of opposite parties, who were much disappointed when they perceived that my history was not composed in favour of either, but written from a comparison of different narratives with one another and my own experience.'

---

'In writing a history of the late rebellion to guard against deception was extremely difficult. A gentleman very fit for the task, as not being a factionist, nor in any *dependant* profession, had conceived the design, and was collecting materials, but found so strong a desire to mislead him in men of different parties, that he relinquished the business in despair, protesting that he could not believe a sentence from either orangemen or croppy. From motives of a cogent nature I also undertook the design, though aware of the danger, and less fit than this gentleman from my situation in life. By the difficulties of investigating truth, to which I had been long accustomed, I was not deterred; and I had ample opportunities of enquiry, especially from loyalists who resorted to Dublin for claims of subsistence or compensation. In fact my whole employment for near three months in the metropolis was the assisting of this kind of people in the procuring of their claims; and, as my design of writing was unknown to them, their answers to my enquiries were less apt to be fictitious. A history of this history would really be curious; but to give it here would be improper, and to give it ever I wish to avoid, for the sake of men, who may, I hope, be convinced of their errors by time and reflection. A few words on that subject may at present suffice. When I had written a considerable part, I suddenly relinquished the design altogether for a great length of time, and again suddenly resumed and brought it to completion. It was deformed in its publication, and its second edition long delayed. I have been persecuted on its account by factionists in a manner which in another country, or at another period of time, might appear very strange. I thank God that I have as yet escaped with life, without material injury, and even without much fear or disquietude. Though my nerves are remarkably weak, I have a mental courage which defies every danger, when conscience is sound.'

Of these volumes the subordinate faults are many. The author affects to write 'monarchal' for 'monarchical,' and

Digitized by Google

'annexion' for annexation.' We have such words as 'congenerous,' 'ostentive,' 'inveterably.' In Vol. i. p. 270 we read of a person '*retiring* into ill health.' We much doubt whether 'incaution' be legitimate; it is certainly inelegant. 'Post-assembly' is a very awkward compound. The structure of sentences is often strangely inverted;—for instance: 'of lands the devastation, of men, in the first fury of assault, the slaughter was horrible.' Vol. i. p. 126. And, 'By this were regarded as announced the sentiments of administration.' Vol. ii. p. 493.

An Appendix is subjoined to the work, containing, 1. Notices of ancient authors concerning Ireland from Orpheus to Orosius. II. Some sentences of the ancient Punic language from the Pænulus of Plautus, collated with an equal number of Irish sentences, and so translated into English by General Vallancey. These are given without any comment by Mr. Gordon, for the gratification of those who can please themselves with finding as many illustrious alliances as possible in the pedigree of the Irish language. III. The capitulation of Limerick. IV. The act of Union.

On the whole we think this work may be a useful and respectable compendium of Irish history.

---

ART. IV. *Surgical Observations, Part the Second, containing an Account of the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany local Diseases, and obstruct their Cure: Observations on the Diseases of the Urethra, particularly of that Part which is surrounded by the Prostate Gland: and Observations relative to the Treatment of one Species of the Nævi Materne. By John Abernethy, F.R.S. &c. &c.* 8vo. Longman. 1806.

THOSE who think that the practice of surgery consists principally in the possession of a certain manual dexterity, or in the application of bandages, lotions, and plaisters, have very confined ideas of the objects, or of the dignity of the profession. Local diseases often proceed from a constitutional cause; and, conversely, constitutional affections produce or modify local diseases. Hence a certain knowledge of medicine is absolutely necessary to the surgeon; and it is to be lamented that, from the strict division of the art of healing into separate branches, which has taken place, many of the most eminent in the operative part of surgery, are wretchedly deficient in common medical knowledge.

Digitized by Google

But the design of Mr. Abernethy in the essay, which occupies the greater part of this volume, embraces an object of still greater magnitude than that of instructing his own profession in the constitutional treatment of surgical diseases. Though his opinions have been derived principally from the observation of external diseases, the doctrines which he has founded upon them are of much wider extent, and are indeed applicable to the treatment of internal affections, as much as to those which, from their situation, fall directly under the cognizance of the senses.

Local diseases, Mr. Abernethy observes, and constitutional affections, have a reciprocal action on each other; and in particular, it has been often remarked, that the stomach and other organs connected with digestion, have appeared particularly affected from local injuries, arising either from accident or from operations. He introduces his inquiry by the relation of two cases, intended to exemplify and illustrate the nature and course of these symptoms. We shall give the first at length, as from the similarity of the reasoning and illustration, which pervades the whole essay, it will supersede the necessity of much farther quotation.

'A healthy gentleman, about twenty-five years of age, was induced to submit to an operation for the return of an adherent omental hernia, rather in order to remove the inconvenience and apprehension which the disorder occasioned, than from any urgent necessity; for any increased exertion in walking or riding produced the descent of a portion of intestine behind the thickened omentum, and obliged him to stop, and replace it; and he frequently could not accomplish the reduction without considerable difficulty. The application of trusses had been quite ineffectual in obviating these alarming inconveniences.

'The patient's diet, on the day preceding the operation, was scanty, and consisted of fluid substances. He took on the morning of the operation some Epsom salts and manna, which operated twice and seemed to have emptied his bowels. A portion of the omentum was cut off, and the remainder was returned after two vessels had been tied. The operation was followed by general disorder of the constitution, manifested by a full and strong pulse, furred tongue, great anxiety, restlessness, and total want of sleep. The stomach was particularly affected, being distended, uneasy on compression, and rejecting every thing that was swallowed. He was bled largely in the evening and took saline medicines, but could not be prevailed on to swallow any thing else, except some toast and water. The sickness had in some degree abated on the next day. A solution of magnesia vitriolata in mint water was prescribed in small occasional doses, in order to relieve the distension of the stomach and the unpleasant state of the tongue, by procuring some

Digitized by Google

discharge from the bowels. In the course of the day he took an ounce of the salts, which was not rejected by the stomach, yet he could scarcely be prevailed on to take any thing else. The tongue was still covered by a thick yellow fur; the skin was hot and dry, and the pulse frequent. As there was no particular tenderness about the hypogastric region, he was not again bled. The second night passed without the least sleep. As the salts had produced no effect, the same medicine was ordered in an infusion of senna, with the addition of some of the tincture, which, by being given in very small doses, was retained. As, however, no effect seemed likely to result from this medicine, a grain of calomel was given at night and repeated on the following morning. Still the loathing of food continued. The third night passed as the former ones, without the least sleep, and with great anxiety. On the next morning two pills, containing five grains of the pil. colocynth, and the same quantity of the pil. aloet. cum myrrha, were given every fourth hour. These procured no stool, nor produced any sensation which inclined the patient to believe that they would operate. Again he passed a night without sleep; but towards the morning he felt his bowels apparently filling, to use his own expression, and a profuse discharge ensued. A dozen copious, fœtid, and black evacuations took place, between five and ten o'clock, and he had several others in the course of the day; after this his appetite returned, his tongue became clear, and sound and continued sleep succeeded.'

Thus then, from an external injury, the stomach, the bowels, the liver (as Mr. A. concludes from the black colour of the feculent matter) and all the chylopoietic viscera became affected. He believes that the injury done to the omentum contributed but little to produce the disorder of those organs, rather than of others, not finding that such effects commonly succeed to similar operations. A still stronger proof is derived from the circumstance, that a similar disorder of the functions of the digestive organs is produced by blows on different parts of the belly, which do not seem to have injured the structure of any single abdominal viscus.

The general characteristics of the disordered condition of these organs, are a diminution of appetite and digestion, flatulence, an unnatural colour and fetor of the excretions, which are generally deficient in quantity; the tongue is dry, whitish or furred, particularly at the back part. As the disease advances, a tenderness is felt when the epigastric region is compressed, and the patient breathes more by the ribs and less by the diaphragm, than in the healthy state. The urine is frequently turbid. Such symptoms are habitual in many chronic diseases; and have been observed to be commonly attendant on cancer, lumbar abscesses, and other great local diseases.

Digitized by Google

'I have known these patients (says Mr. Abernethy) have their digestive organs disordered in the manner that I have described, and that in many of them the secretion had been suppressed for a great length of time; and, when it was renewed, that it was very deficient in quantity and faulty in quality: yet on dissection no alteration was discovered in the structure of the chylopoietic viscera, which could be decidedly pronounced to be the effects of disease. It naturally excites surprize, that such a state of irritation, and perfect performance of the natural functions of these parts should exist for so long a time, as in many cases it is known to do, without producing organic disease. Still I believe it may be set down as an axiom, and which has been verified by every observation which I have made, that a state of irritation naturally leads to those diseased actions, which produce an alteration of structure in the irritated parts.

'However, where the disordered state of the bowels had been of longer duration, I have found the villous coat of the intestines swollen, pulpy, turgid with blood, and apparently inflamed, and sometimes ulcerated; and these appearances have been most manifest in the large intestines. Indeed in advanced stages of this disorder, mucus and jelly tinged with blood are discharged, and it seems probable that a kind of chronic dysentery may be induced.

'In some instances, where the disorder had existed for many years, the bowels have been diseased throughout their substance: the internal coat being ulcerated, and the peritoneal covering inflamed, so that the convolutions of the intestines were agglutinated to each other. Here the liver also was much diseased, being tuberculated in every part.'

Upon a review of all the facts, which an extensive observation of a number of cases have presented to him, the author has thought that they warrant the following conclusions:

'1. Sudden and violent local irritation will produce an equally sudden and vehement affection of the digestive organs.

'2. A slighter degree of continued local irritation will produce a less violent affection.

'3. This affection is a disorder in the actions, and not a disease in the structure of the affected organs; although it may, when long continued, induce evident diseased appearances, both which circumstances are proved by dissections.

'4. A similar disorder of the digestive organs occurs without local irritation, and exists as an idiopathic disease; in which case it is characterized by the same symptoms.

'5. There are some varieties of the symptoms of this disorder, both when it is sympathetic and idiopathic.

'6. This disorder probably consists in an affection of all the digestive organs in general, though, in particular cases, it may be more manifest in some of those organs, than in others.

'7. That disorder of the digestive organs frequently affects the

Digitized by Google

nervous system; producing irritability and various consequent affections.'

We think that Mr. Abernethy has shewn his judgment in not considering the disorder of the digestive organs as the cause of the diseases, with which he has found it connected; but simply as a concomitant, often requiring more attention than the primary disorder, and by removing which the primary disorder may also be frequently removed, in consequence of sympathy of parts and actions. It is an observation of Hippocrates, that the whole body is a circle by which must be understood, that, in the affections of different organs, it may be impossible to determine which is the principal and original seat of disease, and which suffer only by consent. In the case which we have recited above, Mr. Abernethy has principally regarded the disorder of the digestive organs caused by an excision of a portion of the omentum. But the restlessness and total loss of sleep would equally warrant us to regard this affection as a disorder of the sensorium; the debility, as a disorder of the organs subservient to muscular motion; the strong and full pulse, as a disorder of the sanguiferous system. So absurd then are systems of nosology, assigning to every morbid affection its precise seat and centre, from which if it remove though but the breadth of a hair, it is supposed instantly to change its nature and to merit a new denomination.

In assigning the remote causes of the disorder of the digestive organs Mr. Abernethy is not very consistent, nor very happy in his determination of the proximate. Improprieties of diet, a sedentary life, impure air, anxiety, over exertion either of the mind or the body—such are the causes, to which he attributes these symptoms, when they occur as an idiopathic disease. These are generalities, and the connection they have with their supposed effect is assumed and not proved. He conceives, not we think improbably, that when the digestion is imperfectly performed, matter which is not duly assimilated is taken into the system, and may lay the foundation of disease. This is, in other words, ascribing diseased actions to the blood and fluids; an opinion which, notwithstanding the general prevalence of the doctrines of Cullen, is not, even at this day, without its adherents. 'But,' adds Mr. Abernethy, 'the modern explanation of those phænomena, by means of sympathies, is probably preferable.' But are these different systems really incongruous? To use the language of the schools, may not the state of the blood and other fluids be the *predisponent*, and the sympathies of different organs the *proximate* cause of the phænomena of disease?

Digitized by Google

Mr. A., we have said, is not very happy in his determination of the proximate cause of the affection which he has depicted. The result of all his observations has induced him to believe that it consists in a weakness and irritability of the affected parts, accompanied by a deficiency or depravity of the fluids secreted by them, and upon the healthy qualities of which the right performance of their functions seems to depend. Here again we have a bias towards the doctrine of humours, against which he has recently declared. Weakness is a term, to which, in medicine, no precise idea seems affixed. It may mean the loss of tone of a muscular part, or an imperfection in the performance of the functions of a part, whatever it may be. Irritability, when it means any thing, signifies, we presume, a greater aptitude than is natural to be affected by impressions. But in numberless cases of disease, in which the symptoms of visceral affection are very obvious, this susceptibility is diminished rather than increased. We may instance mania, in which it is often necessary to administer medicines in doses, which would prove fatal in ordinary cases. Here surely there is not irritability, but inirritability of the digestive organs.

Though disorder of the digestive organs is not, correctly speaking, a cause of any local disease, yet as by medicine we operate directly upon these organs, and as their actions seem to be considerably under our controul, they necessarily attract a great share of attention, when considering the effects of remedies. Mr. Abernethy acknowledges that it is often out of our power to cure the affection, of which he has treated. But still much good may occasionally be effected, and by attention to the state of the bowels, many local diseases may be speedily cured, which otherwise prove very intractable. The remedies on which he places his chief dependence are small doses of mercury, and purgatives so administered to excite intestinal action, without excessive purgation. Mercury so administered, he conceives (in common with many other practitioners) to have a peculiar influence on the hepatic secretion. He has employed several sections in the relation of cases to illustrate the efficacy of this practice. Of these our limits oblige us to content ourselves with taking a very cursory view.

Sect. 1, contains cases of paralytic affections of the lower limbs, which were so strongly marked as to induce the belief that the vertebræ of the back were carious. But by attention to the general health the limbs were restored. Cases of similar local affections of other parts are also noticed. There is likewise a valuable dissection adduced to corroborate the



Digitized by Google

author's doctrine. A woman had a paralytic weakness of her lower extremities, paroxysms like epilepsy, the bowels commonly costive, but occasionally relaxed, and a dilated pupil. Upon dissecting the body, the brain and all the important viscera were discovered to be sound, as were the vertebræ of the back. The only morbid appearance was an ulcerated state of the villous coat of the ilium, and an appearance of inflammation of the internal coat of the large intestines.

Sect. 2, treats of pains of the head, originating in accident, kept up by a disordered condition of the bowels. We think, that two of Mr. A.'s cases prove no more than that a degree of local disease was highly aggravated by a state of fever; and a third, that in a state of hypochondriasis, the attention of the mind and error of judgment was principally fixed upon a part, which had suffered a severe injury.

Sect. 3, considers some diseases of the throat, skin, and bones, which resemble venereal complaints, but as they do not require the use of mercury, are denominated, very properly, we think, pseudo-syphilis. The cases are in themselves valuable, but they do not add much weight to the opinions, in support of which they are adduced.

Sect. 4, presents us with cases of unhealthy indurations, abscesses and sores. This section contains several valuable cases, though they do not seem all to confirm the great efficacy of Mr. Abernethy's mode of treatment; some of them are rather in contradiction to it; or, to speak more correctly, his candour acknowledges that the effects were not adequate to his wishes. He makes an observation on scrofula very worthy of notice:

'I have heard it remarked by surgeons of great experience, that patients often recover, when many scrofulous diseases appear at the same time; although some of them may be so considerable, that they would seem to warrant amputation, had they appeared singly.'

He appears to favour the opinion, that the pseudo-syphilitic, and other non-descript diseases; that carbuncle and scrofula, and even cancer are accompanied by a similar disorder of the constitution; but whether this constitutional disorder is to be considered as an effect or a cause, he prudently hesitates to pronounce.

Sect. 5, treats of disorders of parts, which have a continuity of surface with the alimentary canal. Under this head are included affections of the œsophagus, of the throat, nose and mouth, eustachian tube, tunica conjunctiva, and skin. Another set of diseases are also traced from the sto-

Digitized by Google

much as a center, viz, those of the intestines and rectum. The large intestines have in the advanced stages of these disorders been found to suffer more than the smaller.

In sect. 6, Mr. A. informs us, that he has often met with cases, where patients have died of apoplexy, hemiplegia, or mere local paralysis, without any derangement discoverable in the structure of the brain. The same fact has been observed in epilepsy. In six cases, one of apoplexy and five of hemiplegia, the liver and bowels exhibited diseased appearances; and during life the first appearances of disorder began in the abdominal viscera, which continued affected to the conclusion of their lives. In a child, who was supposed to die of hydrocephalus, the bowels were found inflamed, but the brain in appearance perfectly healthy; yet there had been so great a diminution of sensation and motion, as to leave no doubt of the existence of hydrocephalus. In pulmonary consumption too, Mr. A. has met with cases in which both the history and dissection tended to prove, that the chylopoietic viscera were the seat of the greatest and most established disease, and that the pulmonary affection was a secondary disorder. These are doubtless important facts, and well deserving the consideration of pathological inquirers.

We have paid thus minute an attention to this essay, because we think the collection of facts it contains is of great value. We are far from coinciding with all the opinions of the writer. Many of his cases prove no more, than that, during paroxysms of fever, the secretion from the bowels is stopped, the appetite destroyed, the digestion impaired, and the tongue furred; facts with which no tyro in medicine is unacquainted. Others show perhaps that parts which were previously diseased, suffer the most during accidental or other indisposition: this fact too is sufficiently well known, and it is vulgarly and proverbially expressed by saying, that the disorder flies to the weakest part. From others again we are unable to draw any conclusion whatever. We could readily exemplify these remarks, but our limits forbid it. Still we think that the author has given an enlightened and a correct view of the intimate relation which subsists between local and constitutional disorders, of the difficulty in determining the seat of diseases from the obvious symptoms, of the connexion of different diseases, and the almost universal combination of visceral derangement with constitutional complaints. On the last subject the opinions here advanced are much confirmed by their coincidence with those contained in the recent publication of Dr. Ha-



Digitized by Google

milton, on the Effects of Purgative Medicines. We think too, that Mr. Abernethy's opinions are entitled to the greater weight for a reason which will induce many, perhaps, to slight them; we mean, because he does not belong strictly to the medical profession. Hence he has been able to form his own opinions by surveying nature with the eyes of an impartial spectator, and with a mind neither tinctured by prejudice, nor enslaved by system. On the whole we are persuaded that he has done a real service to science by the collection of facts which he has here given to the public.

The volume contains two other short essays: the first, on the diseases of the urethra, particularly of that part which is surrounded by the prostate gland: the second, on the treatment of one species of the Nævi materni. For the contents of these we find ourselves obliged to refer to the work itself. They bear the same marks of attentive observation and acute discrimination, that characterise Mr. Abernethy's works in general.

---

ART. V.—*The Life of John Milton. By Charles Symmons, D. D. of Jesus College, Oxford.* 8*vo.* Johnson. 1806.

ART. VI.—*The Prose Works of John Milton; with a Life of the Author, interspersed with Translations and Critical Remarks. By Charles Symmons, D. D. of Jesus College, Oxford. Seven Vols.* 8*vo.* Johnson. 1806.

AFTER an interval of nearly a century and a half, to enter into a prolix review of Milton's prose-works; to discuss and to controvert many of his political and theological positions upon questions now obsolete, or now decided; and to comment upon the classical inversions and allusions, which encumber the learning of the scholar and the fancy of the poet, would be an unseasonable obtrusion of superfluous criticism. A parallel indeed (constrained too, as it must necessarily be, in several of it's great points) between the politics of his day and those of our own, though it would pass harmlessly over the cenotaph in Westminster-Abbey, might dangerously affect his living editor by awakening the happily-now-dormant virulence of the high-church or state-party: while in a less important respect it might be considered as intended, by the dextrous apposition of imaginary or real resemblances, to bring forward the critic rather than the author; and therefore, from regard to the credit of both, had much better be suppressed: Suffice it in general terms to state, of the volumes before us, that the edition in it's external appearance is worthy of the subject and of the

Digitized by Google

age; and that it is prefaced by a life from the pen of Dr. Symmons, which even after the varieties of minute inquiry employed upon that subject, is from it's very superior excellence entitled to our highest attention.

In the conclusion of his irregular Ode to Rouse, written in 1646, Milton with the prophetical anticipation of genius announces his future victory over the 'evil tongues and evil days,' or (as he elsewhere expresses himself) 'the barbarous noise' both of the prelatical and presbyterian clergy, by which he was at that time encompassed. *Si quid meremur, sana posteritas sciet,* was his proud appeal to coming generations. The *ultimi nepotes,* he predicted (for he was not sanguine enough to expect that party-malice would soon expire) would exercise a more equitable judgement, and indemnify his memory for the severity, with which he had personally been treated by his contemporaries.

This prediction has been abundantly verified. His immortal poem outran it's author's expectation, at an early period after his death asserted it's superiority over every modern production, and while in some of it's parts it infinitely excelled, in it's whole fully rivalled the first-rate productions of antiquity. It is not for these pages, however, to panegyrize the Paradise Lost: this would indeed be

To guard a title, that was rich before:

but we may reasonably exult to find, that the writer is at last admitted to that justice, which has been long extended to his principal works. The spleen of the hyper-orthodox and the hyper-loyal has sunk, it is to be trusted, into it's eternal grave; and the pencil and the press concur, by splendid illustration and magnificent typography, to heighten—shall we say his fame, or their own? All this is as it should be:

Rege sub Augusto fas est laudare Catonem.

The Salmasiuses and the Mores, of ancient and of modern date, are finally giving way to the Blackburnes, the Hayleys, and the Symmonses. The last in particular, whose composition is now in our hands, uniting the acuteness of the first with the liberality of the second, and in general competency for the undertaking far surpassing both, has successfully

---

* We are obliged to make a slight exception with regard to the version of the 'Second Defence,' now first presented to the eye of the English reader; which, probably from it's having been executed in haste, contains several gross errors.

Digitized by Google

exposed the virulence of the Biographer of the English poets, and the imbecility of the Historian of English poetry: while equally aloof from the pedantry of the one and the malignity of the other, he discovers in Milton (as in the most favoured of his species) something indeed to censure, but infinitely more to approve; an occasional error of judgement or uncouthness of expression, but genuine patriotism of feeling and invariable purity of heart.

In his opening Dr. S. justly observes:

'During the immediate agitation of the political conflict, while interest is directly affected, passion will necessarily be excited; and the weapons of passion are seldom delicately fashioned, or scrupulously employed. When the good of the great therefore are exposed to falsehood by contemporary malignity, and are held up with questioned virtues, and imputed vices to the execration instead of the applause of their species, we acknowledge the cause of the fact in the corruption of man, and it forms the subject of our regret rather than of our surprise. But when after a lapse of years sufficient to obliterate the very deepest trace of temporary interest, we observe the activity of passion stagnating into the sullenness of rancour, and see these heroes of our race subjected to the same injuriousness of malice, which they had suffered from their personal adversaries, we *stare* (Qr. start) at the consequence of unexpected depravity, and are astonished in as great a degree as we are afflicted.' P. 2.

After this we are immediately introduced to 'the virtuous and the amiable, the firm and the consistent Milton;' and view with grateful pleasure his 'natural endowments, his accumulations of knowledge, and his *just* and sacred appropriation of talents' vindicated from the insults of posthumous calumny.

The term 'just' in the preceding paragraph to the captious sophistry, which ten or fifteen years ago distinguished and disgraced this island, would have appeared a daring, if not a criminal infringement of propriety. In those unhappy times, when the name of jacobin was branded on the forehead of every one, whose opinion diverged by the smallest imaginable angle of deviation from that of the existing administration, to have undertaken the life of Milton would have been indeed most hazardous: and the melancholy alternative presented to the writer—either that suicide of the mind, industrious and affected tameness, or constructive treason; a drowsy reader, or an awakened attorney-gene-

---

* See particularly a note, with reference to the Εικων βασιλικη, and its answer, p. 384.

Digitized by Google

ful; his sheets at the pastry-cook's, or himself in the tower. Every rising sympathy with his subject must have been sedulously kept down; every nascent and noble invective against the star-chamber and high-commission courts instantaneously stifled; and the rare felicity of those days, which indulged the privilege of thinking and speaking with freedom, remembered only in a smothered sigh; or the proscribed patriot must have endured to be shunned in London, or visited in Botany-bay. There were then political word-hunters, who detected in every thing beyond their own comprehension (what a latitude for alarm!) an 'ambush of mischief;' and notwithstanding the explicit and decisive remarks, pp. 244, 250, &c. and the manly and unequivocal declarations, which occupy the concluding pages of Dr. S.'s preface (and which the date proves to have been printed, before the 'whigs of the school of Sommers and of Locke' had even a remote prospect of their present stations) would have identified the biographer with his hero, in what they deem his most reprehensible character. But surely such timorous toryism, if not issuing, as it usually does, from a 'corrupt heart,' betrays a 'perverted head.' In guilt of a more indisputable nature, historians have recorded the *fœdum inceptu, fœdum exitu*, without any implied predilection for deeds of moral or political turpitude; and the principle would press with overwhelming severity upon the authors of Lazarillo del Tormes and our own Jonathan Wild.

With regard to the present work, however, no such suspicion can be justified or tolerated. Dr. S. is obviously only the advocate of Milton's public conduct, with reference to the integrity of his intentions, and the circumstances of his times; and in his own political creed he is as completely distinct from the secretary and the panegyrist of Cromwell, as he is from Buonaparte himself. Of this who can entertain a doubt, after reading the following passage?

'To the sagacious and unprejudiced eye, which contemplates the constitution of England, as it was established at the revolution in 1689—to the eye, which can command this admirable system of liberty, in all it's beautiful complexity; which sees it diffusing through the whole subordination of it's community more equal freedom than has ever yet resulted from any other plan of political institution; which observes it extending the control of law to it's highest subject, and the protection of law to it's lowest; which views it every where jealously checking and balancing it's trust of power; which beholds it opening all it's emoluments and honours, with exception to one unattainable dignity, to the exertions of ability and

Digitized by Google

virtue, and thus uniting the animation of a commonwealth with the tranquillity and the executiveness of a monarchy; which surveys it, in short, as it efficiently combines democratic energy with hereditary power, in it's legislature, and democratic feelings with legal wisdom in it's tribunals; to such an eye a republic, in all it's visionary perfection, can present only relative deformity, and can suggest nothing more than an occasion of envy or of glory in the fortunate inheritance of Englishmen.' p. 518.

The whole context indeed, from p. 517—522, is a lofty and elegant apology for Milton's political character, considered in this point of view.

But *non Jovi datur sapere et amare*; or if the biographer disown so warping a passion, which conciliates Balbinus to Agna's polypus, he must submit to Agesilaus's observation, Ὡς χαλεπον εστιν ελεειν ἁμα και φρονειν. In the very outset of this work, while he is discussing the hard treatment supposed to have been experienced by the poet at college during his undergraduateship (particularly that part of it, which is couched under the

Cæteraque, ingenio non subeunda meo.

Eleg. i. 16.)

the narrative undergoes far too long a suspension: too much susceptibility is betrayed upon a subject of comparatively little importance; and the impatient reader, hastening forward to the glories of his hero's advanced life, is detained by an inquiry (brought, perhaps, to a not quite logical conclusion) into the *capulation* of his youth. We may probably incur a reprehension similar to that, which we are pronouncing; but we venture to think, that the subject will justify an additional paragraph in this place. Notwithstanding the *dudum vetiti laris*, v. 12. and the *exilii conditione fruor*, v. 20, of the same elegy, some critics from the *stat quoque juncosas Cami remeare paludes*, &c. near it's end, have rather precipitately concluded that, as the meditated return, so the previous absence was voluntary; though the former was more likely to be voluntary, where the latter had been compulsory. That Milton indeed was rusticated, at least for a vacation, appears certain: and Dr. S., who quotes the register of Christ's College in his vindication, should have substantiated his point by the adduction of more minute testimony; as his having taken his degree in 1628, unless it were in the early part of that year, after having entered in 1624-5, is obviously inconclusive. A short rustication indeed, which his friends so industriously deprecate, does not necessarily imply any very

Digitized by Google

heinous offence, especially as we know so little of the existing state of discipline in the particular society to which he belonged; neither would it of course involve his exclusion from subsequent intimacy with 'the fellows of his college.' It must not at the same time be omitted, as a proof that rustication was the utmost of his punishment, that Du Moulin in his '*Clamor Regii Sanguinis*' (a work so admirably replied to in Milton's Second Defence) makes no allusion to what Johnson terms 'corporal correction;' and we may almost positively affirm that, where the object was to rake into his adversary's blemishes, he was both sufficiently industrious to have discovered, and indelicate to have proclaimed init's grossest terms, this imaginary ignominy. At all events, his moral character is left wholly untouched by the inquiry. Johnson himself conjectures, 'from the willingness with which Milton has perpetuated the memory of his exile, that it's cause was such as gave him no shame:' and Dr. S. well remarks, that 'had even the rod been actually inflicted, it must be the offence, and not the chastisement, which can properly be considered as the occasion of dishonour.' When the beautiful Charlotte Corday expiated her loyalty to Louis XVI. with her life, she consoled herself by repeating, with Socratic resignation,

C'est le crime fait la honte, et non pas l'échaffaud.

From the imputation indeed of offence (such as, it is to be regretted, is too often visible in our universities) how nobly does he vindicate himself, in his 'Apology for Smectymnuus!' 'These reasonings, together with a certain niceness of nature, an honest haughtiness and self-esteem, either of what I was, or what I might be (which let envy call pride) and, lastly, a becoming modesty, all uniting the supply of their natural aid together, kept me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree to saleable and unlawful prostitutions'

In p. 36 occurs the following passage:

'In this space of time, his vigorous and ardent genius broke out in frequent flashes, and evidently disclosed the future author of Comus and of Paradise Lost. We have already noticed on the testimony of Aubrey, which may be received as to the fact in question, that Milton was a poet when he was only ten years old; and his translation of the 136th psalm, which we still possess, sufficiently evinces his progress in poetic expression at the early age of fifteen. When we read in this small work of "the golden-tressed sun," of the moon shining among "her spangled sisters of the night," of the Almighty smiting the first born of Egypt with "his thunder clasp-

Digitized by Google

ing hand,' we are forced to acknowledge the buddings of the rising poet, the first shootings of the infant oak, which in later times was to overshadow the forest.

'At the age to which we have now followed him, or from the commencement of his academic career, his genius rushed rapidly to its maturity: and like the Neptune of his favourite Homer, he may be considered as having made only three majestic strides to the summit, on which he stands and beholds no superior. If we plant his first step at the beautiful little poem "on the Death of a fair Infant," his second may be regarded as fixed on his sublime though unequal ode, 'On the Morning of Christ's Nativity,' and his third as reaching to his Comus. These compositions seem to be separated by nearly equal intervals, as well with respect to the time as with reference to the power of their production.'

In a subsequent paragraph, the middle of these pieces is justly represented as containing, from the 19th stanza to the conclusion, 'the most forcible exhibition of the highest poetry;' and demanding our 'wonder for that vigour of conception, which has breathed a soul into the painting, and placed it in warm and *strenuous animation* before our eyes.' This is lofty commendation: but surely what we may call it's artificial excellence, the profound and extensive and judicious learning displayed in it, was entitled, when under the review of a scholar like Dr. S., to more notice than he has vouchsafed to bestow upon it.

But of the many brilliancies of composition, which distinguish this work, the subjoined extract is perhaps one of the most splendid:

'But he (Milton) could only calculate the contingencies, not fasten his sight (if the expression may be allowed to me) on the realities of futurity. If some minister of the divine wrath, commissioned to disclose the vision of our poet's advancing life, had at this instant exhibited to him the Milton of later days, sacrificing his prime of manhood to the sullen and fiery demon of religious and civil discord; exposed to rancorous and savage calumny; making a cheerful surrender of his sight to the cause, as he deemed it, of his country and his species; yet afterwards abandoned and persecuted, with his public objects lost, his private fortune ruined, his society avoided, his name pronounced with execration, his life itself saved only by a kind of miracle from an ignominious and a torturing execution; and his old age, more deeply clouded also by the unkindness of children, finally closing amid danger and alarm, in solitude and darkness—if this scene, I say, in it's full deformity had been exposed to our poet's eye in his happy retreat at Horton, the cup of joy would have fallen from his hand: his fortitude, strong as we know it to have been, would probably have yielded to the shock; and, prostrate

Digitized by Google

before the Father of Mercies, he would have poured his soul in solicitous supplication for the refuge of an early grave.

'But of the world of destiny, as it was passing, one only spot was discovered to him; and all, that was unknown, was peopled by hope with her own gay and beautiful progeny. While he passed his hours in converse with the mighty dead, or with the wise and virtuous living; while, unmolested by any agitating or painful passion, he penetrated science with his intellect, or traversed fairy regions with his fancy; he enjoyed an interval of happiness on which, amidst the asperities of his later years, he must frequently have looked back with emotions nearly similar to those of the traveller, who wandering over the moors of Lapland and beaten by an arctic storm, reflects on the blue skies, the purple clusters, and the fragrant orange-groves of Campania.' P. 56.

To point out all the instances of sound criticism and fine writing, especially if accompanied by citation, would be a very long, though a very agreeable office: but we must reluctantly attend to the ordinary limits of a critique in a literary journal, and simply refer to the estimate of the relative powers of Milton and Shakspeare, p. 60; the remarks upon 'that richest produce of the mine of fancy,' p. 63, the Comus, which follow them, and the observations on the L'Allegro and Il Penseroso, p. 79; with the συλογη πραγματων or selection of circumstances, which determine Dr. S. to award the palm (though with some hesitation) to the latter: &c. &c. only adding, that though we most cordially concur in his anticipation of his author's immortality, we will not look forward to the period when, with his lustre increased by the surrounding darkness, he is represented as possibly doomed to shine after the extinction of our national glory—'his own London presenting the spectacle of Thebes, and his Thames rolling a silent and solitary stream through heaps of blended desolation.' P. 81.

Upon the note in p. 102, though admirably expressed, a controversy might be founded, in which Count Algarotti* would range himself on the side opposed to Dr. S. The vagueness of the ideas, occasionally (not, that learned foreigner contends, universally) conveyed by poetry, he refers to the cold abstractions of a high latitude: and claims for the animated compositions of his own countrymen a character of more definite graphic excellence. *La poesia*

* See his letter 'Al Signor Guglielmo Taylor How,' printed in Mason's Memoirs of Gray.

Digitized by Google

*dei popoli settentrionali pare à me che generalmente parlando consista più di pensieri che d'immagini, si compiaccia delle reflessioni egualmente che dei sentimenti, non sia così particolareggiata e pittoresca come è la nostra.* He then proceeds to conjecture that Rubens and Raffaelle would have widely differed in their portraits of Milton's Eve, and after quoting a *picturesque* description of Envy by Lazzarini, goes on to trace the physical cause of this supposed superiority of the Italian poets in the greater delicacy and irritability of southern fibres. Mason however, jealous of the poetical glory of England, and not satisfied with the mathematical laurel placed on Newton's brow, from many instances even of Milton and still more of Spenser, argues that 'all this comparative criticism of Algarotti's is rather ingenious than true.' But it is not ours to compose such feuds.

Amidst the prodigality of epic poems, which might almost be adopted as the literary (shall we call it?) characteristic of the present age, when Horace's prescribed period of retention has been most unmercifully cut down, and immortality is affected by the labour of 'six weeks!' the following passage from Milton's Reasons of Church-government, with its appendent commentary, should be read again and again:

'Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted; as being a work not to be raised from the heat of youth or the vapours of fame, like that which flows at waste from the pen of some vulgar amourist, or the trencher-fury of a rhyming parasite, nor to be obtained by the invocation of dame Memory and her siren daughters; but by devout prayer to that Eternal Spirit, who can enrich with all utterance and knowledge, and send out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases,' &c. &c.

We must surely be struck (subjoins his biographer) with that noble and sublime spirit which pervades these sentences, and admire that conscious force with that devout diffidence which they exhibit. It may entertain us also to discover from them the very different sensations, with which Milton and some of our more modern poets seem to have contemplated the arduous labour of constructing an epic poem. But all the parties on this occasion may be right, with reference to their own particular object. After intimating the toils by sea and land, by opposition from earth and heaven, which his hero was to sustain, and finally by the assistance of Jupiter to overcome, the poet closes the aweful recital with this majestic line;

Digitized by Google

Tantæ molis erat Romanam condere gentem!
So great the toil to found imperial Rome!

This was spoken of a mighty empire, which was to extend over the world, and to endure for a succession of ages; but an Arab camp may be planted in one day, and it's vestiges may be effaced by the wind of the desert in another. P. 117, &c.

Neither should the curious detail of Milton's foreign tour be passed over without notice, though it's interesting diffusion precludes every minuter species of observation.

But a somewhat ampler attention must be paid to the Damon, that beautiful tribute of the poet to the memory of his beloved friend, Charles Deodati, which is so correctly described, p. 127, as an effusion of strong grief lowered into melancholy, and of power to incline without oppressing the fancy of the reader of taste. Preceded by an ingenious inquiry into the nature of English bucolics, and rescued from the dogmatical censure of Johnson,* and the faint and equivocal commendation of Warton, it is here placed upon it's true basis, as a model of classical sorrow. Little did its translator foresee, while with a vigour of expression worthy of his original he was rendering the beautiful *Nos, durum genus*, &c. v. 106—111, that the passage would soon become peculiarly interesting to him by the very heavy loss, which (as it appears from his dedication) was then impending over himself; and that he should so soon have to repeat, in his own poem,

'We, by fate's severer frown oppress'd,
With war and sharp repulsion in the breast,
Can scarcely meet amid the human throng
One kindred soul; or, met, preserve him long.
When fortune, now determined to be kind,
Yields the rich gift, and mind is link'd to mind,
Death mocks the fond possession, bursts the chain,
And plants the bosom with perennial pain!'

We had intended to reserve our commendations of Dr. S.'s versions, which he has himself characterized with great honesty in a note (p. 92,) for the conclusion of our article; but we cannot forbear inserting in this place the happy exhibition of Milton's feelings, immediately subjoined to the above extract:

* Here however we must impeach the biographer of mistake or lapse of memory, in quoting '*affectation*,' where the original gives us '*imitation*' of pastoral life; as part of the argument is engrafted upon the harshness of the word used.

Digitized by Google

'Heu! quis me ignotas traxit vagus error in oras
Ire per aëreas rupes, Alpemque nivosam!
Ecquid erat tanti Romam vidisse sepultam.
(Quamvis illa foret, qualem dum viseret olim,
Tityrus ipse suas et oves et rura reliquit)
Ut te tam dulci possem caruisse sodale!
Possem tot maria alta, tot interponere montes,
Tot silvas, tot saxa tibi, fluviosque sonantes!
Ah certè extremùm licuisset tangere dextram,
Et benè compositos placidè morientis ocellos,
Et dixisse 'Vale, nostri memor ibis ad astra.' 113—123.

---

'Alas! what madness tempted me to stray
*Where other suns on* distant regions play?
To tread aërial paths and Alpine snows,
*Scared by stern nature's terrible repose?*
Ah! could the sepulchre of buried Rome
Thus urge my frantic foot to spurn my home,
(Though Rome were now, as once in pomp array'd
She drew the Mantuan from his flock and shade)
Ah! could she lure me from thy faithful side;
Lead me where rocks would part us, floods divide;
Forests and lofty mountains intervene,
*Whole realms extend*, and oceans roar between?
Ah wretch! denied to press thy fainting hand,
Close thy dim eyes, and catch thy last command;
To say, 'My friend, O think of all our love,
And bear it glowing to the realms above.'

As also the brilliant conclusion of the poem:

'Tu quoque in his, nec me fallit spes lubrica, Damon;
Tu quoque in his certè es, nam quò tua dulcis abiret
Sanctaque simplicitas; nam quò tua candida virtus?
Nec te Lethæo fas quæsivisse sub orco:
Nec tibi conveniunt lacrymæ, nec flebimus ultrà:
Ite procul, lacrymæ; purum colit æthera Damon,
Æthera purus habet, pluvium pede reppulit arcum;
Heroumque animas inter, divosque perennes,
Æthereos haurit latices et gaudia potat
Ore sacro. Quin tu, cœli post jura recepta,
Dexter ades placidusque fave quicunque vocaris;
Seu tu noster eris Damon, sive æquior audis
Diodotus, quo te divino nomine cuncti
Cælicolæ nôrint, silvisque vocabere Damon.
Quòd tibi purpureus pudor, et sine labe juventus
Grata fuit, quòd nulla tori libata voluptas,

Digitized by Google

En etiam tibi virginei servantur honores:
Ipse caput nitidum cinctus rutilante coronâ,
Lætaque frondentis gestans umbracula palmæ,
Æternùm peragès immortales hymenæos;
Cantus ubi, choreisque furit lyra mista beatis,
Festa Sionæo bacchantur et orgia thyrso.' 198—219.

---

'With these is Damon now—my hope is sure—
Yes! with the just, the holy and the pure
My Damon dwells: 'twere impious to surmise,
Virtues like his could rest below the skies.
Then cease our tears! from his superior seat
He sees the showery arch beneath his feet:
And, mix'd with heroes and with gods above,
Quaffs endless draughts of life, and joy, and love.
But thou, *when fix'd on thy empyreal throne*,
When heaven's eternal rights are all thy own;
O still attend us from thy starry sphere,
Still, as we call thee by thy name most dear!
Diodotus above—but yet our Damon here.
As thine was roseate purity, that fled
In youth abstemious from the nuptial bed,
Thy virgin triumph heavenly spousals wait:
Lo! where it leads along it's festal state!
A crown of living lustre binds thy brow;
Thy hand sustains the palm's immortal bough;
While the full song, the dance, the frantic lyre,
And Sion's thyrsus wildly waved conspire
To solemnize the rites, and boundless joys inspire.'

These as well as the other versions, which comprehend a considerable part of Milton's Latin poetry, deserve something more emphatic than mere general praise; but the length of the present article precludes the exercise of much discriminate criticism. The passages marked by italics however, it may be observed, strongly as they reflect the thought of the original, reflect it in a peculiar mode, and with images of their own. In such an extent of quotation indeed they are not many; and (what does not often happen in latitudinarian translation) while they dilate, they improve. It would therefore be an absurd delicacy, to object to them with unrelenting severity.

The character of Laud, with the very emphatic and feeling and manly compliment to the tolerant spirit of the church of England (pp. 173—177) it would have given us true pleasure to extract. The account likewise of Milton's quarrel and reconciliation with his wife; the critique upon his magnificent (but, perhaps, visionary) plan of education, detailed in his Tractate on that subject; the remarks upon his Areo-

Digitized by Google

pagitica; a treatise, 'where truth is armed by reason and by fancy with weapons, which are effective with their weight and edge, while they dazzle us with their brightness,' p. 248. and the commendation of his irresistible attack on presbyterian inconsistency, are all sketched with the pencil of a master.

We could commend with much and sincere praise the disquisition upon the Italian origin, regular structure, and various character of the Sonnet, p. 222; even if it did not introduce one of a very pathetic kind, preceded by a melancholy effusion of paternal fondness, and in itself with the sad vaticination of poetry, but too prophetic of its incomparable authoress's approaching fate.* Against this, and the extended panegyric upon Mr. Morgann (author of an 'Essay on the Dramatic Character of Sir John Falstaff') both of them however modestly depressed into notes, stern criticism might perhaps protest; against the latter, in particular, as violently introduced by a passage, written (she would affirm) *tout exprès*. But they both, as well as the simple dedication prefixed to the volumes, bear too deep marks of feeling, to admit of the cold stoicism of reprehension; and the eye is prevented by it's tears from noticing the excess, either of their length, or their digression.

Why indeed is the writer, upon all occasions, to be so studiously kept out of sight? Upon what fastidious principle is the absence of all literary egotism so rigorously required? Surely what generally pleases in composition, must be generally right. And who is displeased with Milton for his self-references at the beginning of the third, seventh, and ninth books of the Paradice Lost? 'Superfluities, so beautiful, who would take away? or who does not wish, that the author of the Iliad had gratified succeeding ages with a little knowledge of himself?'

The summary of the argument on the question respecting the writer of the Εικων βασιλικη, pp. 286—292.; the exposition of the paltry disingenuousness of Hume upon the subject, who pretends to 'exhibit the most exact poise with one greatly preponderating scale, the most delicate and tremulous reserve with the most determined preference, the most specious affectation of candour with the most injurious violation and contempt of it!' (p. 293.) And the statement of the internal evidence of the work, in

* Caroline Symmons; of whom a Short Memoir, interspersed with a few of her poetical productions, is annexed to the 'Raising of Jairus' daughter,' a poem by Francis Wrangham, M. A. 1804.

Digitized by Google

which Milton's opinion is supported by that of his two acute and spirited defenders, Toland and Dr. S., are excellent in their kind.

We are now introduced to the great Salmasian controversy; of which, if it had produced nothing but Milton's 'Second Defence,' the reciprocal scurrility would have been pardonable for it's consequences. *Scelera ipsa nefasque Hâc mercede placent.* This work, justly represented by Dr. S. p. 353, as the most interesting of his prose compositions, is the copious source to all his biographers, (except Johnson, who appears to have made comparatively little use of it) of materials, which could not elsewhere have been obtained. But on the history, or relative merits, of this grand classical digladiation it is too late for us to enter. It's chief interest, indeed, is gone by: and our principal motive for now noticing it is, that we might have an opportunity of tracing with Dr. S., in the royalist polemic, the germs of

'Some of the political writings of the late Mr. Burke. The same dark arsenal of language seems to have supplied the artillery, which in the middle of the seventeenth century was aimed at the government of England, and in the close of the eighteenth at that of France: and many of those doctrines, which disgust us with their naked deformity in the pages of the Leyden professor, have been withdrawn from our detestation under an embroidered and sparkling veil, by the hand of the British politician. Similar thoughts might be suggested by similar subjects; and the same passions, however excited, might naturally rush into the same channel of intemperate expression: or the expatiating mind of Mr. Burke might range even the moors of Salmasius to fatten on their coarse produce; and finding them replenished with bitter springs, might be induced to draw from them to feed the luxuriancy of his invective.' P. 307.

This imputed resemblance is substantiated by the adduction of many curious coincidences from Salmasius's work.

In pp. 404, 405, we have a somewhat more distinct annunciation of the Paradise Lost; and, in spite of our purpose to abstain from multiplying extracts, we cannot forbear citing the passage in which it occurs:

'Some great production in the highest region of fancy had been in his contemplation, from the commencement nearly of his literary life. The idea accompanied him to Italy, where with a more defined object it acquired a more certain shape from the example of Tasso, and the conversation of Tasso's friend, the accomplished marquis of Villa. From this moment it seems to have been immoveably fastened in his mind; and, though for a season oppressed and overwhelmed by the incumbent duties of controversy, it's root was full of life and pregnant with stately vegetation. At the times of which we are speaking (the end of 1655, and the beginning of 1656)



Digitized by Google

the mighty work, according to Philips, was seriously undertaken and it is curious to reflect on the steadiness of it's growth, under a complication of adverse circumstances; and see it, like a pine on the rocks of Norway, ascending to it's majestic elevation beneath the inclemency of a dreary sky, and assailed in the same moment by the fury of the ocean at it's feet, and the power of the tempest above it's head.'

This is surely, far above the ordinary stile of modern composition? Distinct ideas, lucid arrangement, congruous and vivid metaphor (the latter, however, perhaps, somewhat in excess*) what would our Zoïli have? There is a sturdy likeness in the figures more especially, which abound in this work, almost leading one to think, as in the case of Mr. Burke, that each original had sat to the artist for it's portrait. Dr. S. 'too is a painter;' and may justly be classed among those, who (to borrow language from his great subject) 'monere recta, hortari, incitare, egregie tum facta tum qui fecerint condecorare, et victuris in omne ævum celebrare laudibus possunt.'

Upon the paragraph, however, relative to the external state of religion in America, which

'From Hudson's bay (with the small interruption of Canada) to the Mississippi beholds the religion of Jesus, unconnected with the patronage of government, subsisting in independent yet friendly communities, breathing that universal charity which constitutes it's vital spirit, and offering with it's distinct yet blending tones one grand combination of harmony to the ear of it's heavenly Father;' p. 414.

an advocate for the utility of church-establishments might find much to observe, and to object. Were the statement even borne out by facts, he might fairly refuse his assent to an argument founded upon experience so recent and so limited, and reasonably await the lapse of many additional years to complete his conviction. But he will in this case demand, whether or not the facts themselves be correct? Are the different places of worship in the new world well attended, and well preserved? Do they multiply, with the multiplied population—in proportion, or at all? Is infidelity unknown, or rare among the upper classes; are there no instances, or are there few, of the prevalence of superstition among the lower, in that extensive community? And until these queries can be answered with at least a qualified affirmative, he will suspend his concurrence in the con-

* As we must likewise pronounce of the Anaphora (p. 255.) 'An insurrection which,' &c. This, if we may trust Heinbec in his, 'Stili cultioris fundamenta,' (I. ii. 57, note,) is un poco trappo.

Digitized by Google

lusion implied, though probably not intended, by the sentence in question.

In an early part of this article we criminated Dr. S., as having been betrayed by partiality for his hero into too great detail on the subject of his early treatment at Cambridge. But he is not, we find, so much enamoured of him as to be blind to his faults. Speaking of his 'Ready and Easy Way to establish a free Commonwealth,' he observes,

'With the strong prepossession of a party-zealot, he deserts the general principles for the attainment of his particular object; and thinks that his own opinions ought to be enforced, in opposition to those of the majority of the nation. Aware also that a frequent change of the governing body might be attended with inconvenience and possible danger, he decides against frequent parliaments, and in favour of a permanent council. Into such inconsistencies was he betrayed by his animosity to monarchy, and his bigotted attachment to whatever carried the name of a republic. With all it's defects however, and raised indisputably on a false foundation, this treatise exhibits many striking truths, and places in them strong attitudes, &c.' P. 418.

In the note (p. 433) a curious paper is extracted from Lord Sommers' collection, on the subject of Cromwell's interment, and the substitution of Charles' corpse in the protectoral coffin; with the view of making 'any sentence, which might in after-times be pronounced upon his (Cromwell's) body, effectually fall on that of the king.' This prospective arrangement, it seems, while it strongly indicated the fears of his friends, fully answered it's end; and under the natural delusion of circumstances the royal martyr, as it subsequently appeared from 'a strong seam about the neck,' was by his vindictive party publicly hung on the gallows.

It will gratify the reader, from pp. 441, 442, to learn that in

'That private scene, in which alone Milton has generally been considered as liable to censure, or rather perhaps not entitled to our affection,'

he was amiable and injured. With reference to his daughters, whom he is often said to have treated with harshness, he is represented, like Lear, as

——— a poor old man,
More sinn'd against than sinning.

The instances indeed of their unkindness to their blind and aged parent, in 'selling his books to the dunghill-women, and advising the maid-servant to cheat him in her market



Digitized by Google

ings, &c.' as stated by deposition on oath, fully acquit him of the charge of undue severity.

The critique upon the Paradise Lost (p. 466 & seq.) is followed by some excellent remarks on the 'unequal flow of Milton's genius,' p. 476. On this subject, the apparent difference between Milton and Toland may perhaps be reconciled, by supposing the latter (and indeed Milton himself, in his Eleg. v. 5—7, 23. 'In *adventum* veris') to refer to the approach of spring, or the latter part of winter.

The whole is wound up with a summary of Milton's personal, moral, domestic, literary, political, and religious character; upon each division of which much might be said, and much in the way of high commendation. On a work like this, indeed, many canons of biography might be constructed, and illustrated chiefly with affirmative examples: *Inde tibi, quod imitere, capias.* But we have only room, by a more invidious labour, to

——mark a spot or two,'
That so much beauty would do well to purge.

Among these, the *egregio respersos corpore nævos*, beside the redundancy of florid diction, and the other defects to which we have already alluded, an excess of the political history of the times may perhaps be classed, as one of the chief. Much of this is indeed requisite to the full exhibition of a great political character; but it might have been more closely compressed. There are some figures likewise, perhaps, a little too oriental. 'To make him the centre of an extended circle of admiration,' (p. 36) is purely Persian, and may be found in the Tales of Inatulla of Delhi. The phrases 'splendid results *urged* and separated by some interposing defect,' (p. 62) '*strenuous* animation,' (p. 41;) '*diffusely* laid,' &c. (p. 113) we consider as too latinized; and in page 349, we notice a mis-translation, from a mistake of the nominative for the ablative case of *glória*.

The appendix contains Dr. S.'s entire translation of Milton's verses 'to his Father,' a version of his third Italian sonnet and of Dr. George's lines for his monument by Mr. Wrangham, (who has likewise contributed several other translations, in different parts of the work) a farther exposure of Warton's critical and literary incompetency,* the detection of a topogra-

* Upon this cumbrous hypet-critic, there are many severe comments in different parts of the volume. See particularly Notes, pp. 58, 80, 108, 234, 282. That this does not proceed from want of candour toward the late Poet-Laureat, may be inferred from the compliments paid to Usher, and Hall (p. 194) and the vindication of Charles against Milton, pp. 278, 279.

Digitized by Google

phical error with regard to Forest-Hill sanctioned by the illustrious name of Sir William Jones, and the American inscription on President Bradshaw. It's last and most interesting article however is a perspicuous statement of the Lauderian imposture, p. 549. In this the shaft, directed against the principal, is carried with a force that strikes through him his accomplice: 'As when a skilful cook has trussed a brace of woodcocks, he with iron skewer pierces the tender sides of both, &c.' But, who would have expected to find the Rambler lurking behind a Scotchman for concealment! Dr. Johnson, 'by all that's wonderful!' And yet, when we consider that writer's general hostility to every thing connected with political freedom, the exultation with which he perused the proof-sheets of Lauder's Essay (as quoted, p. 563, from Sir John Hawkins) his severe censure of our author's smaller poems, of his Latin poetry, of his Lycidas, and of his Samson Agonistes; and above all, the qualification of his high and splendid panegyric on the Paradise Lost, 'by which he would prove it deficient in the first great requisite of poetry, the power of pleasing, and therefore but an indifferent poem;' let the most candid amongst us seriously determine, whether the critic be superior to the suspicion of having wished for an opportunity to blast the laurels of Milton. The subject, indeed, is placed beyond the exercise of doubt by 'the radical and pervading malignity' of his 'biographical libel.'

Let not Dr. Johnson's friends injudiciously attempt to vindicate, what they can never substantially defend. With all his merits and his powers, and few have had greater, he was undoubtedly often splenetic, prejudiced, and overbearing. In the instance of Lauder, it is to be feared, he was more deeply implicated than has hitherto generally been supposed. And it was not long ago in the contemplation of the first scholar in the world,

Yet foaming with th' archdeacon's critic blood,

to prove him so.

If then, in conclusion, we would characterize the general eloquence of Dr. S.'s work by Homer's μελιτος γλυκιων ρεεν αὐδη, we may borrow a kindred allusion from Virgil, substituting only for *Anima* it's equivalent, in elucidation of the keenness of his closing remarks;

Vitamque in vulnere ponit.

Digitized by Google

ART. VII.—*Lectures on Belles Lettres and Logic. By the late William Barron, F.R.S. Ed. and Professor of Belles Lettres and Logic in the University of St. Andrews. In Two Volumes.* 8vo. Longman. 1806.

THE Lectures of Barron appear to be so entirely superseded by those of Blair, that, unless the lover of polite literature is desirous of possessing two miniatures of his mistress, he can have no reason for purchasing both these publications. The ground which the two authors go over is the same; the division of their subject is the same; their instances or examples are frequently the same; their style alone is different. They are both indeed perspicuous; but Blair is often elegant; a virtue which is not to be found in the Lectures of Mr. Barron.

A history of literature seems to be yet a desideratum with the English. The French are supplied with a work of this kind as far as La Harpe proceeded; but he has left the subject in a very unfinished state. One writer indeed can hardly be expected to gather the whole harvest of so wide a field. It should be a national work; for it demands talents of the most various descriptions; taste, skill in arrangement, copious eloquence, and extensive learning.

In perusing the Lectures of Mr. Barron, the particular merit which struck us, was a somewhat closer attention to the developement of the principles of grammar than is to be found in Blair; and the particular defect was the repetition of common-place examples. This last error is especially observable where it ought least to have been remarked; namely, in those parts of his work which treat of the more general poetical figures, metaphor, allegory, personification, &c. &c. Here the examples are so hackneyed that we even meet with 'Virtue and Vice contending for the direction of Hercules,' and 'Up the high hill he heaves a huge round stone.' We are spared indeed Cowper's translation of the same passage in Homer, and the absurd line which concludes it,

'Rush'd again obstinate down to the plain.'

Mr. Barron's rules for poetry, like all other rules for noble exertions, cramp, and destroy every shadow of genius. Was it by rules that Homer wrote the Iliad? Did the Inferno of Dante arise from the inspiration of criticism? Was Shakespeare the child of art? All the brighter powers of imagination emanate from the soul; nature only is the mother of the glories of poetry. We deny not that the pigmies of literature, the Silii Italici, the Hayleys, and the Boscawens, owe all their

Digitized by Google

existence to methodical rule and prescribed order. So far, and no farther, are the critical dogmas of Aristotle of any use; the arms that would defend a common mortal, encumber and constrain the efforts of a giant.

How unprofitable is it at this period of society to be discussing the merit of similes in Ossian! Similes which might well have been imagined by 'many men, many women, and many children.' The eternal recurrence of the 'blue mist,' and 'the moon round as the shield of my fathers,' and 'the ghosts of a thousand warriors shrieking on the wind of night,' must surely be disgusting to full-grown readers. And then to hear a partial countryman assume the authenticity of the poems attributed to Ossian, or build that authenticity upon the circumstance of the introduction of no images but such as nature suggests, is what the understanding of the public in the year 1806 must surely revolt at. The single unanswerable question, of 'Where are the manuscripts?' ought long ago to have set this foolish business at rest. The 'Address to the Sun,' and many other splendid patches, whether Ossian's or Macpherson's, redeem it from that contempt which would otherwise attach to such common-place bombast.

We have hitherto rarely agreed in judgment with our author. Let us view him in a more favourable light; that is, in one more agreeable to our own opinions of successful writing. We have said that grammar is his *forte*. The subjoined quotation is worthy of attention:

'A late writer, speaking of the inflections of the ancient languages, compared with the use of auxiliaries and particles among the moderns, expresses himself to the following effect: Our modern languages may, in this respect, be compared to the art of carpentry in its rudest state, when the union of the materials employed by the artisan, could be effected only by the help of these external coarse implements, pins, nails, and cramps. The ancient languages resemble the same art in its most improved state, after the invention of dovetail, joints, grooves, and mortises, when all the principal functions are effected by adapting properly the extremities of the pieces to one another.'

Mr. Barron's remarks upon the old, accustomed divisions of the stile of authors, into nervous, feeble, concise, diffuse, &c. &c., are the very reiteration of repetition. His history of the progress of eloquence is rather more novel; this indeed is the most interesting part of his book, and we shall therefore make some extracts, passing over the eloquence of Greece and Rome, the great masters of each having been so amply celebrated, and confining ourselves to later examples. 'Some specimens of good composition, and even

Digitized by Google

strokes of eloquence,' says our author, 'appear in the fathers of the Christian church; Lactantius, Minutius Felix, Origen, and Chrysostom.' And is this the manner in which the eloquence of Chrysostom is mentioned? an eloquence of the most vivid nature; copious, impassioned, ornamented, and powerfully commanding? Is Tertullian's energy entirely forgotten by this writer? He allows indeed, that, after the revival of literature, and the invention of printing at the beginning of the fifteenth century, the spirit of Greece and Rome appeared again among the learned. Erasmus, Buchanan, Melancthon, Beza, and the two Stephens, displayed an extent of knowledge and a correctness of taste, that would have done honour to a more refined age.

Upon these subjects our author might have dilated to advantage; but he flies onward to the more recent eloquence of the Swiss and the Dutch. We shall here select a passage, which displays his reasoning abilities in a favourable light; nor is the matter by any means trite and common.

'Though several of the governments of modern Europe possess a great share of liberty, yet none of them present any flattering field for eloquence, except that of Great Britain. We may, perhaps, except some of the specimens of oratory in the deliberations of the diets of the Swiss Cantons, or in the meetings of the states general of the United Provinces; but if we reflect a little, we shall find insurmountable obstacles in the manner of constituting these assemblies. No man can become an eminent orator without long study, much practice, and great acquaintance with the world. He must have experience in business, and his mind must be elevated by some great public interest. Scarcely any of these advantages can be acquired by the members of the political bodies I have mentioned. Their territories were divided among small independent states, and the members can seldom be roused by any important national object. They were generally occupied about the policy, or the laws of their own little community, and could not grasp those great conceptions supplied by occasions, which involve the fate of nations, and the happiness of large bodies of mankind. The deputies of the States General of both these confederated bodies, were elected from the members that managed the business of particular republics, while the States General themselves are no better than committees who consulted on subjects of common utility, but had no power to decide or to execute. Their decisions were adopted and authorized by the respective legislatures of the several republics, before they could have the force of laws, and their meetings were neither so frequent nor so lasting as to furnish speakers of eminence. The warlike spirit of the former of these confederacies, and the mercantile spirit of the latter, were, perhaps, unfriendly to the elegant arts, and vilified every influence over the minds of men that was not gained by force or money. Soldiers and merchants have commonly been sparing of their words, and have held the noble profession of speaking in contempt.'

No good speaking, Mr.B. asserts, could be expected in the British parliament before the revolution. The eloquence of a Strafford perhaps may somewhat controvert this assertion. Generally, however, the opinion is warrantable. During the reigns of Elizabeth and James I. indeed, the progress of civilization and knowledge was so considerable as to furnish eminent orators; but the influence of the crown was so great, or the topics of debate were so few, that no eloquence appeared which excited much attention.

'The succeeding period,' observes Mr. Barron, 'in the reign of Charles I. probably would have generated conspicuous merit in the House of Commons, had not the enemies of the court been animated with a spirit of bigotry hostile to all great efforts of genius, and the measures of the court been conducted with an indiscretion, which no eloquence could defend, and which it seems force alone was qualified to support.'

The writer proceeds through the times of Charles II., which in part displayed the violence of the preceding reign, and in part caught the spirit of that voluptuous season,

> 'When love was all an idle monarch's care,
> Seldom in council, never in a war.'

Even on discussing the settlement of our government at the revolution, instead of haranguing with the dignity of patriots and the eloquence of orators, the members of the British parliaments entered into dry discussions of the meaning of words, frivolous criticisms on the sentiments of their adversary, and exhibited a picture of schools of declamation, rather than of the greatest assemblies in the world canvassing the future government of a free people.

'Since the revolution,' continues Mr. Barron, 'several eminent orators have appeared, but unfortunately, at least for eloquence, no great occasion has occurred.' We must conclude this sentence to have been written previous to the troubles in France. But let us regularly follow the detail of our author:

'The most eloquent speaker, perhaps, that ever appeared in the House of Commons, and who managed the deliberations of that assembly with an ascendancy no other orator ever acquired, I mean the late Lord Chatham, after getting into power by declaiming against continental connections, supported them with vigour, and carried them farther than had been done by any former minister.'

Not to interfere with the political question which this sentence involves, and passing by Sir William Wyndham and Mr. Pulteney (whose extemporaneous speeches, however, Voltaire has pronounced to be equal to the studied

Digitized by Google

orations of Cicero and Demosthenes), let us venture to add Mr. Barron's account of English eloquence, some opinion of Mr. Pitt and Fox, as our first and most accomplished orators.

The difference of style observable in the speeches of these extraordinary men, was as marked and decided as perhaps ever appeared in the compositions of any two authors. The style of Mr. Pitt was rhetorical and diffuse; that of Mr. Fox, close and argumentative. The former seemed to take a general survey of the subject in his comprehensive mind, and to pour forth a mighty, uninterrupted tide of eloquence over the whole, without any very logical arrangement, or division of his arguments, according to the importance of particular points which he had to establish. Mr. Fox, on the contrary, began with a dry *expose* of his materials; stated each part of the subject, and specified that which demanded the chief attention. Then giving the reins to his powerful and collected eloquence, in a stile, pure, manly, and perspicuous, he ran through the several departments of the business in debate; with a wonderful variety of illustration, adapted his address alternately to the calculating and the sanguine hearer; assailed the former with all the accuracy of detail, and endeavoured to inflame the latter with all the enthusiasm of passion. Though he was so rapid, he was always clear; no unnecessary amplification, no redundant words, impeded the passage of his arguments to the understanding of the senate. Mr. Pitt's speeches might certainly have been curtailed without injury to the matter which they contained. Superfluity of words was his prevailing defect. Whoever reads his orations in print, will find that a pen may be drawn across many expressions, and the sense remain complete. But this flowing manner had the greatest effect upon the house: this very copiousness persuaded numerous hearers that nothing but the strongest ground could enable an orator to make so overwhelming an attack upon his adversaries; to present so full a front to them in battle.

Mr. Fox drew up his forces in closer array. It was not the gay array of Asia, glittering to the sun in all the pomp of military ornament; but the iron phalanx of Macedon, compact and terrible, with spears pointed on every side. To drop our similes, Mr Pitt had the advantage in the power of recommending measures to parliament; he placed the subject in a more captivating light; he concealed what would have offended by avoiding particularity. Mr. Fox was greatest in reply. His memory here was astonishing, and has enabled him, as many of our readers will recollect,

Digitized by Google

to answer a speech that has lasted for three hours, so methodically, that there was not a single argument which he did not endeavour to confute *seriatim*, and exactly in the order in which his opponent brought it forward. But we must take our leave of these illustrious rivals; with a wish that some historian or poet may arise worthy to apostrophise them—

> Fortunati ambo! si quid mea carmina possunt,
> Nulla dies unquam memori vos eximet ævo!

The second volume of this work contains Mr. B.'s opinions upon epistolary, philosophical, and historical writing; upon the merits of ancient and modern authors; upon pastorals, upon lyric, didactic, descriptive, epic, and dramatic poetry. His examples are taken from the most noted authors in each kind of composition, and are so perfectly the counterpart of Blair's examples and sentiments upon the same heads, that we shall be excused for omitting useless selections. In his logical information Mr. Barron is more original; after extracting therefore his opinion of the merits of a syllogism as a mode of reasoning, we shall return to his criticisms upon those epic poems, which are less commonly read, and with these shall conclude our article.

After going through every species of syllogistic reasoning, and detailing the comparative merits and defects of each species, Mr. Barron sums up as follows:

'What then, is the mystery of this mighty syllogistic art, which has so long engaged the attention of learned men, and is still accounted by many of that description to contain something meritorious, or to be an analysis of the art of reasoning? It is no more than this, "Whatever agrees with any genus, will agree with every species of that genus; or whatever disagrees with any genus, will disagree with every species of that genus." If this be the principle of the art, can we wonder at the self-evidence of all the conclusions of all its syllogisms, or that it never gratified science or business with the discovery of any useful truth?'

One other extract will explain our author's appreciation of the value of a syllogism more satisfactorily.

'But, while I reprobate the syllogistic method, for being nugatory and insignificant as an instrument of reasoning, I admit its high merit as an engine of wrangling and controversy. It was the happiest contrivance that could have been devised for conducting those public disputations and comparative trials, which for ages prevailed in Europe, and in which the discovery of truth was no part of the ambition of the combatants. The most ready and acute framer of syllogisms was sure to retire triumphant. The grand contest was not whether the syllogism contained any useful truth. The object of one party was to maintain its legitimacy; of the other, to contro-

Digitized by Google

rant; or deny one of its propositions. Wrangling thus became a science; and the mind of a man, apparently enthusiastic in the discovery of truth and knowledge, never wandered farther from their paths.'

To advert to lighter subjects, we shall pass by Homer, Virgil, Tasso, and Milton, in the same silence that we bury Mr. Barron's hackneyed thoughts upon Herodotus, Thucydides, Livy, Sallust, and other ancient authors, and allow him only to speak upon the Henriade of Voltaire, the Lusiad of Camoens, the Leonidas of Glover, and the Epigoniad of Wilkie.

'The Henriade is by no means destitute of epic excellence. It is a singular effort of the extensive genius of its author, who possessed the uncommon capacity of excelling in every department of letters to which he inclined to apply. The civil war of France under Henry the fourth was an unfortunate subject, as it was too recent, however splendid and important, to admit those liberties with the dates and transactions of history, which are necessary to constitute an interesting epic fable. The author accordingly has been obliged to commit violations of truth, so stubborn as to destroy almost the credibility of every incident he had to advance. He has also been unlucky in his machinery, which consists entirely of allegorical personages, such as Discord, War, Fanaticism, State-policy, and Love.'

Mr. Barron's reasons for this condemnation of Voltaire's machinery we think insufficient. They are the following:

'These beings might be congenial to the events, and they were perhaps the only ones expedient to be introduced.'

This confession is enough; but Mr. Barron proceeds: he gives his reasons for the expediency which he condemns.

'These allegorical personages are introduced by Voltaire, because his countrymen would not have relished the machinery founded upon their religious creed; but they are improper to be employed in any transaction where the poet intends not to compose a fairy tale, but to hold forth a consistent story which he expects his reader to believe.'

This is hyper-critical; we do not quarrel with Sin and Death in Milton, nor with the Spirit from Hell in the Pharsalia, although truth is the basis of that poem, as well as of Paradise Lost. Mr. Barron, however, allows the merit of the Henriade:

'Voltaire, notwithstanding all these disadvantages, makes a respectable figure, as an epic poet. His descriptions are bold and lively. His sentiments are always spirited, and sometimes sublime. His versification has all the merit the French language and rhyme can bestow.'

Digitized by Google

We cannot afford room for Mr. Barron's further opinions of epic poetry. We must be contented to wrap up his sense in more concise language. The Lusiad of Camoens was almost unknown in this country till it was translated by Mickle from the Portuguese. The subject which the poet has chosen, is the naval expedition of his countrymen in the beginning of the sixteenth century, to discover a passage to the Indian seas. The author displays no small poetical merit. Like Tasso, he extracts the machinery from the vulgar creed of the times; necromancers, hobgoblins, and ghosts, are the supernatural agents to whom he has recourse, when his human actors are found insufficient to accomplish his purposes. His characters are well delineated; his descriptions are lively and picturesque; his sentiments are noble and heroic. To this character of the Lusiad, which we have epitomized from our author, we must add, that it is upon the whole extremely tedious. Like the Madoc of Southey, it can occasionally boast of brilliant passages; but no reader, we think, could patiently complete the perusal.

The Leonidas of Glover exhibits the most noble and desperate enterprize ever atchieved by determined heroism, namely, the glorious resistance of *four* hundred Spartans (says our author—but the number was *three* hundred) under Leonidas, at the straits of Thermopylæ, against the immense force of Persia. There are some deviations from history in this poem, but none that are violent. It is, upon the whole, the worthy record of an illustrious action; and peculiar interest is added to it by ample delineations of the manners and sentiments of the luxurious and superstitious Asiatics. It is farther enriched by occasional views of the Egyptian philosophy, and with accounts of curious productions, of art and nature. 'The versification, though inferior to the best of Milton'—here we must leave Mr. Barron; when he compares Glover to Milton, even in the structure of his verse, we can have no more to say to him.

The Epigoniad of Wilkie does not admit of much interest from the very circumstance of its narrative, namely, the history of the siege of Thebes. The same manners, sentiments, and illustrations, which are common in Homer, recur to the reader, and he seems to peruse an imitation, if not a copy of the Iliad. The poetical embellishments are animated; and the versification is simple, forcible, and melodious. The episode of the death of Hercules is highly finished; it is perhaps the capital beauty of the work, and is introduced with abundance of propriety.

Such are the sentiments of our author upon the above-mentioned epic poems. His opinion of the last is certainly

Digitized by Google

too favourable. The Epigoniad is little known, seldom heard of, and seldomer read. We suspect that its attention to the unities won the heart of the classical lecturer.

Mr. B. has omitted the Shipwreck of Falconer, certainly a most beautiful poem, and, if not strictly epic, partaking of the better nature of that composition. The art with which nautical terms are introduced into Falconer's melodious verse, is surprising, but the episode of Anna and Palemon, in the story related by the latter, is deeply interesting to every nobler feeling of the soul, and the powers of poetry hardly ever clothed in more impressive language the rapture of attachment.

'The poems of Ossian (says Mr. B.) are a curious literary phænomenon;'—hold, gentle Caledonian! The imposition of Vortigern and Rowena has appeared since you composed your Lectures, and such tricks are no longer curious. Nay, that ingenious youth, that youth of exceeding promise (whose benefit was fixed by the particular desire of several persons of distinction), Master Shakespeare Ireland, was a bashful impostor compared with Master James Macpherson. The former did deem it necessary to forge some ancient manuscripts, and to deceive the great antiquarians, Dr. A. Dr. B. and Dr. C., with the hand-writing of William Shakespeare. But Macpherson never gave a fac-simile of Ossian's penmanship. Like Chatterton, he never produced his Rowley;

Quodcunque ostendis mihi sic, incredulus odi.

Our general opinion of Mr. Barrow's merits will be given, by repeating the observation with which we set out, that his work is superseded by that of Blair, excepting only in those parts which treat more fully of grammar, logic, and the history of eloquence, to which we have referred our readers. What he has advanced new upon these subjects would have made a good supplement to the volumes of the former lecturer; but his book, as it is now edited, only confirms the justness of the title by which we have frequently designated the present age, and which may be called, even more properly than the era of vice, or of frivolity,—the era of republication.

---

ART. VIII.—*Recollections of Paris in the Years* 1802,-3-4-5. *By J. Pinkerton. In two Volumes.* 8vo. Longman. 1806.

MR. Pinkerton has already had the good or bad fortune to attract his own share of public attention, and has been long

Digitized by Google

known as an antiquarian, a medallist, a geographer, and the most inveterate foe whom these modern days have produced, to that remnant of the Celtic nations, that yet inhabit part of the western edge of this island and a considerable portion of Ireland. Notwithstanding his prejudices, however, this gentleman has had no scruple to trust the safety of his person to the guardianship of the French, who are at least as Celtic as the greater part of our own countrymen, and form the most numerous portion of the descendants of the ancient Gael. Not only has he thus confided in their generosity, but with unexampled candour has returned divested of his ancient inveteracy, and full to the very brim of French manners and French cookery. This new stock of ideas was too valuable to be buried in oblivion, or to serve only to embellish the petty details of a dinner-table; and our author, nothing loth, has suffered himself to be persuaded by the advice of his friends to share his feelings with the public. Here, however, he professes to reveal no secrets of families, to attempt no violation of domestic secrecy, but in soberness and sadness to contemplate the character of a people, who have hardly yet reposed from the storms of a sanguinary revolution. Let us consider how far this has been effected.

We do not learn in these volumes in what manner Mr. Pinkerton found his way to France, but we guess that he was one of the many unfortunates, whom the arbitrary violence of the new emperor converted from guests into prisoners, to gratify an impotent rage, unable to vent itself upon more serious objects. Our author assures us, however, with some complacency, that his treatment was more favourable than that of many others; an advantage which he owed to his literary reputation. The kindness does not appear to have been lavished upon an ungrateful object, and throughout this work we hear more of the good qualities of our neighbours than it is usual to meet with in English writers. It appears to have been the intention to avoid as much as possible the hackneyed topics of former travellers, and to present a view, if not complete, at least peculiar; and we think it would be unfair to deny that Mr. Pinkerton has produced a very amusing work, in which also some useful information is contained. But it is equally true that many symptoms of bad taste are every where apparent, that we find long and irrelevant digressions, an idle parade of learning, and an unreasonable admiration of the French, to use no harsher terms. There is little grouping in this sketch. The figures are occasionally well shewn, they sometimes singly shew sufficient expression, but they do not harmonize; they have little connexion with each other, and re-

Digitized by Google

semble rather a series of detached pencillings stuck on one piece of canvass, than the finished picture of a master.

One consequence of this patching system, is to prevent the possibility of our giving any general view of the contents of these volumes. We can only offer a few remarks on particular passages, which differ from the rest in novelty, excellence, or defects. We are first of all presented with some general ideas on the subject of Paris, which might have been collected without any great difficulty on this side of the straits. In the second chapter, which treats of the environs of the French metropolis, a few observations more peculiar to the author are to be found. He meets a Frenchman, to whom he descants with enthusiasm on the beauties of the Seine; the Frenchman coldly replies that he sees nothing in it, except that it is brown in winter and green in summer. Mr. Pinkerton notes down that 'the French in general do not seem to be much impressed with the beauties of nature.' Is it in the heart of a crowded capital that we are to expect that enthusiastic admiration of the forms of nature, which often approaches in lively minds to a minor degree of insanity, or at least resembles madness in its vehemence, as it does superstition in its intolerance? But if our author's taste exceeds that of the French in appreciating the beauties of nature, he is resolved that he will not fall behind, where the elegancies of art demand his praise.

On a visit to the porcelain manufacture at Sevres, he is overwhelmed with delight, and concludes a paragraph of admiration with the following observations:

'Even in trifling objects there are a taste and fancy characteristic of the French gaiety and amability. For example, from a bed of light blue rises an charming girl of porcelain called Lisette, who is withdrawing her shift from her bosom, and looking down with great avidity, as if in search of some little lurking animal, that haunts the fair: while from the bottom of the bed peeps out a little malicious cupid, the real author of the sing. The grey headed guide observed with a smile, "See, sir, he believe it is a flea, and it is Love."'

We presume it requires a six months' residence in France to feel a just admiration of the delicacy of flea-catching. Other people, when they are resolved to admire every thing, must sometimes give better proof of their good will than that of their good taste.

In the third chapter Mr. Pinkerton endeavours to communicate to the reader the delight which he has received from French manners and society, and he launches forth into praises which betray some warmth of feeling towards the Parisian dames, who, he observes, are perpetually and intensely

Digitized by Google

conscious of their sex.' Their qualities indeed seem to exceed those of our countrywomen in every character, but those of wife, mother, daughter, or sister. We can readily conceive a man to prefer a French woman as a mistress or a friend, but to persuade us to believe in their superiority in any of the more sacred and important duties of life, would require something more than plain reasoning, and could hardly be atchieved even by the influence of French wines, which Mr. Pinkerton assures us are so efficacious 'in exciting the amorous passions.' We have here a singular proof exhibited of the chastity of the French matrons, which we present to our readers.

'Let it not, however, be supposed, as not unfrequently happens to the unexperienced traveller, that the French fair grant their favours without previous selection, difficulty, and devotion. Innumerable are the young and beautiful females who preserve the sanctity of the marriage-bed, and amidst a charming freedom of manners, and even a great friendship for another man, are models of maternal tenderness, and conjugal fidelity. "No, my good sir, it would infallibly be the death of my husband, the father of my children, and I should never survive the consciousness of having caused such a disaster," was the answer of an enchanting Parisian lady, after long solicitation, to a youthful admirer.'

What are we to think of this? Must we consent to admit feelings of prudence in place of those of honour? There is, in the estimation of this *enchantress*, no turpitude in adultery; she resists the solicitations of her lover, not from the want of a wish to yield to them, but from fear of the consequences This lady is just as chaste as is the villain honest, whom fear of the halter deters from stealing when he is likely to be detected.

A chapter on neology, or the introduction of new words into the French language, contains some amusing matter, and the same praise may be extended to that which treats of the state of literature in Paris. With natural yet just feelings, Mr. Pinkerton applauds the employment of literary men todischarge the duties of many of the first offices under government, to which, as he observes, 'talents and knowledge are certainly better adapted than impudence and ignorance.' It would be well for many countries if their governors understood this truth, and added practice to conviction, that without knowledge and talents no individual should be trusted with any important function, while a combination of strong powers and adequate cultivation, fits men for every arduous situation, and admits of being transferred to every human pursuit. Great part of mankind is yet beset with those prejudices of the darker ages, which considered an art

prenticeship as indispensable in every occupation of life; and were ignorant of the unquestionable fact, that a man who shews mental talents in one thing, will shew them in all others, to which he may be induced to direct his exertions. It appears however, from the account of this traveller, that if the literary men have the advantage of living under a government which calls them to participate in the honours of the state, they receive in other respects a very inferior reward for the produce of their understandings. Works of literature are purchased for inadequate prices, and the whole tribe of booksellers, with few exceptions, are stigmatised as open rogues.

Not far from the beginning of the first of these volumes, our author, indignant at the perversions of reason which have occasioned so much mischief in France in these latter years, is unable to resist the opportunity of attacking the principles inculcated by Rousseau. That eccentric and mistaken, but eloquent and ingenious writer is, accordingly, lugged in by the shoulders to suffer martyrdom in these Recollections of Paris; and his doctrines are considered and confuted in five entire chapters, which are introduced at various intervals without any relation to the rest of the work, and appear to have been interjected by some convulsion of book-making between the regular strata of chapters, which are obviously of a secondary kind and consist of the *debris* of former books. We do not pretend to assign the cause of this phænomenon any more than Mr. Pinkerton has pretended to explain the mineralogical appearances in the vicinity of Paris.

Some account is given of the palace of Luxembourg, in the gardens of which a tree of celebrated size planted by the hand of Mary de Medicis formerly grew, and gave occasion to the following occurrence:

'I believe this was the genuine tree of Cracovia, so called by a pun; not from the Polish town, but from the old word *craquer*, which signifies to gossip, as we say to crack jokes. For here the politicians used to assemble, and sit like so many destinies, spinning the thread of nations on wheels of rotten wood. Among others an abbé, during the reign of Louis XV., rendered himself remarkable by a daily boast that he would conquer England with twenty thousand men. A hoary patriot, impressed with the energy of this discourse, thought of the prating abbé on his death bed, and introduced the following item into his will, "I leave to an abbé, whose name I never knew, but well known in the gardens of the Luxembourg by the name of *abbé twenty thousand men*, the sum of twenty thousand francs." The abbé was so well known by this designation, that, attended by some witnesses from the garden, who affirmed that he was the genuine *abbé twenty thousand men*, he received the money, being probably the only person who had ever derived any advantage from chattering nonsense under the tree of Cracovia.'

In the 14th chapter an interesting account is furnished of the excavations which run beneath a great part of Paris, and by the decay of their roofs and pillars, sometimes occasion the most serious accidents. A little farther on Buonaparte comes upon the stage, and is introduced while the author discusses the subject of the exhibition of pictures, of which many, as might of course be expected, regard the person and actions of the French chief. One of these represented Buonaparte in Egypt, visiting an hospital where many of the soldiers were ill of the plague, and endeavouring by touching their sores to dispel that contagious terror which threatened to overwhelm the courage of his troops. The rest of the story we give in Mr. Pinkerton's words:

'Such was the account given in France, and received without doubt or hesitation, at the time when it was reported here that Bonaparte had ordered the sick at Jaffa to be poisoned, in order to avoid the incumbrance. It was also said that Desgenettes, a physician, who appears in this picture with Bonaparte, (and the strict resemblance was acknowledged by all Paris), was the very person who had reported that the general of the East had been guilty of this cruelty. It seems, however, little probable that in such a case the subject should have been permitted to be thus exposed to public observation and inquiry: and this respectable physician has certainly not been rewarded for his silence, having no office or emolument that can bespeak the consciousness of such an action. I have also conversed with many literary men who went with the army of the East, and who spoke with great freedom and dislike of the Syrian campaign, as an enterprise equally rash and useless, but never heard any charge upon this account. It may be said that the honour of the French name induced them to this silence; but no Frenchman forgets that Bonaparte is an Italian and a Corsican. The reader will, however, judge for himself; but those who have the best hearts will be the last to be persuaded of the truth of the accusation.'

The mineralogy of the neighbourhood of Paris, is considered by Mr. Pinkerton as extremely interesting, though the whole country is composed of those materials called secondary, and affords no illustration of the truth or falsehood of the hypotheses which now divide the public opinion, on the subject of the formation of the earth into its present form. Vegetable and animal exuviæ appear, however, to the bulk of observers as the greatest curiosities afforded by the mineral kingdom; and a remarkable instance of an immense collection of shells found at Grignon, near Versailles, is mentioned in this part of the work. Nearly 200 varieties in the most perfect state of preservation, may be gathered with a moderate degree of trouble. The absurd idea of Voltaire is noticed, who would not allow the existence of mineral



Digitized by Google

shells, but accounted for their appearance by asserting that those so called, had been really thrown away by pilgrims on their return from the Holy Land.

A chapter is devoted to the consideration of the state of medicine in France, which Mr. Pinkerton imagines would speedily equal that in England if the emoluments were as great. Our author expresses very sensibly the comfort of having a physician's visit at the moderate expence of five shillings, precludes the necessity of employing ignorant apothecaries, so often the authors of irremediable mischief to their patients.

"In France," says Mr. Pinkerton, "an apothecary never prescribes, though he be sometimes consulted in his shop by the common people in slight maladies. In some cases there are still superstitious practices: that carpenter in a paralytic complaint, was regularly attended by the public exorcisor, who pretended to cure him by the use of charms, of which he was the sole vender and administrator. As I employed that carpenter the fact may be regarded as certain, however singular it may appear in the nineteenth century."

Mr. Pinkerton, however, seems a little of a quack himself, and recommends with much confidence paste of marshmallows for a cough, gum arabic for pulmonary complaints, and calf's foot without sauce instead of Peruvian bark. The frequency of some disorders in France amongst the young men is strangely considered as one of the causes of the atrocities which have astonished Europe, and the case of Marat is cited, who could not have lived more than three days when he fell a victim to the poniard of Charlotte Corday.

In a literary olla podida, such as is now presented to the reader, where little connexion subsists between the parts except that of contiguity, many passages of considerable interest must necessarily become matter of our survey. Though the whole work contains much amusing matter, it is only a few of the most remarkable subjects which we can here afford time to allude to. Mr. Pinkerton does not appear to have forgotten his native hills in his travels to other lands, and at favourable opportunities he slily thrusts in little observations tending to their honour or praise. In one place we learn that our national anthem of 'God save the King,' is nothing but an old Scotch psalm tune to be still found in a collection of church music printed at Aberdeen in the year 1682. And elsewhere he observes with a *mortal* exultation that the Edinburgh hearses are more elegant than those either of London or Paris.

Further on in the second volume, the reader will find a long discussion upon the commercial treaty with France, in forming which, according to our author, the English go-

Digitized by Google

vernment acted upon principles of extreme illiberality and impolicy. But it is straining matters very far when it is asserted that the disappointment of the French nation at the consequences of that treaty, and the penury which it caused, were among the causes of that terrible revolution which hurled France against the very foundations of England. Many attempts are made in this part of the work to prove that France is only fitted to be an agricultural nation, and can never rival this country in manufactures or commerce; a proposition certainly of a very questionable kind. But Mr. Pinkerton, full of that morbid and impracticable philanthropy which declaims against war, and expects to see men live in a state in which they never did and never can exist, that of constant peace, reprobates the eternal enmity of the English and French nations, which, however, seems in the way rather of increasing than of diminishing. One prominent feature of the volumes before us consists in Mr. Pinkerton's excessive hatred of the beverages of this country, the beers, the spirits, and the Portuguese wines, invectives against which frequently recur, while he displays a preference not always reasonable for the productions of the vintage of our neighbours. Their cookery has also had the merit of tickling our author's palate, and we are gravely informed that it is dangerous to drink red wine after oysters, though white wines are useful. Many French dishes are mentioned with approbation, and tomatas or love-apples from Italy are quoted as a new species of viand, though Mr. Pinkerton may see them in any green-grocer's shop where he chooses to inquire for them.

At last all considerable topics appear to have been exhausted, and our author is reduced to the necessity of gathering old and new jokes from various sources, to eke out a few chapters of 'Small Talk,' and 'Fragments,' of which the merit in general is very dubious. A few of the best we quote for our readers' satisfaction, and then conclude our account of this mixture of every thing.

"It is said that some Parisian citizens suppose that the best wine is made at the Gobelins; and that butchers have manufactories of mutton. These are sarcasms; but I followed one day at Mont Martre, an old citizen and his wife, who were discussing whether barley and wheat grew on the same stalk. A bustard was one day hung up at a shop in the Palais Royal, when two Parisians stood to admire the novelty; 'Is that a large turkey?' said the one: 'You fool,' answered the other, 'do not you see it is an ostrich.'"

---

"The church of St. Germain l'Auxerrois, near the Louvre, deserves little notice except that its bell was the signal of the massacre of St. Bartholomew. The church of the Magdalen, which received the remains of Louis XVI, remains unfinished, though in a noble

situation, and very probably, if the present system continue, be dedicated to some other purpose.'

'A little boy, in the middle of a great repast, having no longer any appetite, began to cry; being asked the cause, "O," says he, "I can eat no more." "But put some in your pockets." "Alas, they are full," replied the child.—A little girl hearing a conversation, whether gluttony or liquorishness gave the most pleasure, said, "I prefer being liquorish because it does not take away the appetite." Children and even women will pocket sweatmeats from the table, while in other countries such a practice would savour of very bad breeding.'

That Mr. Pinkerton has not forgotten altogether his hatred of the Celts, we may infer from the following extract:

'Travellers who have embarked at Morlaix have assured me that the people of Bretagne are the most squalid and miserable of any in France, and at least two centuries behind the rest of the nation. Their particular customs and language serve as barriers against the advancement of civilization, yet they talked of a society to preserve these precious remains of antiquity, or in other words to obstruct the industry and happiness of the people! Dirt, vermin, and the itch, are usual concomitants of a genuine Breton; and they also resemble savages in their cruel and revengeful dispositions. Many of the murders are "too horrible for the ear;" and one of the most *merciful* malefactors, lately executed, had flayed his wife alive.'

An instance is given at page 336 of the ignorance of country surgeons in France, which seems almost to equal that of the same body in England.

'On the 23d October 1763, the celebrated abbé Prevost, author of some popular novels, which are however a little tedious, if we except the history of the chevalier Grieux and his mistress, and of the General History of Voyages, chiefly translated from the English, was struck with an attack of apoplexy, while walking in the forest of Chantilly. He was carried to the cursey of the nearest village, where the rash and ignorant surgeon instantly proceeded to open the body. On plunging his knife into the belly, the supposed dead man uttered a piercing cry, to the horror of the assistants who perceived too late that he was alive. Notwithstanding every care the wound was mortal.'

Mr. Pinkerton at last departs from Paris, and travelling through the Low Countries, embarks at Maas Sluys for England, and thus concludes his Recollections, as we shall speedily do our observations. In this work many sensible remarks occur, and some which are not very sensible. A number of anecdotes are collected together, which have in general the merit of

amusing, though sometimes they are singularly rapid and misplaced. The reader will often reap instruction from the perusal, though now and then that may be extremely difficult to do. On the whole it is rather an agreeable *melange*, and excels most of its recent competitors, yet has little pretensions to be regarded as a standard work, which we should quote as an example of very classical taste or very profound judgment.

---

ART. IX.—*Letters addressed to the Daughter of a Nobleman, on the Formation of Religious and Moral Principle. By Elizabeth Hamilton, Author of Letters on the Elementary Principles of Education, &c. &c. &c. 2 vols. small 8vo.* Cadell *and* Davies. 1806.

THE end of education being to secure the happiness of those who are subject to its discipline, Miss Hamilton has taken considerable pains to exhibit to her pupil its tendency to produce this effect; and to shew the connection between the restraints which enlightened experience lays upon youth, and the success and respectability of future life, as well as the happiness both of time and eternity. These restraints are all imposed under the idea of sacrificing a lesser good to obtain a greater, and the progress of the work is directed to demonstrate to the comprehension of a child, that the passing enjoyments and apparent advantages which discipline abridges or withholds, are in reality replaced with exuberant interest by those which it holds in reversion. The ultimate object of these restraints can indeed be attained only in such degree as the pupil is convinced of this truth, because it is only in consequence of such a conviction, that the care of parents and instructors will receive the necessary and vigorous support of internal self-controul: it is such a conviction alone, which can mature instruction and precept into habitual and durable principles of action.

'The difference between a good education and a bad one, in my opinion is, that in the course of the former the young mind is *assisted* in transforming the precepts of religion and virtue into those habits of thinking and acting, which are termed ruling principles; and that in the latter, no such assistance is afforded.

'This will explain to you why I took so much pains to induce you to bring every opinion and action to a certain test—a test to which you had in all cases previously yielded a full assent. It will explain to you, why I never thought, in any thing relative to moral conduct, mere *restriction* to be sufficient, but endeavoured to prepare even the youngest of you, to acquire a habit of *self-control* from a sense of interest and of duty.'

As the reproduction of precept in the form of practical principle depends on the force and frequency with which precept occurs to the mind, it is to aid that recurrence that Miss Hamilton addresses her pupil. The importance of the subject of her address, she endeavours to impress in the most forcible manner, by exhibiting the influence which each respective period of life exerts upon that which follows it, in proportion as the former has been well or ill employed; and by shewing that the loss sustained by the waste of time in early life, is not to be estimated by the consequent ignorance of what might have been directly and ostensibly learned, but by the modes of thinking and habits of conduct which would have been acquired by the more indirect process of education. These form the only adequate preparation for the scenes of future and more active life. The improvement of time having been thus proposed as an advantage, it is inculcated as a principle of action by coupling it with a sense of accountableness to God. This idea of accountableness is first obtained from the government and controul of parents, and is afterwards referred to its proper object, the Divinity, when we become capable of religious instruction. To obviate the unproductive result of a mere general notion of this responsibility, the practice is recommended of applying the scriptural test of duty to all actions that are not morally indifferent. The acquirement of moral habits is here, and repeatedly in the course of the work, represented with salutary plainness, as to be accomplished only by the personal exertions of the individuals concerned, and not depending in the slightest degree upon excellence of instruction. To a pupil of noble birth the caution which follows is addressed with obvious propriety; not to form an estimate of her practical attainments in duty by a comparison of her conduct with the habits of the world at large; an error of judgment to which the higher classes are peculiarly liable. This propensity is encreased by flattery and obsequiousness, and even by the common forms of civility, and is effectually eradicated only by continual contemplation of responsibility to an impartial and infallible tribunal. In connection with the idea of accountableness, the fourth letter is directed to the consideration of the omnipresence of God. We shall insert a remark which seems applicable to the following passage:

"I wish it were no less difficult to understand why a firm belief in the being and attributes of God is attended with such [illegible] effects, as too frequently appears to be. You will, I [illegible] anticipate my explanation of the cause, by reflecting on what I have already urged upon the difference between knowledge and active principles

"By those who have cast off the fear of God, and done wickedly, every recollection of the divine presence must be made in anguish of soul."

This is an explanation sufficiently adapted to the capacities of a child. It shews that doing wickedly makes one afraid of entertaining the sense of that presence, of which we cannot disbelieve the existence, and which none but wicked men wish to disbelieve. But after all, we have no account given of the original cause of casting off the fear of God in the first instance. It is stated that the reason why men acknowledge the existence and attributes of God, and live as if they did not believe them, is that they have done wickedly. But this is explaining the existence of one fact by alleging another, for which it is equally difficult to account. The fear of God having been despised in one instance, we know it is possible to disregard it again, and experience shews that in every successive instance less effort is necessary to slight its influence. In every stage of progress a fatal facility of proceeding is derived from the advances already made. But the cause of the first step is not given: the power or propension to proceed, as arising from the will, remains unexplained. Its increase only is accounted for. We are presented with the fact of man committing sin unrestrained by his belief in the divine presence, and the subsequent increase of that disregard after it is once begun. This scene is very natural, as the descent of a body down the latter part of an inclined plane is accelerated by the velocity acquired in passing over the higher part of it. Yet we should not say that this velocity is the cause of its descent; it is only the cause of accelerating it. The cause is gravity existing in the body at all times. Some such cause, some natural and constant tendency in man to think lightly of the divine presence, to apprehend it by the intellect without adopting it as a restraining principle upon the heart, ought to have been shewn in order to a complete solution of the difficulty. The same subject is pursued in the fifth letter, where the pliancy of the affections in youth is noticed as rendering it the most fit season for cultivating feelings and habits of devotion. The sentiment of gratitude to God is well characterized and described. In the general representation given of religion it is recommended not as a distinct science terminating principally in itself, as a theory which applies only to the solution of certain phænomena, or a system for the arrangement of certain facts; but as regulating every action of every individual. This introduces the subject of prayer, particularly as a mean of fixing a sense of the divine presence. That this sense may be not only sincere but con-

stant, those practical mistakes in the subject of prayer are adverted to, which are incompatible with a permanent and effectual impression of its reality. Such an impression is produced and maintained by a habit of considering God as the author of every circumstance and dispensation in life. It is also aided by the study of natural history, the province of which is to lead the mind from a view of the subordinate agency of nature to the supreme governor of the universe. The next letter begins with proposing a distinction, the propriety of which we do not very clearly perceive. 'A belief in the existence of the Supreme Being I have considered as the first principle of all religion; truth and justice as the first principles of moral rectitude.' This derivation of religion and morality, as it were, from two sources, has surely a tendency to mislead, and to induce a notion that they rest upon different sanctions. In the course of the letter, and repeatedly in other places, we are referred to a sense of the presence of God as the only security for our continuing in the practice of truth and justice. The insufficiency and uncertainty of the motives of mere honour are exposed, and every thing is brought to the test of divine approbation. Why then is there any occasion to deduce morality as a thing distinct from religion? To convince a child of the abstract duty of truth and justice must surely be a hopeless task: nor are we aware of any method of enforcing and elucidating moral duty in general more plain, simple and effectual, than to represent the whole extent of it, as well as each particular branch, as a homage we are bound to pay to our Heavenly Father, and as the sure mean of obtaining his favour and protection. The distinction is merely verbal, and has neither real existence nor practical utility. The application of the rules of truth and justice to the various circumstances of life is judicious and extensive. In enforcing the practice of two virtues so contrary to the general habits of the world, it might be censured as an omission, if no notice were taken of the popular objections against the possibility of always strictly adhering to them. If the observation of them is to be understood *cum grano salis*, if it may sometimes be dispensed with, no limits can be assigned to the occasions of such dispensation. Considerable pains are accordingly taken to shew that neither simulation nor dissimulation are absolutely necessary to politeness. The obvious duty of regulating our conversation with, and with regard to others, is inculcated with force and perspicuity. The immorality of treating the character of others roughly or carelessly, is rendered more impressive to a youthful comprehension by representing character as a possession; for even children are aware that a possess-

Digitized by Google

sion cannot be invaded without injury to the proprietor. But to report rightly we must think correctly, and directions are given for forming an accurate estimate of character. The rest of the letter consists of some very sensible remarks on the use to be made of the influence to be derived from talents, personal accomplishments, or any other source. Had the limits of the work permitted such an expansion, we should have been glad to see these remarks extended into a more varied and particular notice of the inadequate ideas generally entertained by individuals of the influence every man possesses by his character and example, and the obligation to improve this talent. The necessity of a persevering adherence to principle is illustrated by a comparison with its opposite, that feeble phiney, which slights the dictates of conscience to court the approbation or avoid the censure of the world. A tale is inserted to exemplify the glaring imperfections thus produced in characters otherwise unexceptionably amiable. A second of the same tendency is thus introduced:

'I have shewn that where fortitude and resolution are wanting, the knowledge of duty will not preserve from a failure in the practice of it, and consequently will not produce those habits of thinking and acting, which, from the constancy of their operation, are termed principles.

'I shall now illustrate the force of these habits from characters of a stronger texture; and elucidate the consequences that attend them by relating a few anecdotes in the lives of two young noblemen of distinction.'

Of both narratives the structure is simple, the events natural, and the characters delineated with spirit. In the second particularly the important moral which it is intended to convey, is displayed in all its bearings with a judicious forecast of the proposed effect. The gradual formation of good and bad principles is traced with more than usual accuracy and fidelity to its genuine source, and attributed to its appropriate cause. The tale is followed by a practical analysis and general scheme of application, which has at least equal merit with the story itself. It is easy, and intelligible, and comprehensive in the field it embraces. We have however some objection to make to the commencement of this letter.

'Truth, in order to render herself pleasing to the youthful mind, must sometimes permit herself to be arrayed by the hand of fancy. When she appears thus decorated, some care is, however, necessary, lest the attention should be so much engaged by the drapery, as to overlook the symmetry and proportions of the figure which it conceals.

Digitized by Google

'In order to prevent this, it is necessary to keep the mind's eye intently fixed upon the object proposed; to mark how far each circumstance corresponds with the general design, and how far it tends to place the truths it was its avowed purpose to illustrate in a clearer point of view. When satisfied upon this head, it is then our duty to apply the moral to our hearts.'

These are rather directions which the author should have prescribed to herself than have addressed to her pupil. It is indeed perfectly true that a fictitious narrative which envelopes moral truth, often fails of making a due impression, because a sufficient interest is not given to that part of the action from which the moral is to be extracted. The important feature of character in the agent is not rendered sufficiently prominent, so as to seize the attention and impress the heart, without efforts of reflection beyond the powers of a child. The tale in this case is either insipid and is hardly read through, much less remembered, or the general fascination prevents the mind from fixing upon any particular part with an eagerness that shall secure its exclusive recollection. But where this happens it is the fault of the writer not of the reader. Where the author addresses himself to readers of a mature age, whose attention is spontaneously directed to the subject; whose experience enables them to supply a chain of demonstration imperfectly given, or to embody a truth which is but half displayed, brevity may there be pardoned. It is but a subordinate care to detain the attention by the allurements of style and structure. But in writing for children, as the author is discharged from the labour of connecting remote truths, or eliciting discovery by sagacious conjecture, nothing remains but so to plan the manner of narrating a simple fact, or what might have been a fact, as that its perusal shall powerfully impress the truth it exemplifies by its almost irresistible aptitude to excite certain reflections. Unless this be done, nothing is accomplished, and the writer has misemployed his time. It is injudicious, and it is useless, to give directions how the tale should be read. If its impression is not spontaneous, if the pupil is to be warned to keep his eye upon the moral, and can only obtain it by such an exertion, the moral may as well be told separately from the tale at once. The narrative must also necessarily excite pleasure, or there is an end of all inducement to read or to remember it. The first page of the letter might therefore have perhaps been spared, as Miss H.'s narrative is liable to no such exceptions; and to the remarks which follow on the use to be made of the moral when once duly impressed, we have given our decided approbation.

The last letter of the first volume concludes that half of

Digitized by Google

the work which treats of what the author distinguishes as moral duties. Though this letter is of a retrospective nature, it is by no means taken up with mere recapitulation. The opportunity is taken of vindicating the omission of those general appendages to works on education—a precise line of study, a long list of books, and a systematic set of opinions. Instead of these, it has been the author's object to recommend and inculcate those principles which are the foundation of correct judgment and undissembled rectitude, in all circumstances and situations. Of their experimental consequences, when brought into action, the most striking are enlarged upon; the difficulties to be encountered are fairly stated, and compared with the resulting advantages. Sufficient notice is taken of all the principal trials to which integrity is exposed, without concealment or aggravation.

In the second volume we have an historical account of religion, natural and revealed, with explanatory remarks on the persons, events, and difficulties which it introduces. In the general execution of this plan, nothing occurs materially different from the course pursued in works of a similar nature; our observations will, therefore, be specially applied to subordinate and particular points. Miss Hamilton seems inclined, to admit that 'the narrative of the Bible,' so far as it relates to facts merely historical, partakes of the imperfection which attaches to all other histories.' A suggestion which, as its consequences might not only be suspected to be important, but have been actually found to be mischievous, should not be proposed to any individual without the accompaniment of a patient and explicit investigation; and which ought hardly under any circumstances to be proposed to a child. Speaking of the promises of redemption the author says,

'Of this universal blessing, David was inspired to speak in still plainer terms than had been employed by Moses; but we are not to imagine that either David or Moses had any accurate conception concerning the nature of the event which they foretold.'

We scarcely know what meaning to attach to this assertion. From the continual mention of the Messiah by the writers of the Old Testament, from the minute and circumstantial description of the place of his birth, as well as of the offices with which he was to be invested, and the end for which he was to come into the world, we cannot suppose that they were entirely unacquainted with the highly important nature of the good tidings they were instructed to convey. Particularly when we compare their communication of these tidings with the expression of holy joy and satisfaction, with

Digitized by Google

which they are almost invariably accompanied, we are compelled to believe that they were aware of the retrospective virtue of the future sacrifice; and that nothing but a sense of personal interest, though imperfect and obscure, could have produced ejaculations of thanksgiving so animated and so appropriate. Another circumstance also needs further explanation. The dispensations of God towards the Jews are said to have been confined to matters merely temporal and national: the Almighty is the eternal God of the Jews, as well as their immediate and avowed governor in their theocratic state. Was no regard had to their relation to God, as their creator? Was there no divine consolation afforded to piety in affliction and persecution during the legal dispensation; no encouraging reversion held out to recompense its actual sufferings? A diligent attention to scripture, will, we think, afford some strong instances of this kind. The Saviour was announced in Paradise, and the promise of his coming repeated with successively increasing clearness till it actually took place.

The conciseness necessary in a general treatise, should always be effected by that faithful discharge of the task of abridgment, which, rejecting all subordinate matter, presents the reader with a view of essentials at once entire, unembarrassed and connected. The description of faith, though negatively guarded with proper care, and attentively coupled with the necessity of its production of the fruits of obedience, wants an explicit statement of personal reliance on the merits and sufferings of the Saviour. The doctrine is indeed afterwards mentioned, but not placed, as it should be, in apposition with the particular description of faith, nor with the divine promise of accepting repentance. In the enumeration at P. 197, transcribed from the church catechism, of the qualifications required of those who come to the Lord's supper, 'a lively faith in God's mercy through Christ' is omitted. Another species of mistake repeatedly occurs: those holy affections and virtuous dispositions which the scriptures represent as the gift of God, as wrought in us by the restraining and sanctifying influence of the Holy Spirit, are mentioned P. 125, and again at 183, as naturally arising in the mind by our unassisted contemplation on the promises of such help. The same natural tendency of encreasing faith and securing us against temptation is attributed to religious ordinances, particularly at pp. 206, 7. But this appears to us a very inadequate account of the promises of divine assistance, given in the Gospel. It has a tendency to exhibit the ordinance as the producing cause of this beneficial effect. Were the effect purely natural, it would be produced on all

Digitized by Google

like. It may be said of many human institutions, that, used with certain dispositions of mind, they are calculated to produce a beneficial effect: it may be said even of some Pagan rites. But our peculiar privilege, our superior ground of dependance, is not upon the natural tendency of the ordinance, but on the divine promise with which it is accompanied, on the authority with which it is sanctioned. The various talents of time, fortune, influence, &c. and the innocent pleasures of life are called means of grace: why they are so specified it is hard to say, as they are only means of grace in the same sense in which every action, situation, word, or thought is a mean of grace. At p. 202, we are told that God did not require of human nature a faith beyond its powers. From the explanation of this which follows, it does not appear to be thoroughly warranted by scripture, any more than the assertion at p. 219, that in the New Testament we meet with no statutes of prohibition.

Some grammatical inaccuracies occur, and some uncouth expressions. Of these we shall only particularize the perverse use of 'will' for 'shall.' Unmanageable or broken metaphors are also occasionally introduced. From the general merits of the writer, we should have hoped, and wished, to see these corrected. She has written with considerable ability and interest upon a subject to which it was not easy to impart novelty of remark, arrangement or attractions. Subject to the exceptions we have stated above, we think it well deserving the attention of the juvenile readers for whom it is particularly calculated, as well as of those who are responsible for their instruction.

---

ART. X.—*Popular Ballads and Songs, from Tradition, Manuscripts, and scarce Editions, with Translations of similar Pieces from the Ancient Danish Language; and a few Originals by the Editor. By R. Jamieson, A. M. and F. A. S. Two vols.* 8vo. Cadell. 1806.

WHEN the influence of extraordinary genius, or the equally powerful operation of chance, directs the mind of the public to the study of some particular branch of knowledge, that had formerly been little cultivated, the enthusiasm with which it pursues the novelty, is generally much more ardent than the dignity or utility of the subject demands. It seems as if the world, conscious of injustice to the merit it had overlooked, were resolved to make amends for its former neglect by extravagant and preposterous commendation. Thus we see each age distinguished by its favourite studies, and

Digitized by Google

what our ancestors treated with contempt, we often regard with admiration. We in our turn shall probably become objects of ridicule to posterity, when many of the studies, prosecuted with such engrossing eagerness by us, shall be judged of by their own merits, and not by the false light thrown over them by novelty, talents, or caprice.

These reflections have been suggested to us by the perusal of Mr. Jamieson's splendid volumes, which are now added to the list of those publications that have of late over-spread Great Britain, and, in some measure, turned the attention of rational minds from the inspired pages of higher poetry to the silly simplicity of lazy shepherds, or the dull ribaldry of beggar-bards. These compositions, raked from the dust of illegible manuscripts, or the crazy memory of doting old women, are ushered into the world with dissertation and commentary, and dignified with the high-sounding appellation of national poetry.

We mean not to assert that the labours of the practical antiquary are altogether useless. On former occasions we have delivered our opinion of the merits and advantages of his enquiries, and expressed in the strongest manner our approbation of every attempt to rescue from oblivion whatever had a tendency to preserve the picture of those ancient manners, which are often much more strongly impressed on the rude fragments of traditional poetry than on the annals and chronicles of professed historians. But in the undiscriminating rage for ancient song, the end of collecting it has been forgotten. The verse that bears only the humiliating stamp of ignorance and stupidity, is recorded with all the beauty of type and paper by the enamoured antiquary, and with the same scrupulous fidelity as the strain that melts with pathos or burns with energy. In one page we pause with sympathy, and delight to mark the workings of uncultivated nature; in another we hurry with pity and disgust over the ravings of some idiot driveller. This great and unpardonable fault may be justly laid to the charge of every compiler of ancient poetry without exception, from Percy to the present candidate for antiquarian fame. But Mr. Jamieson has, in our opinion, been guilty of it with more inveterate obstinacy and with less temptation than any of his brethren.

In the account which we propose giving of his publication, this charge will, we are confident, be closely brought home to him, with others of a nature less distressing, perhaps, to his readers, but more severely bearing on his qualifications as an editor of ancient poetry. We say less distressing to his readers, for one of the most prominent evils resulting from the unnecessary publication of many ballads in this compila-

Digitized by Google

tion, is the sum of money which is requisite to purchase it. We suppose the longest of the ballads here published were originally sold for something less than one farthing, without being considered as remarkably cheap. As it now stands the collection costs one guinea. A depreciation has no doubt taken place in the value of money, but unless the intrinsic value of poetry has risen to a height incredible and unaccountable, we advise our friends to withstand this exorbitant and ruinous demand. There is indeed something exquisitely absurd in allowing Ballantyne to adorn with his costly types and no less costly paper, the rude and homely strains of border minstrelsy. It is like clothing an astonished clown in the court dress of a nobleman, or caparisoning a broken-knee'd post-horse with the trappings of a charger.

The contents of these volumes consist, I. of Popular Ballads, &c. obtained from Recitation, MS. or scarce Editions. II. Translations from the ancient Danish Language by the editor; and III. some Specimens of original Poetry. On each of these classes we propose offering a few remarks.

I. Mr. Jamieson, who appears from his youth to have been addicted to studies of this nature, began in the year 1799, at which period he acted as classical assistant in the school of Macclesfield, Cheshire, to collect all the old ballads and songs that his own memory, or that of his friends, could supply, with a view of giving them to the world. By the assistance of Professors Gerard and Scott of King's College, Aberdeen, he procured many compositions of that kind, and had made considerable progress in arranging them for publication, when, in the year 1800, he paid a visit to Edinburgh. He there found that Mr. W. Scott had anticipated him in such a compilation, and was on the eve of publishing it. This discovery naturally enough vexed him not a little, as it threatened to crush in its infancy his first literary effort. Erroneously conceiving, however, that Mr. Scott intended to confine his work almost entirely to the Border Raid ballads, he determined at last to proceed in his design, though he now confesses that the subsequent extension of the above gentleman's work has rendered a great part of his own entirely unnecessary. A misprint of ballads occurs in page 7 of the advertisement to Mr. Jamieson's collection, that were in the possession of Mr. Scott in the year 1800, and have since been published by him; to these many others might be added, which came in the same unlucky predicament. These, it may be remarked, are the ballads possessed of most merit, and given by Mr. Scott with the greatest accuracy and from the best copies. But what shall we say of Mr. Jamieson's


Digitized by Google

common sense, when we meet in his collection with several ballads most execrably incorrect and pitiably mutilated, which occur in the Minstrelsy of the Scottish Border and many other previous publications, in a decent and becoming shape? For instances of this we refer the reader to King Henry, Vol. ii. p. 194. Clerk Saunders, Vol. i. p. 80. Fair Annie of Lochroyan, Vol. i. p. 86. Sir Patrick Spens, Vol. i. p. 157. All these faults however are perfectly innocent in comparison with the publication of many absurd affairs, in the happy ignorance of whose existence we can no longer be allowed to indulge. How exquisite the following elegy!

"Queen Jeany had travail'd for three days and more,
Till the ladies were weary and quite gave her o'er.
"O ladies! O ladies! do this thing for me,
To send for King Henry to come and see me."
King Henry was sent for, and sat by her bed-side:
"Why weep you, Queen Jeany? your eyes are so red!"
"O Henry, O Henry! do this one thing for me;
Let my side straight be opened and save my babie!"
"O Jeany, O Jeany! this never will do;
It will lease thy sweet life, and thy young babie too."
She wept and she wail'd, till she fell in a swoon:
Her side it was opened, the babie was found.
Prince Edward was christened with joy and with mirth;
But the flower of fair England lies cold in the earth.
O black was King Henry, and black were his men,
And black was the steed that King Henry was on.
And black were the ladies, and black were their fans,
And black were the gloves that they wore on their hands.
And black were their ribbands they wore on their heads;
And black were the pages, and black were the maids.

* * * * *

The trumpets they sounded, the cannons did roar,
But the flower of fair England shall flourish no more."

Does the merit of this lamentation, in Mr. Jamieson's opinion, consist in the beauty of the poetry, the discovery of the manner in which funerals were conducted by the undertakers of King Henry VIIIth's time, or in the truth of the historical fact which it deplores?

But the ballad of Andrew Lammie or the trumpeter of Fyvie, is still more delectable than the above. Of this the editor is so thoroughly convinced, that he presents us with it a second time under the agreeably varied appellation of Tyftie's Nanny. The situation of the different parties as described in the following stanzas is interesting;

Digitized by Google

'Her father beat her cruelly;
So also did her mother:
Her sister sair did scoff at her;
But wae betide her brother!

'Her brother beat her cruellie,
Till his straiks they were na cannie;
He brak her back, and he beat her sides,
For the sake o' Andrew Lammie.

'O fie! O fie! My brother dear,
The gentlemen 'll shame ye:
The Laird 'o Fyvie he's gane by,
And he'll come in and see me.

'And he'll kiss me, and he'll clap me
And he will speer what ails me;
And I will answer him again,
Its a' for Andrew Lammie!'

Many of the ballads transcribed by Mr. Jamieson, from MSS. in the British Museum, the public library of Cambridge, and elsewhere, are curious and valuable. Even here, however, we are sorry to say that he is by no means deserving of unqualified approbation. In page 291. vol. ii. we find a song by Sir W. Raleigh from the MS. collection of the late Mr. Boucher of Epsom, which varies little from the copy in Ellis's Specimens of early English Poetry. It indeed wants the introductory stanza, which is unquestionably the best of the whole. This variation therefore, on which Mr. Jamieson in a note reflects with great complacency, might perhaps as well have been avoided. A very beautiful song on Music by Stroude, is given from the same MS., containing a stanza more than the copy of Mr. Ellis, which stanza we presume Mr. Ellis did not publish on account of its great inferiority to the whole. In the 5th line of the first stanza we have 'When *threats* can make the heart-strings ache.' Here *threats* is evidently a mistake either of the writer of the MS. or of Mr. Jamieson, for *threads*, which word occurs in the copy of Mr. Ellis, and makes sense. In vol. ii. p. 319. a song is given from the Holborne Drollery anonymously, the author of which was Carew. From the said Holborne Drollery and other old collections, Mr. Jamieson has again obtruded on the public much precious stuff long since deservedly forgotten. The ballad entitled Thomas the Rhymour is an exception: it is a long poem consisting of three fits or cantos; the first being descriptive of the Rhymour's accidental interview with the Queen of Elfland, his journey thither, and his adventures among the fairies; and the two last, as might be expected from the character of the hero, containing a series



Digitized by Google

of prophecies regarding the disasters which Scotland was doomed to suffer. There is a savage wildness in many of the descriptions, a general veil of mystery thrown over the adventures, and a bold vigour of versification, that elevate this poem far above any authenticated production of a rude age with which we are acquainted, and we recommend a perusal of it to all who delight in fanciful and wondrous song.

II. We shall now offer a few observations on Mr. Jamieson's translations from the ancient Danish. When we consider the close affinity subsisting between the language of this island and of Denmark, we approve highly of every attempt to gain such a knowledge of the latter as may enable its possessor to trace any connexion subsisting between the traditionary poetry of the two nations. That such a connexion does subsist, is the decided opinion of Mr. Jamieson, who appears to be well informed upon the subject. Without wishing to enter into a controversy with a person probably more skilled in Danish antiquities than the writer of this article pretends to be, it may be asked upon what grounds does he rest his opinion? He says that he has found in the Kæmpe Viser, among other curious and interesting ballads, one upon the same subject as 'Lord Thomas and fair Annie' in the Border Minstrelsy, &c. But what stronger reason is there for supposing that the Danish ballad is the original, than the Scottish one? There has always been sufficient connexion between this island and Denmark, to justify the idea of our legendary tales having found their way to that country. This is a natural and easy method of accounting for the existence of many ballads in Denmark similar to those in Scotland. But suppose that we adopt Mr. Jamieson's theory to account for this acknowledged similarity. He thinks that the ancient Scalds were *bonâ fide* the authors of many of the traditionary poems now familiar to the British peasantry. This idea instantly appears extravagant when we consider that not a single scrap of poetry of any kind exists of a date that is not long posterior to the period when the Danes had any dominion in this island. If Mr. Jamieson could prove the contrary of this, his hypothesis might at least appear to have some plausibility. On the whole of this subject Mr. Jamieson's ideas appear to fluctuate between uncertain knowledge and downright ignorance. He actually believes that the Goths are the same with the Cimbri. Now it has been proved by the strictest historical evidence that the Celts were Cimbri. According to Mr. Jamieson therefore, the Goths and Celts are the same, though all the world knows that no two races of men were ever more strikingly distinguished from each

Digitized by Google

other by every circumstance of personal appearance, manners, customs, laws, character, government, and origin.

As to the translations themselves, they are very respectably executed, though with an affectation of close adherence to the originals, that ill-becomes one who has taken such liberties with the popular poetry of his own country. Indeed so close is this adherence to the original, that he declares his translation to be 'nearly as intelligible' to a Dane or Swede as to a Scotchman; of course the converse of this proposition must hold true: since therefore the original ballad is so very intelligible to a *Scotsman* (as Mr. Jamieson spells him), what is the use of this translation?

III. We are now to consider Mr. Jamieson in the light of an original poet. As his pretensions are not high, (though he once unwarily hints how vastly agreeable it would be to lie on the same shelf with Mr. W. Scott,) it would be unfair to expect much from him. In the present age of poetical education, who may not, if he chuses to try, write tolerable verses? The island swarms with poetasters; our universities nourish the brood, and private society is infested with their effusions. Mr. Jamieson stands as it were at the head of gentlemen of this class. He occasionally writes in a very pleasing and tender manner, of which the following ballad is a favourable specimen.

Fair Annie's Complaint.

'O open the door, my love Gregor;
O open the door to me;
Dark, wild, and bitter is the night;
And rough has been the sea.

'And I'm your Annie of Lochroyan,
Turn'd out frae house and hald;
Wi our sweet babie in my arms,
That dies for weet and cauld.

'Sae open the door, my love Gregor:
O open and let me in;
For the sea-surf freezes on my hair,
The cauld sleet on my chin.

'And cald, my love, is now that life
Whase smile ye aft hae blest;
And cald the bosome that your cheek
Has aft sae fondly prest.

'And cald cald soon will be that heart
That ay was warm to thee;
Nor ever mair your babie's smile
Delight his father's e'e.

Digitized by Google

'Then open the door, my love Gregor;
For an we twa should tine,
Ye never mair frae woman-kind
Can hope sic love as mine.'

There is occasional liberality of sentiment and freedom of expression in the verses of Mr. Jamieson, that would lead us to consider him as a man of the world, did not many passages of his prose prove that he knows nothing about it. Of this the story of the Bogle-Bo, we presume, presents an amusing example. A young man called Hab o' the Hench, after a troublesome and tedious courtship, finds himself in the marriage-bed with Bess o' the Mill. Bess, however, appears to have entertained ideas of matrimony altogether peculiar to herself, and to have considered it neither as a religious nor political institution; for, owing to her obstinacy, the three first nights of the honey-moon are passed in a state of cold and unsatisfactory reserve. Hab at last loses all patience with this outrageous vestal, and in the sad extremity of ungratified affection applies for relief to no less a personage than 'Sam Tod, the Toun Tailor.' This knight of the shears seems to have been a cunning personage, and executes his commission to a nicety. He arrays himself in the formidable insignia of his Satanic majesty; namely, a pair of horns, (ornaments of which the provoked husband had no reason to stand in fear) a hairy skin, and an immense tail. He stations himself at the foot of the bed, and poor Bess, out of her wits at the appearance of this Bogle-Bo, rushes into the arms of the delighted Hab, where she continues to the end of the poem. The moral of this pleasant story, which of course is expressly written for the young of both sexes, seems to inculcate the impropriety of young ladies either wishing or being permitted to remain maids after they have become wives; an evil which we hope with some degree of confidence, is not likely to gain much ground in this happy island. The poem itself is written in a strain of stupid vulgarity, for which the extreme youth of the author at the time he perpetrated it, is but an indifferent excuse. It only shows how very early his mind was liable to the impression of coarse images. Several things also which would almost appear as if intended for attempts at wit, are interspersed through the original poetry.

Of the author's prose we cannot speak so favourably as of his poetry: his style is inelegant and clumsy, to a degree that becomes painful. He ushers in the most common-place ideas with a formality that would scarcely be pardonable in an astronomer announcing the discovery of a planet. Speaking of some old ballads he says,

'These, though the same in their elements, he (the Editor) has

found so different in their superstructure, that no two copies had a whole stanza in common; sometimes not a single verse: the fable, in this resembling a stream that flows uniformly clear, pure, and salutary over its native bed, but afterwards branches off into several ramifications, each of which contains a part of the original body of water, but assumes new and different qualities and characteristics from the nature of the soil through which it passes.' Vol. I. p. 16.

In illustrating tales composed by some peripatetic fiddler, or half-witted parish schoolmaster, and preserved by the oral tradition of gossiping old wives, those inestimable repositaries of poetry, he walks upon stilts, and utters grave and sententious responses like a perfect oracle. Nay, he goes, upon such occasions, the length of quoting Greek, and drags Sophocles, Euripides, and Plutarch into very disreputable society. Perhaps, like danglers after genius, he means to show by this how intimate he is with these writers.

But the part of Mr. Jamieson's labours which, as it is the most important, should have been the most perfect, namely the glossary, discovers ignorance of the Scottish language so glaring, that we have some difficulty in believing him to be a native of that part of the kingdom. His omissions are innumerable. Burly, bliw', bur'd-alane, caneel, coft, cone, crap, ding, fa', fro, fur, gowd, kneif, loor, mald, pa', rune, slooming, are a few of the words that occurred to us in the perusal of these volumes, of which the glossary offers no explanation. Other words again are explained, familiar to all who have the happiness of being born the subjects of his Britannic majesty, such as aught, bale, benison, brand, defend, dwell, gage, guise, warp, hope, press, ruth, shears. This is being very kind. But Mr. Jamieson's errors of commission are more numerous than those of omission, even when added to those of supererogation. Take the following examples *Bannock, or thick oat cake.* Did he never hear the old Scotch tune of 'Bannocks o' barley-meal?' *Bent, a field.* Bent is a species of long coarse grass generally growing on barren upland ground. *Bield, shade, shelter.* No kind of shelter, we believe, is called bield, except what is artificial, as in the Scotch proverb, 'Better a wee bush than nae bield.' *Carle, a large old man. The application of this term conveys an idea of dislike.* Carle never necessarily implies any idea of size; and canty carle, that is a lively good natured old man, is a common expression over all Scotland. *Croon, the purring of a cat, or any low sound of that kind.* Did Mr. Jamieson never read Burns's Hallow-e'en? We there have, 'The deil or else an outler-quey, Got up and gied a croon.' Now a cow never

Digitized by Google

purrs like a cat. *Gimmer, a ewe.* Are all ewes gimmers? The Agricultural Society do not think so. *Gullies, large knives.* A knife may be large enough to reach across a table without being a gully. *Fadge, the fourth part of a round cake quartered.* Does this mean the sixteenth part of a round cake? If so the good people of Scotland are wonderfully minute in the subdivision of the necessaries of life; which shows the high estimation in which they are there held. *Fee, cattle, hence property of any kind, and now more particularly wages, which, like the portions of Leah and Rebecca, were formerly paid in cattle and horses.* Here the words *cattle and horses,* mean, according to Mr. Jamieson, goats and sheep; as may be seen by referring to the 30th chapter of Genesis. The word in truth means sheep, Sax. feoh, or Swed. fae: it occurs in the most ancient Scottish pastoral extant, Robeyn and Machin, by Robert Henryson, 'Keip and a flock of fie.' *Lith, joint.* In Scotland people say the lith of an orange, but we presume they do not mean to aver that oranges have joints. *Lum, chimney-top.* It means the whole vent from the grate to the chimney-top. *Nowt, black cattle.* Cattle of any colour, either black or otherwise, as may happen. *Sober, poor.* It were to be wished that all poor people were sober. *Linn, the pool under a waterfall.* It more generally signifies the rock over which the stream is precipitated, as in Burns's Hallow-E'en, 'Whiles ower a linn the burnie plays,' and in Duncan Grey, 'Spak o'louping owre a linn.' *Woode-wale, a red breast.* A woodlark is not a red breast. We almost think that Mr. James Grahame himself could have told the editor that. To mention all his inaccuracies would be endless.

In this glossary likewise the editor endeavours at etymology. He tells us, for example, that from the sound 'lip,' which is dear to children from their kissing it, come '*life*' and '*love*;' that on the same principle the Latin word, '*liberi*,' *children,* means *dear ones,* and *liberi, free persons,* means children, not slaves or aliens. This is, according to Mr. Jamieson's own principles, very liberal, that is, very childish, and his book is very childish, that is, very dear. In a little scrap of dissertation on the word '*earn*,' *an eagle,* he derives it from the Gaelic '*fear*,' which in the oblique cases drops the letter *f*; but unless it makes amends to itself, by taking up the letter *n*, it fails in its endeavours to make the word in question. The truth is, that the Saxon for an eagle is '*earn*.'

Having thus followed Mr. Jamieson through the whole of his work, we take the liberty of observing, that his arrange-

Digitized by Google

ment is the worst we ever had the misfortune to discover. Had he followed the three divisions that we have laid down in this review, all would have been well; but in fact every thing is mixed higgledy piggledy, as pleased the carelessness of the editor. His own compositions are mingled with those of the older time, like modern masonry with antique building; and sometimes, when a ballad has been presented in one form, it starts up before the astonished reader a hundred pages farther on, in another. As an excuse for all this, Mr. Jamieson tells us he was upon the wing for Denmark at the time this work was committed to the press. But the confusion we complain of pervades the whole performance, and is not accidental but systematic.

Our readers will by this time have seen that neither Mr. Jamieson's abilities nor information are very remarkable. He is possessed however, with an overweening conceit of his own powers, which sometimes breaks out in a very ludicrous way. He is indignant that the ungrateful world should hitherto have been so blind to his merits; though it may be remarked that as these merits were formerly altogether unknown, so has the publication of the present volumes rendered them extremely problematical. This is not a country where literary merit is often allowed to pine unrewarded: at all events, to complain of the want of patronage, and even of pecuniary assistance, is not manly, especially in a printed book, and it is unjust even to wish from others, what it is our duty to procure for ourselves.

'Those,' exclaims Mr. Jamieson, 'who have bestowed their best industry and abilities, and the most precious years of their lives, in labouring for the entertainment and instruction of others, have asked for an egg, and they have given them a serpent, they have asked for bread, and they have given them a stone. And what must I expect? "Ohe! jam satis est."

To this exclamation we most heartily subscribe.

---

ART. XI.—*An Answer to the Admonitory Letter to his Royal Highness the Prince of Wales, on the Subject of the late delicate Inquiry. By Aristides.* 8vo. 2s. Johnson. 1806.

THE indiscreet reports circulated by idle and gossiping people, concerning the conduct of an illustrious personage, have afforded a short but tolerably productive harvest to the lowest class of pamphleteers. Hence the Admonitory Letter

Digitized by Google

(noticed in our last number) and the present answer to it, from which no mortal can derive any information, except it be of that kind which he may obtain daily at Billingsgate, that a profusion of eloquence may be exercised, and lies retorted in great numbers, without the least effect on the reader's judgment.

The writer pretends to correct the errors of the Monitor, by shewing that he is as ignorant as himself.

---

ART. XII.—*Strictures on Cobbett's unmanly Observations relative to the delicate Investigation; and a Reply to the Answer to the Admonitory Letter to his Royal Highness the Prince of Wales, containing a true Account of the Cause why the Commissioners' Report has not yet been published, and many other additional Facts. By the Author of the Admonitory Letter.* 8vo. 2s. Tipper *and* Richards. 1806.

COBBETT, who quitted his sword and halbert first to follow Thomas Paine, then to wage war on him as a furious federalist in America, then to continue his warfare on democrats by becoming a frantic English Wyndhamite, is now, under the auspices of those great patriots at Wimbledon, Tooke and Burdett, returned to the point from which he started; that species of democratic frenzy, which consists in vilifying every thing elevated, preying on the unavoidable infirmities of the best characters, and aggravating evils, which real talents would endeavour to remove. He has been long playing about the subject of what is called a delicate investigation, but so as to alarm both parties; to be in readiness to pour his scurrilities on either, or both, as he may see occasion, or as the materials may suit his general purpose of gratifying the puny malignity of loungers at libraries, and readers to kill time.

The present Strictures are written by the author of the Admonitory Letter, but in the same vague and unsatisfactory manner with his former production; and we are satisfied his labour will be lost in attempting to flog the brawny back of Cobbett.

We sincerely wish, however, that on this and on other most important subjects, an illustrious personage would change his advisers, if not his familiar companions.

Frederic the Great of Prussia (whose name at this moment draws a sigh from all Europe) on being asked why he suffered about him several familiar fools, said, 'They are my pocket handkerchiefs. *Il faut cracher quelquefois.*' This we readily allow to a lively and amiable Prince. But, *il ne faut pas cracher toujours.*

Digitized by Google

ART. XIII.—*The Stranger in Ireland; or, a Tour to the Southern and Western Parts of that Country in the Year 1805. By John Carr, Esq. Author of the Northern Summer, &c. &c. Two Vols. 4to.* Phillips. 1806.

MR. Carr is one of those good-humoured and gentle travellers who give an agreeable hue to every thing around them, however desolate, and have the effect of a rose-coloured window-curtain on a dirty drawing-room. He may be considered as the exact reverse of Smollett, who was acute, ill-tempered, and entertaining. Mr. Carr's 'nosegay of polar flowers,' which he gathered in his ramble to the North of Europe, (See Crit. Rev. Feb. 1806) is not yet quite forgotten; and he has lately discovered in the breast of every Irishman every virtue which can adorn human nature. We envy him not his feelings; for, however amiable they may appear to the patrons of the Minerva press, the haberdasher and hosier readers of the day, such a want of discrimination argues incontestable vacuity. The mind, in the first period of our existence, has been compared to a blank sheet of paper. Our ideas, in general, grow with our years; but, although the writer under review has long arrived at the age of discretion, and during his contented progress through the world, has soiled many reams of costly quarto with his itinerary lucubrations, yet can we see nothing in all his works but a perfect blank! He is read indeed, and circulated—but so are the Winter in London; Covrelia, or the Mystic Tomb; and Fitzgerald's Verses on the death of Mr. Pitt. The favour which Mr. Carr receives, implies his demerit, for it is the favour of young maidens and of apprentices.

We recognize the style of an old acquaintance in the first page. The epithets 'brown and bladeless,' reminds us of the same feeble alliteration in the Northern Summer. The laboured weakness too of the following expressions—'a tale travelling through all the sinuosities of the ears to the seat of the understanding,' (p. 4) recalled us to many similar flights of fancy in the former travels of Mr. Carr. In page 5, he confesses that the birth-place of Shakespeare was incapable of rousing one poetic idea in *his* mind. We can readily believe this of the author of the following stanza, which we take from a ballad upon Poor Blind Bet, the mendicant so well known, not to say so troublesome, and sometimes impertinent, to the traveller in North Wales.

'Thou seem'st to say, "I've sunshine too!"
'Tis beaming in a spotless breast;
No shade of guilt obstructs the view;
And there are many not so blest
Who day's blush see.'

*Stranger in Ireland*, vol. i. p. 14.

Digitized by Google

The 'delights of bundling,' p. 11, we shall not explain: suffice it to say, that in this passage, as well as in another, (page 266,) where the author *talks* of 'female delicacy,' he not only has recourse to his old trick of incongruous titles, but displays the same propensity which we have before censured, to cater for the licentious taste of the inferior class of readers, for whom he successfully publishes. But these are the jokes of Mr. Carr; and indeed, his language, though not always correct, is always chaste: it is *only* his occasional choice of improper subjects which we here mean to reprehend. To revert to his information, which will, as usual, be found to be much upon a level with his *jeux d'esprit*. In page 7, he tells us 'that the beautiful vale of Llangollen is in Welsh called Thlangothlen: two sequent ll's being pronounced like Thl.' We do not dispute the truth of this assertion; its utility is all we controvert; unless our author writes for the nursery, which his allusions to '*bundling*,' &c. render improbable. We knew the above fact very shortly after we learned our letters. Of much more *naïveté*, though hardly equal accuracy when applied to all Germany, was that remark in the Anti-Jacobin, that in the German language, 'ü twice dotted is pronounced like i'—leaving us never at a loss how to address the plodding commentator upon Æschylus (Schütz) by his proper title. But we are far from wishing to deny our author his due praise. His remarks, (page 60,) 'upon the deplorable state of the coin in Ireland,' and upon 'the difficulties of exchange between that country and England,' are well worth attending to. Indeed, this is a subject which demands the strictest attention, and which cannot be adequately discussed except at great length. We do not mean to attribute any originality to Mr. Carr's suggestions in this business; we only approve of them as useful repetitions.

Nor are his instances of Irish bulls original. Many of them are borrowed without acknowledgment from Miss Edgeworth's humorous Essays, and the rest we have either seen in Joe Miller, or frequently heard quoted in conversation. Such *crambe repetita* would disgust a taste less fastidious than that which critical duty imposes. Indeed, we almost expected to come to the stale joke of an Irishman's asking at what hour the basket went, if the coach set off at nine; for we have the equally old story of the gentleman who collected a large quantity of oranges to make lemonade, and the following addition is subjoined to it, page 276. 'The author of the bull was a gentleman of high classical attain-

Digitized by Google

ments, and was overwhelmed with astonishment and confusion when he discovered the mistake.' Now no person who has the least spice of humour about him, ever adds any thing after the point of his story, unless he can give it a new and better point. The above words of Mr. Carr bring to our recollection a very insipid person, whom we were once acquainted with, and who always began his stories by premising that they were excellent, and ended them by saying, 'when I told this before, the company all laughed heartily.' Away with such spoilers of jokes—and still farther away with such low buffoonery as the following specimen of cockney language, in page 279 of the Stranger in Ireland.

*Citizen.* 'Villiam, I vants my vig.'

*Servant.* 'Vitch vig, sir?'

*Citizen.* 'Vy, the vite-vig, in the vooden vig-box, vitch I vore last Vensday at the westry.'

We debase our pages with such contemptible extracts, only for the sake of warranting the strength of our condemnation of this writer; for the public requires at our hands a fair appreciation of the merit of their literary servants, of whom, by the free choice and patronage of that public, we are constituted joint-supervisors. The lenity of criticism has been of the greatest disservice to the cause of literature. How has the oil of adulation been pouring from the numerous horns of periodical writers upon the heads of their brother authors for the last twenty years! It was not so in the days of Dryden; of his blunders, which with all his genius he frequently made, every unlucky line or expression was hawked about the town to his great discomfort, and became familiar in the mouth of every blockhead. But such treatment was not without its effect, and might still be useful in enforcing upon the minds of authors the necessity of greater caution.

A more favourable extract cannot be made from the work before us than the author's delineation of the Irish character.

'With few materials for ingenuity to work with, the peasantry of Ireland are most ingenious, and with adequate inducements laboriously indefatigable, they possess, in general, personal beauty, and vigour of frame: they abound with wit and sensibility, although all the avenues to useful knowledge are closed against them: they are capable of forgiving injuries, and are generous even to their oppressors; they are sensible of superior merit, and submissive to it; they display natural urbanity in rags and penury; are cordially hospitable; ardent for information; social in their habits; kind in their disposition; in gaiety of heart and genuine humour, unrivalled; even in their superstition presenting an union of pleasantry

Digitized by Google

and tenderness; they are warm and constant in their attachments; faithful and incorruptible in their engagements; innocent, with the power of sensual enjoyment perpetually within their reach; observant of sexual modesty, though crowded within the narrow limits of a cabin; strangers to a crime which reddens the cheek of manhood with horror; tenacious of respect; acutely sensible of, and easily won by kindnesses. Such is the peasantry of Ireland: I appeal not to the affections or humanity, but to the justice of every one to whom chance may direct these pages, whether men so constituted, present no character which a wise government can mould to the great purpose of augmenting the prosperity of the country, and the happiness of society. Well might Lord Chesterfield, when lord lieutenant of Ireland, exclaim—"God has done every thing for this country, man nothing."'

With the political sentiment expressed at the conclusion of this character we do not interfere; but as our author has drawn a picture only of the virtues of the Irish, without being invidious, we may suggest some few failings which derogate a little from such a model of perfection. We allow the hospitality, the kindness, generosity, and courage (which our author has strangely forgotten to mention in this passage) of the Irish in their fullest extent. But from that hospitality flows beyond a doubt boundless intoxication; that kindness is often suddenly changed by passion into the deadliest enmity; that generosity becomes the wildest extravagance, and it has been observed with justice, that the Irish *give* more readily than they pay. From their courage we have nothing to detract. The name of a brave man and of an Irishman are synonymous. The wit, humour, and acuteness of this people we also highly admire. With regard to the strict observance of sexual modesty in the promiscuous intercourse of an Irish cabin, we cannot speak upon this point from our own knowledge (though we have been in Ireland) and we doubt whether Mr. Carr can do so; but if such really be the case, human nature has been profuse of her discretion to a people, whom she has also endowed with her warmest feelings.

As to any advantage to be derived to the traveller in Ireland from Mr. Carr's book, the same at a much easier rate is to be purchased in the 'Post-Chaise Companion.' As to any entertainment, those persons who can be pleased with the manner of this writer, must possess minds so differently constituted from our own, that we doubt their understanding any opinion advanced by us. Let us, therefore, make some further references, and those to the second volume of the Stranger in Ireland, and then leave the public to decide upon the accuracy of our judgment. He is, we know, a favourite. Even as we write, the book is demanded at our hands by an

Digitized by Google

eager subscriber to the circulating library, from which we procured it. We have had the curiosity to inquire the name of the impatient reader, and find it to be a Miss ——, an eminent sausage-maker's daughter in the city. We resign the volume with a sigh of compassion for our fair incognita.

Before we begin again with Mr. Carr, 'with such delay well pleased,' we shall turn aside a moment to Dermody, from whose poems Mr. Carr quotes the following noble personification of Danger, whose bed ought to have been placed upon the edge of the Giant's Causeway.

> 'High o'er the headlong torrents foamy fall,
> Whose waters howl along the rugged steep,
> On the loose-jutting rock, or mould'ring wall,
> See where gaunt Danger lays him down to sleep.
> The piping winds his mournful vigils keep;
> The light'nings blue his stony pillow warm;
> Anon, incumbent o'er the dreary deep
> The fiend enormous strides the lab'ring storm,
> And 'mid the thund'rous strife expands his giant form.'

Though the ground-work of the above idea is borrowed from Collins's Ode to Fear, yet it is well enlarged upon, and is marked by a wild indistinctness which is perhaps not ill suited to the subject. We discover a force and a grandeur of expression which argues what the boy would have been, had he lived to immortalize the genius of Irish poetry. How has he been scandalized since his death by the cold unfeeling enemies of romantic imagination!—not that we would defend his excesses—he justly suffered for them—but let his superior talents be allowed, while his vices are condemned.

To recur to Mr. Carr and 'his pair of breeches,' P. 357. He says, that the dogs are frightened at such a phænomenon in Ireland; in short, he says so many absurd things that we must wave our intended endeavour to extract amusement from him, and confine ourselves to a cursory notice of some of his obvious inaccuracies, which may mislead the future traveller. Neither must the ridiculous extravagance of the prints be suffered to pass uncensured.

The frontispiece stiles itself DUBLIN, but instead of giving us the least idea of that city, it merely represents one of the public buildings with its dome preposterous, and the streets on each side the Liffy, as magnificent, (which streets are neither so elegant nor so spacious as Dyot-street, St. Giles's,) and the Liffy as itself wide and respectable, when in truth, it is narrow, paltry, and offensive. The general appearance of carriages and four, with outriders, is, alas! now unknown to Dublin; and in this respect Mr. Carr's picture reminds us of Repton's red books, and the *improved*

state in which he represents his own *improvements.* When we passed through the streets of that city, we certainly did not meet the elegant jaunting car, where the ladies sit *back to back,* (termed by the natives a *vis à vis,*) and apparently in Mr. Carr's picture drawn by a mezzotinto cow, but we did meet dirty hackney coaches, women blowzy, and without stockings and shoes, and immediately on the bridge north of Essex bridge, we thought we perceived an ordinary looking 'Stranger in Ireland' *plucking a nosegay* of shamrock.

We fly about with Mr. Carr, for he is so desultory as to preclude consistency. We have now got back to Wales with him, to pluck a nosegay of leeks. He heard that the 'salacious family of goats was nearly exterminated in North Wales.' They probably are so along the high-road, in which Mr. Carr travelled by night in the Holyhead coach. But he never visited Merioneth, or, to use his own grotesque language, he never saw the pretty little salacious innocents, skipping about the 'bleak and bladeless wastes of Snowdonia.' We say he never saw this country, having ourselves at Bedd Gelert, as he improperly spells it (Beth Gelert), seen the book from which he has copied his account of a romantic country, which, from the evidence of his own words and route, we here venture to declare, that HE NEVER SAW. 'In the morning I wandered to a little church,' says Mr. Carr, page 16.* He set out from Chapel Cerrig to proceed to Bedd Gelert, for a morning's walk. The commonest reader must know that this little excursion alone before breakfast, would reflect credit upon Mungo Park, as the geographer knows, what Mr. Carr evidently does not, that his *amble* must have led him over the precipices and through the defiles of Snowdon. But why should we speak of Mungo Park? Mr. Carr had time to write down the Honourable William Spencer's ballad upon Llewellyn's greyhound, as accurately as it is printed in the very book from which he transcribed his morning walk.

> "I demens, et sævas curre per Alpes,
> Ut pueris placeas, et declamatio fias."

We believe for *demens,* we should substitute another spondee. Notwithstanding our Holyhead-coach argument, and the impossibility of Mr. Carr's walk over Snowdon, we are convinced that he was usually a pedestrian, not merely

* This work is occasionally bound as two volumes, although the pages are continued in one. This will account for the apparent difference of our references.

Digitized by Google

from his *sermo pede et repens per humum*, but also from his parsimonious abuse of the ferrymen in the Menai Straits, who charge, it seems, a shilling for an individual—a splendid shilling! Charon only asked a farthing! For Mr. Carr's information we will add that he may go over a vast deal more sea at the Aber-Menai passage for the same regretted shiner. God forbid, that he should pluck a nosegay of *Alga*—

'And fair Lutetia suck him down.'

To put our readers in better humour with Mr. Carr, we will refer them to an anecdote (not 'a curious bog anecdote,' chapter 14) concerning Grose the antiquarian, p. 328. Really we must confess that Mr. Carr occasionally entertains us by his profusion of retailed stories, and his own wholesale —what shall we say?—incongruities. We bid him adieu with one serious word of advice—never to publish again. Farewell, Mr. Carr!—Farewell—as we said to Colonel Thornton two months ago,

Farewell! a long farewell! Farewell for ever.

---

ART. XIV.—*The Bees, a Poem, in four Books, with Notes Moral, Political, and Philosophical. By John Evans, M.D. F.R.M.S. Edin. Book 1.* 4to. Longman. 1806.

IN most kinds of poetical composition, as we readily acknowledge the superiority of the ancients, so we can in some measure account for it: but in didactic poetry it seems at first sight somewhat strange that we have not advanced farther upon antiquity. In almost all objects of art or science we surely know more. Why can we not describe them better? Must poetry necessarily decline as knowledge rises? Are the solid and the ornamental perfectly incompatible? Would Virgil's Georgics have been worse, had there been a Board of Agriculture established on the Esquiline? These questions are more easily asked than answered. Certain it is, however, that we have but few didactic poems of merit. Perhaps all that can be said to account for it is, that as science takes a wider range, so much the more distinct do her territories become from those of poetry; partly, because the deeper we go and the more matter we collect, the less does it admit of being compressed into the limits of poetical precepts; and partly, because the time and pains requisite to dig into the mines of knowledge, as they are now laid open, allow of little leisure to decorate and festoon them



Digitized by Google

with the garlands of the muses. Nevertheless we maintain that, to a scientific age and nation like ours, didactic poetry is the province which may be cultivated with the fairest prospect of success. The Epopee is as a book closed to us, because, from the elevation of religious ideas which we happily possess, we cannot introduce any supernatural machinery, without sinking instead of exalting the subject. Even Milton nods in this particular. As for the higher order of lyric poetry, the feelings of a people advanced to so high a state of refinement as ourselves, are not strong enough to attain excellence, and to affect them while we have them not, is nauseous. The same may be said of the higher order of the drama. But in didactic poetry, there seems to be a large field still to be cultivated.

The spot which Dr. Evans has chosen in this field, is not indeed a new one, but it is one in which there is great room for improvement and additional information. 'Apibus quanta experientia parvis.' His style of versification is that of a man of extensive reading and cultivated taste. His lines are smooth and flowing, his diction graceful and correct, his metaphors well-chosen, and his allusions classical. Yet withal there is a something left behind, for want of which little impression of delight is left on the mind of the reader. What this something is, it is not easy to express in words, because it is of a negative kind. There is nothing in his manner which highly offends, save this circumstance, that there is nothing in it which highly gratifies. Variety and animation seem to be the two grand articles in which he is deficient. A sort of uniform and fulsome sweetness, the characteristic of the poets of the Darwinian school, runs through his first book. In those which are to succeed, we hope he will be more sparing in his nymph-system, where he has occasion to mention the botanical names of plants. We have no objection now and then to be introduced to an orchis or a dandelion as a person of consequence. But in the name of common sense, let a flower be sometimes a flower, and a bee a bee. Let fiction and fancy have their play, but let nature and truth be predominant. The four best lines in the composition before us contain no personification, nor scarcely a metaphor. But they please on higher grounds; they present to the mind a strong and lively picture of things as they really exist. We allude to the following description of a bean field:

> 'But ah! what sweetness steals upon the sense
> From yonder field, whose blossom'd beans dispense
> Arabia's fragrance! sweet the soothing sound
> Of countless bees, that hum and murmur round.' P. 37.

Digitized by Google

Thus much seems sufficient to say respecting the authors style and manner. Of the justness of his precepts on the management of bees, and of the truth of his remarks concerning their habits and institutions, we are not prepared to give a decided opinion. But from the authors whom he cites, and his collateral observations on other subjects in his notes we have no doubt that he comes well prepared to his subject. Neither can we as yet form a judgment of the merit of this first book, as a part of one whole. For this we must wait till the rest make their appearance. We have no hesitation, however, in giving it as our opinion that it is likely to form a pleasing poem, particularly to readers interested in the subject of which he treats. Hitherto he has given us only an account of the operations of the bees in the spring and early part of the summer; of their favourite flowers which are in bloom in those seasons; and of the different orders of bees, the labourers, the drones, and the queen. The extraneous matter is appositely and elegantly introduced. We shall conclude with a specimen consisting in the description of the queen bee:

'But mark, of regal port, and aweful mien,
Where moves, with measur'd pace, the Insect Queen!
Twelve chosen guards, with slow, and solemn gait,
Bend at her nod, and round her person wait;
Not eastern despots, of their splendour vain,
Can boast, in all their pomp, a brighter train
Of fear-bound satraps; not in bonds of love
Can loyal Britons more obedient move,
Whose patriot king an heartfelt homage finds,
And guides with easy rein their willing minds.
The pregnant queen her duteous slaves attend,
With plausive air the high arch'd dome ascend,
Cling in fond rapture round the genial bed,
And o'er her form a living curtain spread.

'When twice ten suns, with all-resplendant ray,
Have shed soft radiance on the brow of May,
The royal nymph to light; exulting, springs,
And gayly trims her short but sinewy wings;
Long is her tapering form, and fring'd with gold
The glossy black, which stains each scaly fold;
With gold her cuirass gleams, and round her thighs
The golden greaves in swelling circles rise;
Full arm'd, the monarch soars on sounding wing,
But mildly sheathes her formidable sting.

'Thus in the bloom of youth, and glory, shone
On Cressy's field great Edward's gallant son,
The sable warrior, dazzling to behold;
His jet-black arms emboss'd with burnish'd gold;



Digitized by Google

A snow-white plume wav'd o'er his radiant crest,
Britannia's lion grac'd her hero's breast.
Yet sweetly glisten'd in his modest eye
Th' enchanting smile of manly courtesy:
With heaven-born clemency if valour weds,
Then each on each reflective lustre sheds.'

# MONTHLY CATALOGUE.

## RELIGION.

ART. 15.—*Lyra Evangelica; or an Essay on the Use of Instrumental Music in Christian Worship. Including Critical Remarks on Authors who have written in Vindication of the Practice; Historical Anecdotes of Church Music; and Thoughts on Oratories. By Joseph Jefferson.* 8vo. Williams *and* Smith. 1805.

THE author inveighs against the use of instrumental music, and considers it as a relic of popery, which ought to be removed from our places of worship. The temper in which he frequently writes, does not justify the title he has affixed to his work. In this 'Lyra Evangelica' we discover very little, as we understand it, of the *evangelical* spirit. Fortunately however for Mr. Jefferson, this epithet is not without two handles, his claims to one of which we are not inclined to dispute.

ART. 16.—*The Origin of Sovereign Power, and the Lawfulness of Defensive War. A Sermon preached in the Church of All-Saints, Wainfleet, in the County of Lincoln, on Tuesday, June 4, 1805. to the Wainfleet Corps of Volunteer Infantry. By the Reverend P. Bulmer, A. B. &c. &c.* Rivington. 1805.

ART. 17.—*A Remonstrance addressed to the Reverend R. Warner on the Subject of his Fast Sermon, May 27, 1804.* 8vo. Meyler, Bath.

ART. 18 —*A Letter to the Reverend R. Warner.* 8vo. 1s. Robinsons.

THESE three pamphlets, of which we are sorry it has not been in our power to take an earlier notice, we have classed together, because the two last are addressed to the same person, and the first in part treats of the subject matter of the Remonstrance and Letter.

Digitized by Google

Mr. B. has been described to us as a very worthy minister of the Gospel, actively employed in the discharge of his duty. His discourse, which is pious and plain, is a creditable proof of his good intentions.

Mr. Warner, it seems, preached a sermon some time since, not only against the military character, but also against the right of war.

The 'Remonstrance' is a sensible though somewhat rambling and desultory work, and, as it appears to us, is not the production of a writer accustomed to composition. It contains most of the arguments which are usually brought forward in justification of self-defence.

The 'Letter' is a very respectable one, written with much neatness of style, and in a spirit of candour deserving of particular attention from Mr. Warner. The argument is conducted in a judicious manner, and though the matter is not wholly new, it is always well disposed and ably pointed to its purpose. The tendency of Mr. W.'s sermon is considered in all its bearings, and even upon his own ground he has met with a determined, an adroit, and, as we think, a victorious adversary. Who, to dismiss the question in few words, can approve of principles and opinions, which, if carried into effect, would unnerve every British arm, and leave us at a moment like this, 'naked to our enemies?'

ART. 19.—*A Sermon preached in the Cathedral Church of Durham, July* 30, 1806, *at the Assizes holden before the Hon. Sir Robert Graham and the Hon. Sir Thomas Manners Sutton, Barons of his Majesty's Court of Exchequer at Westminster. By Thomas Zouch, D. D. F. L. S. Prebendary of Durham. Published at the Request of the Honourable and Right Reverend Lord Bishop of Durham. 4to.* Payne. 1s. 1806.

FROM the appeal of St. Paul from the injustice of Festus the governor to the higher tribunal of Cæsar, the preacher, in eloquent and forcible language, takes occasion to deliver an eulogy of the British constitution, and to pay a merited compliment to the magistrates who preside over the courts of justice.

ART. 20.—*A Sermon preached in the Parish Church of Grantham in the County of Lincoln on the* 31*st of May* 1804, *at the Visitation of the Reverend the Archdeacon. By the Reverend J. G. Thompson. 4to.* Hatchard. 1806.

THE object of this discourse is to set forth the excellency of the character of a minister of the gospel, by shewing the excellency of the gospel itself: and though the sermon displays no great erudition, yet it seems to be the production of a mind fraught with piety, and solicitous for the happiness of mankind.

Digitized by Google

ART. 21.—*A few plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg? addressed from a Minister to his Congregation. By the Reverend J. Clowes, M A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge.* Manchester. 1806.

MANY of these answers are rational and orthodox; but the answer to the question 'Why do you believe Baron Swedenborg to be a *seer*?' is lame and impotent.

ART. 22.—*Further Evidences of the Existence of the Deity. Intended as an humble Supplement to Arch-deacon Paley's Natural Theology. By George Clark.* London. Faulder *and* Johnson. 1806.

THE belief of the existence of a supreme intelligent Creator is so early instilled into the mind, and the marks of design which confirm it, are so constantly present to the senses, that it bears the appearance, and has by Malebranche and others been erroneously considered in the light rather of an instinctive principle, than of a deduction of the reason. And to this very cause, strange as it may seem, atheism perhaps is principally indebted. For sceptics are always most disposed to call in question the truth of those principles, which are most intimately and insensibly woven into the constitution of their minds; and therefore not being able to recollect any precise instant at which they first arrived at the conclusion that there is a God, they throw it by among the other lumber which they despise as the *prejudices of education*. Unfortunately Clarke, Locke, and other acute reasoners upon the subject, have dwelt more upon the *à priori* argument, as it is *called*, than upon the simple and direct process from marks of design to a designing cause. Paley, with his characteristic greatness of mind, has seized hold of, and most convincingly elucidated the latter argument. His talent was to place an argument in its clearest and most striking light, and this talent he has exercised perhaps with happier success in his Natural Theology, than even in his preceding works. The present publication is intended as a supplement to Paley's, and its general purport will be understood from the following extract:

'Not till after I had written the following argument, had I enjoyed the delight of a perusal of Archdeacon Paley's most excellent Evidences of Natural Religion. The spirit which dictated that work would have ensured, had he been living, the worthy author's cordial approbation of this. It is an offering of the same nature, at the same shrine.

'It may at first sight appear superfluous, to add any thing to the excellent arguments adduced by the worthy archdeacon, and so it would be, if it were again to tread over the same ground. But the grand argument in the following sheets, is not exactly of the same kind with those adduced by him. It is not merely to point out the evidences of art, which appear in the form of animals; not merely

Digitized by Google

to point out the mechanism apparent in animal frames, and thence to infer design and intention; but to shew prospectively, from the constitution of the sexes, and the formation of the first individual of each species of animals, that there must have been a pre-cogitation, a previous intention, a pre-ordination;—to shew from the formation of one of the sexes, that a pre-supposal of the certain future formation of the other sex, must then have existed;—and that upon atheistic principles, it was impossible, even if an animal of one sex had been fortuitously produced, that another co-ordinate and correspondent animal of the other sex, could have been so produced, as to have perpetuated the species:—and finally to shew, that this impossibility attaches to, and is multiplied in every instance of the formation of sexes, in all the species of animals which have been produced.

'To all that can be said about the formation and production of a mere animal, the atheist has one common answer, "It was produced by the energies of matter, it is the result of attraction and repulsion, of sympathy and antipathy, of affinities, relations, and combinations." My object is to carry the atheist beyond that point, and to make it appear, that even admitting an animal could have been produced by such energies, yet that it was impossible things should be as they now are;—and that if the existence of the first individual of each species of animals had been lengthened out even to myriads of ages, yet it is most incredible, that by the fortuitous production of such an other animal, the species should have been propagated, increased, and continued, as we now see them.'

This argument (as the author acknowledges at the end of his essay) is not left wholly untouched by Paley. It is contained in the chapter on *Relation*, and, so far as he treats it, is most clearly and cogently enforced; but he does not dwell very long upon it for obvious reasons. Indeed it is a branch of the general argument, upon which it is better to lead the reader to exert his own reason than to expatiate at length. Those inferences of a God from the evidences of design in his creation, will always have the strongest effect to produce conviction, which 'ipse sibi tradit spectator.'

The treatise before us does considerable credit to Mr. Clark's abilities and zeal. Yet we wish not to see argumentative works on this subject too much multiplied, while we possess one so amply sufficient to its end. It may induce the unthinking and frivolous to suspect that the existence of a deity is rather the result of a long train of reasoning, than (what it really is) the clear and simple inference of a syllogism, that may be applied to every insect and blade of grass around us, and to every motion of thought within us.

## NOVELS.

ART. 23.—*The Wild Irish Girl.* 3 *Vols.* 12*mo.* *By Miss Owenson.* Phillips. 1806.

IT has been said, though we cannot answer for the truth of the report, that the Novice of St. Dominic, a former work of Miss Owen-

Digitized by Google

son, was the last book that amused the hours of illness of the late Mr. Pitt. It was not, therefore, without some degree of interest, that we took up the present volumes.

The honourable Mr. M., disgusted with the manners of the fashionable females of the metropolis, in order to remove him from the scenes of his former youthful extravagance, is sent by his father, a willing exile, to a family estate in a remote part of Ireland. During his banishment, accident introduces him into the family of a lineal descendant of one of the ancient princes of the country, the heir of their title and miserable remnant of their formerly spacious domains, but endowed with a mind unsubdued by misfortune, with pride unabated by adversity, and with an hereditary hatred to the name of M., whose family enjoyed the possessions wrested from his ancestors by the tyranny of Cromwell. His daughter, Glorvinar, is represented as the picture of female perfection: the susceptible heart of Mr. M., as may naturally be expected, is not dead to the charms of this "Wild Irish Girl," and mutual love succeeds their meeting.

Such is the foundation on which Miss O. has built the work before us, which, tho' we cannot speak of it in the first style of panegyric, is yet in many parts capable of exciting considerable interest, and may well amuse a leisure hour.

Among other defects, we cannot but observe the injudicious manner with which Miss O. has introduced her disquisitions on the manners of the Irish, which compose above one half of her book, and which it would have been better either to omit or to throw into the form of an introduction or of notes. While the tear of sensibility is swelling in the eye of her fair reader at the woes and virtues of the interesting heroine, it is frequently checked by an elaborate dissertation on the Irish harp, or a lengthened argument on the comparative antiquity of the Scotch or Irish poetry.

We would also ask Miss O. whether she thinks Mr. M. justifiable in fashioning the unformed mind of the Wild Irish Girl, by the assistance of Rousseau's 'Nouvelle Heloise,' and the other volumes of the same description which he offers to her perusal? We are bound to presume that the circumstance was introduced as being more congenial to the ardent imagination of her hero (who, unlike most heroes of romance, has his failings), than as the real opinion of the fair authoress.

ART. 24.—*The Invisible Enemy, or the Mines of Wielitska. A Polish Legendary Romance.* 4 *Vols.* 12mo. *By T. P. Lathy.* Lane *and* Newman. 1806.

WE were sorry to find the Mines so unproductive. The romance of Mr. L. has but little to recommend it to the discriminating reader. The plot is threadbare and irregular, composed of a few incidents thrown together in an unmeaning confusion, tedious where they concern, and where they do not, as indifferent and uninteresting as they are unnecessary, and seldom endowed with any pretensions to originality.

Digitized by Google

## POLITICS.

ART. 25.—*The present Relations of War and Politics between France and Great Britain. By John Andrews, LL. D.* London, 8vo. G. Robinson. 1806.

DR. Andrews has here favoured the public with some well meant common-place political observations, in which we do not discover either much comprehension of view or sagacity of intellect.

ART. 26.—*Remarks on the Oude Question.* London. 8vo. Richardson. 1806.

SINCE the year 1756 an amicable connection had subsisted between the government of the East India Company, and the nabob of Oude. By several treaties with the nabob, the company were to assist him with a certain number of troops, for which he was to pay a certain stipulated subsidy. On the accession of the present nabob in 1791, a new treaty was made, in which it was agreed, that the company's force in Oude should not consist of less than 10,000 men, and that in case the subsidy which the nabob was to pay should fall in arrear, he was to furnish satisfactory security for the discharge, and for the regularity of the future payments; but it was expressly stipulated that 'the nabob should possess full authority over his household affairs, his hereditary dominions, his troops and subjects.' The nabob appears from the evidence to have adhered firmly to the spirit of his engagements; but the company's agents at different times seem to have interfered very officiously and contrary to the stipulations of the treaty in the domestic management and political jurisdiction of the nabob. The government of Bengal next proceeded to propose various reforms in the province of Oude, which were not likely to be very palatable to the sovereign. He was required to abandon the whole of his army, and to make large territorial cessions to the company. By way of intimidation, additional troops were introduced into Oude; and towards the close of the year 1801, the nabob was compelled to consent to the cession of half his territories to the English, and to leave the remainder subject to their permanent controul. It is but too seldom that we find the great principles of justice respected in the political transactions of Indostan. Our government in that quarter of the world, like many of the governments of Europe, seems to consider force as the measure of right; and to be restrained by no considerations of morality from attempting the execution of any project which avarice or ambition may excite. We do not enter into the question of policy; for impressed as we are with the awful necessity of an universal submission to the precepts of moral duty, we can never consider that to be policy, which is at variance with justice.

Digitized by Google

## POETRY.

ART. 27.—*Werneria, (Part the Second) or, Short Characters of Earths and Minerals: according to Klaproth, Kirwan, Vauquelin, and Hauy. With Tables of their Genera, Species, Primitive Crystals, Specific Gravity, and Component Parts. By Terræ Filius Philagricola. Part II.* 12mo. 4s. 6d. Baldwin. 1806.

OUR notions of the inutility and absurdity of the first part of this work, were given at some length in our Review for September, 1805, together with some specimens of the strange and unmusical versification of this Son of the Earth. That part of his work consisted of a 'Tract on Earths,' the nature, properties, and uses of which were recorded in verse, the more easily to gain footing and retain their position in the memory of the student of mineralogy. He now proceeds in his second part to treat the metals in the same manner. But we do not think that he will materially serve their cause, or extend their notoriety. Let those who question our judgment, exercise their retentive faculties with the following description of lead;

'Pure lead is soft, and to the nail gives way;
And soils the fingers with its touch; livid
In colour grey, but to the air expos'd
Changes to yellow white, and bluish black.
In taste and smell, if rubb'd, unpleasant, more
Malleable than ductile, less hard, less bright,
And less tenacious than all the rest.
In every acid soluble, with gold,
With silver, and with tin in fusion joins,
And e'en with sulphur, and with phosphorus
Combines; in manufactures great it's use,
For shot, for pewter, and for soder soft!'

The notes, as in the former part of this publication, are by no means deficient in knowledge. We only wage war against the author's taste and his ears.

ART. 28.—*The Swiss Exile, A Poem, by Shirley Palmer.* 4to. Longman. 1804.

WITH the greatest respect for the patriotic sentiments expressed in this little poem, we cannot approve the style of execration which runs through it. 'Ruin seize thee, ruthless king!' and the other curses pronounced on the conquering Edward by Gray's bard, are sublime and solemn without causing any emotion of disgust to a philanthropic mind. Not so the language of the Swiss Exile. Witness the three following stanzas:

'O country accurs'd!! ne'er again may sweet Spring,
O'er thy plains, o'er thy dells, and thy mountain-steeps bloom;
But may Winter around thee, her frowns ever fling;
And Midnight eternally veil thee in gloom.

Digitized by Google

'May Frosts, and may tempests, thy harvest-fruits blight,
And o'er thy proud cities, Dearth waft her fell breath;
Disappointment, thy toils, and thy labours requite,
And haggar'd-eyed Pestilence strew the with death.

'Yes!! may'st thou experience disasters more dire
Than those, by thy war-fiends, o'er Switzerland spread;
May national Discord involve thee in fire,
And the deadliest Plagues on thee ever be shed.'

Longinus would here cry out, 'Ὦ τραγικὰ ἔτι ταῦτα, ἀλλὰ παράτραγῳδα.

The metre which the author has chosen, is the worst adapted to his subject of any in the English language. In the first place it is one in which smoothness and harmony are very difficult to attain; and in the next it is (or should be) appropriate to buffoonery and burlesque. It must be confessed indeed that Beattie has applied it to morality, and Campbell to pathos, in his pretty little poem entitled the Exile of Erin. But in these and such instances a violence is offered to the ear, which the concomitant beauties render it difficult to perceive. We have mentioned this the rather, because we seem to discern in the present race of poets a strange desire to force our measures to expressions foreign from their nature, in the same manner as our musicians are fond of playing tricks upon their instruments, and extorting jigs and hornpipes from the trumpet or the double-base. A sure and never-failing symptom of declining taste! But to return to Mr. Palmer, such harsh and tooth-breaking lines as the following can be excused only on the plea of inexperience:

'The blest hour when *thou* hence my freed spirit *shall* call.
Then extending his clasp'd hands tow'rds heaven—he knelt.'

But we wish not to multiply grievances. The poem in many lines shows marks of some genius, and with patience and application to our classical writers Mr. P. may in time become as chaste a versifier as he now seems to be a loyal subject.

## MEDICINE.

Art. 29.—*Serious Reasons for uniformly objecting to the Practice of Vaccination: in Answer to the Report of the Jennerian Society. By John Birch, Surgeon Extraordinary to the Prince of Wales.* 8vo. Harris. 1806.

WE do not find a single new fact here brought forward on the contested subject of vaccination, nor any serious reason why Mr. Birch, without derogating from the consistency of his character, may not have changed his opinion, as his information increased; as several other able men have done. He who can seriously assert, that vaccination has been a trick of some men-midwives to secure the

Digitized by Google

possession of the nursery, that the apothecaries have given into it to counteract this plot of the man-midwives, that his colleagues at St. Thomas's hospital, and that the great body of respectable practitioners through the whole country have been deceived and imposed upon, in opposition to their obvious interests, must either be so prejudiced, if he speaks from conviction, as to be incapable of judging of the truth, or, if his motives are less pure, so perverse as to forfeit all claim to confidence. Of Mr. Birch, who has not disgraced himself by fabricated cases, we are willing to hope the best. He thinks he is defending his consistency. We find in the pages before us numerous and glaring inconsistencies. 'He opposed the experiment,' he tells us, 'at the very commencement' (p. 21); and he says, notwithstanding, (p. 67) 'That the experiment itself should have been made, I likewise think wise.' He talks of hundreds of failures: but let us appeal to a witness to whom he will not object; we mean to himself. In his evidence before the house of commons, he declared he knew of no instance of a person, after having gone through the cow-pox, catching the small-pox. This seems to have been the state of his knowledge (we mean not of his opinion) in 1804. In 1805 he informs us (in his letter to Rogers, p. 38,) that he has collected materials enough to satisfy the public of the validity of his objections to vaccination, and that he thinks it a duty he owes the public and himself to come forward. He then gave evidence to one failure, asserted that every post brought him accounts of others, but not admitting hearsay evidence, delayed to publish them. How then, in 1806, has he redeemed his pledge? Truly, by making some cavils at the Jennerian report, and a slight critique on the pamphlet of Mr. J. Moore. How unfortunate that of the *hundreds* of failures which are asserted so confidently to have happened, the evidence of Mr. Birch, the *original*, the *uniform*, the *consistent* opposer of vaccination, can be brought only to *one*? We think the warmest advocate of the practice might confidently appeal to his testimony in support of it.

In one part of the argument we must allow Mr. Birch to have obtained a complete victory. 'Why is it not remembered,' he asks, 'that in the populous parts of the metropolis, where the abundance of children exceeds the means of providing food and raiment for them, this pestilential disease is considered as a merciful provision on the part of Providence to lessen the burthen of a poor man's family?' Oh! hard-hearted and prophane vaccinists, to counteract this merciful provision of Providence! But even here Mr. Birch's apprehensions are groundless. For where food and raiment fail, we doubt not that cold and hunger will ultimately have every happy effect now attributed to that greatest of human blessings, the confluent small-pox.

ART. 30.—*A practical Account of a Remittent Fever, frequently occurring among the Troops in this Climate. By Thomas Sutton, M.D.* 8vo. Robinson. 1806.

THE fever described in this pamphlet, occurred in the Military

Digitized by Google

Hospital at Deal, and frequently appears, according to Dr. S., among the military in this climate, during the cold months of the year, especially when they are in barracks, or in other confined and crouded situations. It appears to be contagious, and, if treated with wine, bark, and opium, assumes the form of what would generally be denominated *typhus*. It seems to differ from this fever, however, in being attended with more complete remissions during the day, and exacerbations in the night, and with an insidious inflammation in the viscera of the thorax; but above all, in being generally treated with success by copious blood-letting. We cannot, indeed, but rank Dr. Sutton among the pupils of Dr. Sangrado, for he repeatedly speaks of bleeding to *thirty ounces*. One man, in a relapse, we are told, 'was bled first to 24 oz. and on the following day to 40, and from this attack recovered in six days.' P. 28. Now *four pounds* of blood, taken in the course of probably not more than 24 hours, would seem to have caused a material diminution of the powers of life: yet Dr. Sutton, with some apparent inconsistency, disapproves of brisk purgatives, even in the beginning, as they 'have induced great apparent debility, and in some cases have manifestly brought on dangerous symptoms.' P. 31. Success, however, is the best criterion of the value of any practice; and under this mode, the greatest average of deaths did not exceed one in 20; whilst under the *early* use of bark, wine, opium, &c. (a treatment, by the bye, which, even in pure typhus, judicious practitioners do not now adopt,) out of 37 patients received into the hospital, 11 died.

The fever is described with perspicuity, and a few judicious observations occur relative to some of the expedients of practice.

## MISCELLANIES.

ART. 31.—*The Saunterer, a Periodical Paper. By Hewson Clarke.* 8vo. 5s. Ostell. 1806.

MANY of the essays of which this volume is composed, were first given to the world in the Tyne Mercury. The approbation with which they were received, has induced their author to revise them, and publish them collectively.

A periodical paper is certainly a bold attempt, in which Mr. Clarke has hazarded his juvenile powers with considerable success. The reader, who is satiated with the entertainment and instruction of the Spectator and of other similar productions, may turn without disappointment in a leisure hour to the pages of the Saunterer.

Mr. Clarke concludes his last essay with an imitation of Johnson's admirable close to the preface of his Dictionary.

'When I look back upon my own labours, whatever may be their insipidity or weakness, I am surprised at my own attempts. My writings, it is true, must be equally praised or condemned, whatever may be the situation or the motives of their writer. But surely if the author be disgraced, the man may be excused, when it is known, that they were not composed in the shades of retirement, or in the moments of ease and pensive luxury, by the man of pleasure or the votary of

Google

science; but amidst the bustle of business, and the murmur of the crowd; by one whose days have been spent in commercial activity, and who, without displaying the genius, has perhaps furnished by his writings an example of the youth, the temerity, and the pride of Chatterton.

'If, notwithstanding my labour and my hopes, the literary fabric which I have reared, should be doomed to stand only for a while a mouldering monument of useless labour, I shall at least receive some consolation by reflecting that I have not composed a line which, in the hour of sickness or of death, I could wish to blot. It is not in my power to command the praises of learning and greatness, but I have endeavoured to deserve the favour of piety and virtue.

'HEWSON CLARKE.'

All endeavours to deserve the favour of virtue and piety, are just grounds for self-congratulation, to which we are willing to grant our concurring applause; but we must observe that, as Mr. Clarke in a former essay has given the portrait of Chatterton with 'high colouring,' there is an appearance of vanity in his concluding comparison, which had better have been 'blotted out.'

ART. 32.—*Select Exercises, containing a Variety of Questions in the different Parts of Science, intended chiefly for the higher Classes of young Gentlemen in Schools, &c. By Thomas Whiting, School-master.*, 12mo. Longman. 1806.

THESE questions appear to be well chosen for the purpose intended, but certainly ought to have been arranged in a progressive order. An useful system of practical trigonometry is added, together with its application to the measuring of heights and distances.

ART. 33.—*Portable Mathematical Tables, containing Logarithms of Numbers; proportional Parts; artificial Sines, &c. &c. By Thomas Whiting, Master of Keppel-house Seminary.* 12mo. London. Longman. 1806.

A WORK much wanted in schools, and, as far as we have examined it, executed with accuracy.

ART. 34.—*The Mariner's complete Exercise Book; containing a Selection of the most useful Questions, in Right and Oblique Trigonometry, also in the various Sailings requisite in Navigation; to which is added a great Variety of Problems in Astronomy, &c. By B. Donne, Master of the Mathematical Academy, Bristol.* 1805.

THIS little book is printed in a cheap form, and appears well calculated to answer the purpose intended, namely, that of a text-book for scholars learning the principles of navigation and astronomy.

ART. 35.—*The History and Description of the City of Exeter, and its Environs, ancient and modern, civil and ecclesiastical: comprising the Religion and Idolatrous Superstitions of the Britons,*

Digitized by Google

*Saxons, and Danes; the Rise and Progress of Christianity in these Western Counties, with a Catalogue of the Bishops, from the First erecting this County into a Diocese, to the present Æra, collected from the most approved Historians. Also a general and parochial Survey and Description of all the Churches, Places of Divine Worship, Public Buildings, Institutions, Antiquities, present Government, Prospects, &c. &c.; a List of Mayors and Bailiffs to the Close of the Eighteenth Century. By Alexander Jenkins. Illustrated with a Correct Map of the City and Neighbourhood, a View of Rougemont Castle Gateway, and several Ancient Plans and Miscellaneous Plates.* 8vo. Scatcherd and Letterman. 1806.

THE length of the title-page precludes us from the necessity of entering into the details of this publication. We shall however do no more than justice to the labours of Mr. Jenkins, in asserting that he has made his work as entertaining as it possibly could be made for general readers, and peculiarly interesting to the inhabitants of Devonshire.

ART. 36.—*Colonel Thornton's Transactions and Negociations with Robert Christie Burton, Esq. legally, morally, and liberally considered.* 8vo. Goddard. 1806.

THESE transactions chiefly relate to the purchase of some pictures by Mr. Burton at a public sale of Colonel Thornton's; after the purchase was made, Mr. B., it appears, repented of his bargain, and endeavoured to prove that he had been imposed upon by the Colonel, who, he pretends, sold him mere copies, as original works of great masters. The object of this pamphlet is to remove the impression, which so gross a calumny may have raised in the mind of the public against the character of Colonel Thornton, who, however foolishly he may have acted on other occasions, appears in the present business to have behaved with the utmost propriety and liberality. The fact is, as the time of payment drew near, Mr. B. perceived that he was unable to 'raise the wind,' and had recourse to legal measures to procrastinate the time, which, not succeeding according to his expectation, he at last compromises the matter on the following terms: the Colonel, by taking back a considerable portion of property to accommodate Mr. Burton, reduced his demand to 2,700l. which he is to be paid in four years by instalments, with interest.

This pamphlet is evidently written by a friend of Colonel T.'s, but the veracity of the statements contained therein seems unquestionable.

ART. 37.—*An Address to the Visitors of the Incorporated Society of Doctors in Civil and Canon Law. Part I and II, by Nathaniel Highmore, LL. and M. D.* 8vo. Cadell and Davies.

THE occasion on which this Address was written, was briefly this:

Digitized by Google

Dr. H. having by a course of academic education in the university of Cambridge, acquired the degree and quality of a doctor and professor of civil-law; having also studied that science in the university of Edinburgh, and having in both those universities received from the professors thereof flattering testimonials of his industry and acquirements; having also, in taking that degree in the university of Cambridge, kept his acts, and performed the exercises in the form and manner prescribed by the society of doctors in civil and canon law, as necessary towards admission into his majesty's courts of ecclesiastical jurisdiction, he applied early in the last year to the registrar of the above mentioned university for the certificate of his qualifications, which he sent with his petition to be admitted as an advocate, in the usual and prescribed form, to his grace the Archbishop of Canterbury. To this his certificate and petition his grace's fiat was returned, and his commission was in consequence duly and regularly made out.

'Having been informed that they, so made out, were in the office of the registrar, he on the day previous to the commencement of Easter term, in the same year, waited in the usual form on the Dean of the Arches, the president of that society, to inform him of his intention to take his seat under that commission the following day. The president in reply, informed him that he could not be admitted as a member of that society, or allowed to practise in those courts, it being understood that he had formerly taken the orders of a deacon.'

This was an unexpected blow to the future prospects of Dr. H. and after having taken the opinion of eminent counsels, he was advised to write an appeal addressed to his grace the Archbishop of C. and the noble lords appointed by his majesty visitors of that society. With this advice he complied; and on the 12th of November had a personal interview with the Archbishop of C., who informed him that he should be heard on his appeal by himself, and the visitors. After a long interval he received a letter from his grace's secretary, informing him that the business could not be brought before the visitors. He therefore determined to publish the present address, which is in substance the same as he intended to have delivered to the visitors.

It throughout indicates great acquirements in various departments of literature and science, and makes us regret that existing laws debar the court of so learned a member as Dr. H. would certainly prove.

His conduct, contrary to the usual custom of men who conceive themselves personally aggrieved, has been throughout distinguished by a coolness and dispassionateness which is deserving of the highest encomiums: nor has the behaviour of the Archbishop of C. been less liberal and gentleman-like. The use of the University press was refused on this occasion to Dr. H. by the Dean of Norwich, the vice-chancellor; it does not appear for what cause.

Digitized by Google

THE

# CRITICAL REVIEW.

*SERIES THE THIRD.*

*Vol. IX.* DECEMBER, 1806. *No. IV.*

ART. I.—*The Temple of Truth; or the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged.* 8vo. Mawman. 1806.

THIS is a proud title, but we fear that there is nothing corresponding to it in the contents. The portals of this temple may be luminously adorned with gilded capitals, but they open only into a building of more than Cimmerian gloom, in which we meet with nothing but a dearth of ideas and a vacuity of sense. The author adopts dogmatism for argument, and seems to imagine that round assertion, backed by a sort of magisterial air, will pass for solid proof. In every page of the work he seems to entertain so good an opinion of himself, and to be so perfectly satisfied that nothing is wanting but his interposition, to settle every disputed question in the wide circumference of moral and theological inquiry, that he will not probably think himself much obliged to us for combating his sophisms, and exposing his presumption; for dissipating the illusions of vanity, and humbling the arrogant disdain of pride coupled with ignorance, and fostered by an intolerant superstition.

The author entitles his work the 'BEST SYSTEM OF REASON, PHILOSOPHY, VIRTUE, AND MORALS, ANALYTICALLY ARRANGED.' Now a system supposes a whole composed of well-according parts, or a series of relative propositions, successively produced, and methodically combined; so as to establish and to support, like a strongly cemented arch some important truth. But though the author boasts that his work is not only a system, but THE BEST SYSTEM, we confess that after a patient examination, we have not been able to find in it any pretensions to the title. We meet with



Digitized by Google

a mass of detached observations interspersed with scraps of Greek and Latin, without regularity of coherence or force of induction; and with respect to the 'reason, the philosophy, the virtue, and the morals,' we believe that reason, philosophy, virtue and morals, quite as substantial and not less pure, might be found in the Institutes of Calvin.

The author seems to speak contemptuously of metaphysical investigations, but he himself sometimes makes a display of metaphysical lore, which to us appears none of the most perspicuous or rational. Thus, for instance, in p. 5, 6, he says that 'reason is in no sense the rule of judgment.' Now, if the words 'rule of judgment' have any meaning at all, they must mean that which serves to direct us in judging or forming a judgment; and of course the author denies that reason directs us in judging between truth and error, or in determining the moral character: but if it be not reason which serves as a guide in this important operation, we should beg to know what other faculty we have, to which we are indebted for this distinguishing perfection of humanity. We have always been wont to consider reason as the best gift of God to man; as that ray of his own essence which is still beaming in the human soul; which may indeed be made dark and dull by neglect, or luminous and penetrating by assiduous care; but without which even Christianity itself would have been a vain communication; for we should not have been able to determine whether it were true or false, the effect of imposture or the work of God. And yet it is to our propensity to exercise this faculty in the very way which God designed for the detection of error and the establishment of truth, that the author ascribes 'the countless absurdities, extravagancies, and contradictions, which have not only bewildered the human intellect, but inverted the whole order of things.' If he had imputed this effect to the rejection rather than to the use of reason as a rule of judgment, he would have been much nearer to the truth. 'The history of human reason,' says the author, 'would not reflect much honour upon human nature.' Reason, we know, like other faculties which the Divine Goodness has imparted to the free agency of man, may be and often has been perverted from its right use and converted to a wrong; but if there be one thing which more than another reflects an unsullied lustre on human nature, it is the exertion of reason in the wide world of moral and physical research. The author may perhaps deem the great names of Bacon, Newton, Locke, and other worthies, to be only pale and twinkling luminaries, compared with the mighty radiance of Calvin and the sense-

Digitized by Google

less advocates of his gloomy creed; but we may emphatically ask what would have been the present condition of mankind, if they had not made human reason the rule of judgment in philosophy, in morals, and religion? Even in matters of faith it is reason which must ultimately constitute the rule of judgment, or which must direct us in determining what points are and what are not proper objects of belief. For though there may be some matters of faith which are above the reach of reason, there can be none which are contrary to it; for to say that they are contrary to reason, is the same as to say that they are contrary to truth. Of propositions which are above our reason, which are too deep for its search or too sublime for its contemplation, we may assent to the possibilities; but propositions, which are contrary to reason, are utterly repugnant to the mind. They cannot in any way command assent, because as long as we employ the terms of language in which they are conveyed, they are totally irreconcilable with our ideas of possibility. We rather exalt than lower the dignity of religion, when we reject those doctrines which are contrary to reason; for religion is accommodated to the use and subservient to the good of man, only so far as it is a reasonable service. But with a reasonable religion to mingle doctrines contrary to reason, is to make an heterogeneous compound of that worship which is due to the Supreme Intelligence, who gave reason to man as the rule of judgment and the guide of life.

'Impressed,' says the author, 'in an early stage of my literary education with the importance of distinct ideas, as the best method both of receiving and of communicating science, it has always appeared to me as scarcely possible to do either, unaided by the accurate definition of principal terms.' After this pompous declaration of the necessity of distinct ideas, and this pompous claim to the possession, we were not a little surprised to find such a total want of them in the work before us. For, instead of distinctness of ideas, or precision and accuracy in the use of terms, we meet with hardly any thing but confusedness of thought and a bewildering ambiguity of diction. As an instance we will produce one of the author's '*accurate definitions of principal terms.*' 'By reason,' says the author, p. 14., 'I would be understood to mean those principles which are best calculated to enlighten, correct, and regulate that faculty in man.' Now if the reader be able to understand what reason is, or what the author means by reason, from this 'accurate definition,' we must confess that he possesses a degree of acuteness and a power of comprehension far be-



Digitized by Google

yond what we can claim. The author seems to confound reason with a something which is not reason, but which, according to his account, is '*best calculated to enlighten, correct, and regulate the faculty.*' What this something however is, he does not vouchsafe to inform us, and perhaps he will think us very captious not to be satisfied with his '*accurate definition.*' Such is the distinctness of his ideas, and such his boasted precision in the use of terms. By reason he understands those principles which enlighten, correct, and regulate reason. This is one of the luminous expositions on which the author affects to rear 'the Temple of Truth' and to establish '*the best system of philosophy, virtue, and morals.*' Reason is the eye of truth, and truth wants no 'lesser light.' Reason is, besides, that faculty which was bestowed to regulate the use and controul the action of every other; and though we have not been inattentive observers of the moral and physical constitution of man, we have never been able to discover any of those principles, which the author, while he professes to understand them to be the same as reason, makes at the same time superior to reason, because he says that 'they are calculated to enlighten, correct, and regulate the faculty.' Who would have expected to find such jargon pronounced in 'the Temple of Truth?' By virtue, which, according to our plain notions, consists in doing good and in forbearing to do evil, this author defines 'the intellectual beauty, worth and excellence of the human soul.' This is another of his 'accurate definitions,' which promises light and yet leaves us in the dark.

Confident in the truth, and proud of the impenetrable solidity and the unrivalled splendour of his 'accurate definitions,' the author does not hesitate to affirm, p. 18, that his Temple of Truth is erected on an imperishable foundation, and that 'it contains the best scheme of reason, philosophy, virtue, and morals that can be proposed.' If this be the best system, it will be very difficult to decide which is the worst; for it is not often that we shall meet with a worse than this.

Of the theology of this writer, the reader will be able to judge from the following specimen. 'Grace,' says he, p. 142, 'is the free, spontaneous and sovereign favour of God, *totally and for ever irrespective of all terms, conditions, or performances on the part of those who are the objects of it.*' Now that the favour of God is totally and for ever irrespective of all terms, conditions, &c. is a doctrine so mischievous in itself, tending so much to discourage the hopes of virtue and to increase the audacity of vice, and it is at the same time so false and so unscriptural, that we should deem ourselves deficient in a proper regard for truth,

for morality and religion, if we did not brand it with our utter detestation. The express doctrine of the Christian revelation is, that God will recompense every man according to his works; that he will shew favour only to those who do good, and evince his displeasure against those who do evil. When therefore the author espouses a contrary doctrine as a fundamental point in what he calls the *best system of religion*, he inculcates a tenet which is not only at variance with scripture, but which, if it were made a rule of practice would soon annihilate every vestige of truth, justice and humanity. There is a close connexion between ignorance and intolerance, between want of knowledge and want of charity, and therefore we were the less surprised when we found the author asserting, p. 148—150, that those who reject this noxious dogma, which he calls 'the primary maxim of all true religion,' must 'be abjured, detested and abhorred;' and that 'they will be renounced with a holy indignation by all who have any becoming regard for the truth as it is in Jesus.' Thus we see that, according to the opinion of this writer, those who are not so wanting in common sense or common honesty, as to abandon this salutary doctrine that goodness is the ground of acceptance with the Deity and the condition of obtaining his favour, are to be '*abjured, detested, and abhorred.*' We leave it to the candour of the reader to determine who most deserve to be 'abjured, detested, and abhorred,'—those who inculcate truths which are favourable to virtue; or those who propagate errours which encourage vice? We can in any writer more readily pardon a want of sense than a want of charity; but this author of what is called '*the Temple of Truth*,' is deficient in both. The dearth of ideas, instead of being relieved by any of the soft infusions of benevolence, is made more revolting by the frowns of dogmatism and the spirit of intolerance.

The greatest authority has told us that 'the law and the prophets,' or the substance of true religion, consist 'in doing to others as we would that others should do to us;' and we have consequently been taught to consider those as the preachers, who most deserve our gratitude and our praise, who most strenuously insist on the practice of truth, of justice, and of charity; who earnestly labour to impress us with a right sense of their importance, not only as the practice refers to our present satisfaction, but as it is intimately connected with the interests of eternity. But against such preachers the author inveighs with no small degree of violence, in which there is more sound than sense.

'The downy pillows, (says he, p. 200), the gentle lenitives, the

unscorrosive emollients, the convenient cordials, always near at hand, which the moral physicians of these enlightened times provide for their patients on each sabbatical revolution, are most naturally calculated to lull their immortal spirits to soft repose; till oh! ye worse than savage insensibles, the horrors of eternal delusion shall awaken them from the soothing, momentary delirium, into which those merciless opiates have cast them. Yes, the time will come. Therefore look to yourselves, ye misguided hearers, and be more alarmed at these gentle, lenient, lethargic compounds, which too frequently conceal a deadly poison from your undiscerning sight, than at the sound of that tremendous thunder which means only to terrify you out of all the infatuating visions of a vain deceit. Accept this friendly advice from an invisible spy and no anti-christian observer, before the moment arrive when the trumpet of God shall otherwise rend every nerve in your frame with anguish for which there is no remedy, with torture which shall never end.'

But we will no longer fatigue the patience of the reader with specimens of such frothy rant, and such unchristian intolerance. This work as well as many others of the same sort, which it falls to our lot to notice, proves that when men in their theological enquiries cease to make reason the rule of judgment, there is no absurdity so gross which they may not be induced to cherish, and no error so glaring which they may not be incited to inculcate.

---

ART. II.—*Ballads and Lyrical Pieces. By Walter Scott, Esq.* 8vo. Longman. 1806.

WE can hardly remember a period in the course of our critical labours, on which we reflect with so much pleasure, as on that which we devoted to the perusal of Mr. Scott's 'Lay of the last Minstrel.' (Crit. Rev. July, 1805.) In compliance with the strict rules of our profession, we examined it with cool deliberation after the delight occasioned by first impressions had subsided; and concluded with the persuasion, that our admiration was well-founded, and our pleasure genuine. It is true that we thought many passages obnoxious to censure, that we found many peculiarities in the style and conduct of the fable which were not agreeable to our taste or feelings, and we expressed our objections without reserve. But for warmth and spirit of description, for historical accuracy and discrimination of character, for harmony of numbers, for that gifted power of enchantment,

Digitized by Google

which transports us 'beyond the ignorant present time,'* we acknowledged, and still think, that Mr. S. had proved himself a worthy successor to the mighty bards of former days. His errors are defects of judgment, of care, of consideration: but all the powers which can be conceived *innate* in the true poet, he possesses in perfection.

Our expectations, therefore, were not a little excited by the advertisement of 'Ballads and Lyrical Pieces' by the same author. Not, perhaps, that we felt ourselves altogether satisfied in the idea of his great talents having been directed towards objects so comparatively insignificant; but we recollected that the most exalted genius may sometimes be allowed to trifle, and that from those very trifles of genius, much greater delight may be derived, than it is often our fortune to experience from the most important labours. We therefore anxiously expected the announced publication, which at last made its appearance before us, on a cold rainy October evening, as if on purpose to relieve us from the drudgery of toiling through a volume of Essays, or of the Belgian Traveller, (we do not now remember) which had lulled us in stupid and unprofitable slumbers during the greater part of the day. We drew ourselves closer round a bright wood fire, had the windows fastened, candles introduced, and coffee made. Every ear was opened at the opening of the book. But alas! how were our hopes crushed and annihilated, when our reader, (a precise man), after methodically getting through the title page, turned over and read the following *uncomfortable* words:

'Advertisement. These ballads have been already published in different collections; some in the Minstrelsy of the Scottish Border, others in the Tales of Wonder, and some in both those miscellanies.'

Anxious to preserve our readers from a disappointment so painful, we determined thus to lay before them the history of our own sufferings. We conceive that country gentlemen, of some taste but of limited incomes, no great collectors of books, having already two copies of these poems in their possession, will thank us for saving them the expence of a third. At the same time, we advertise those who happen to have their shelves incumbered with that abominable book-making compilation, the 'Tales of Wonder,' that they cannot do better than exchange those two volumes for the present one (if they can persuade their bookseller to the bargain); since whatever was tolerable there (except the writ-

* Which, by the b'ye, we cannot but take to be the true reading, notwithstanding Mr. Steevens. See Macbeth, Act 1. S 5. Johnson and Stevens.

Digitized by Google

ings of Dryden, Mallet, and other *forgotten scribblers*), was Mr. Scott's, and is now republished together with such other originals as he inserted in the Minstrelsy of the Borders.

But, really, Mr. Scott's excessive fondness for seeing himself in print in all manner of shapes and sizes, calls loudly for our censure. According to the old laudable customs of authorship, a writer had no sooner unloaded his head of its contents, than he suffered them and the world to remain at peace.

> 'The times have been
> That when the *brains* were out, the man would die,
> And there an end.'

The task of making new collections of detached poems, of changing quartos into octavos, and those again into pocket volumes, all containing the same matter, was left to posterity, and afforded one of the surest tests of sterling merit; for the world will never suffer the works of a true poet to lie scattered abroad, and incumbered with those of others after his death. To this test Mr. Scott might have submitted himself in perfect confidence. The whole world acknowledges his merit, and will be the more offended at his descending, for the sake of vanity or of emolument, to practices, which, in one of the herd of authors, might be overlooked or forgiven.

The contents of this volume are 'Glenfinlas,' 'The Eve of St. John,' 'Cadyow Castle,' 'The Grey Brother,' Thomas the Rhymer,' 'The Fire King,' 'Frederick and Alice,' 'The wild Huntsmen,' together with a few songs which had not before been published. Of the pieces we have specified, the three last will be immediately recognised by the readers of Lewis's collection; the two first appeared both there and in the Minstrelsy of the Borders; 'Thomas the Rhymer' made one of the originals in the last-mentioned work, as, we suppose, did 'Cadyow Castle' and 'the Grey Brother' also, since they are not mentioned as novelties; but we had the advantage of not remembering them. Of all these, 'Glenfinlas' is incomparably the first in merit, as well as foremost in the list. We are not called upon at present to criticize; but whether called or not, we cannot refrain from expressing our admiration. We hardly know any thing in poetry more sublime than the incidental Description of the Second Sight, or more simple and affecting than the manner in which it is introduced.

> 'E'en then, when o'er the heath of woe
> Where sunk my hopes of love and fame,
> I bade my harp's wild wailings flow,
> On me the seer's sad spirit came.

Digitized by Google

'The last dread curse of angry heaven,
With ghastly sights and sounds of woe,
To dash each glimpse of joy, was given—
The gift, the future ill to know.

'The bark thou saw'st, yon summer morn,
So gaily part from Oban's bay,
My eye beheld her dash'd and torn,
Far on the rocky Colonsay.

'Thy Fergus too—thy sister's son,
Thou saw'st, with pride, the gallant's power,
As marching 'gainst the lord of Downe,
He left the skirts of huge Benmore.

'Thou only saw'st their tartans wave,
As down Benvoirlich's side they wound,
Heard'st but the pibroch, answering brave,
To many a target clanking round.

'I heard the groans, I marked the tears,
I saw the wound his bosom bore,
When on the serried Saxon spears
He poured his clan's resistless roar.'

We would assign the next place in the collection to 'Cadyow Castle,' which is a more polished composition than the generality of Mr. Scott's, without any sacrifice of strength or of peculiarity of character. It is addressed to Lady Anne Hamilton, and opens very happily with an allusion to the antient grandeur of her illustrious family.

'When princely Hamilton's abode
Ennobled Cadyow's Gothic towers,
The song went round, the goblet flowed,
And revel sped the laughing hours.

'Then thrilling to the harp's gay sound,
So sweetly rung each vaulted wall,
And echoed light the dancer's bound,
As mirth and music cheered the hall.

'But Cadyow's towers, in ruins laid,
And vaults, by ivy mantled o'er,
Thrill to the music of the shade,
Or echo Evan's hoarser roar.

'Yet still, of Cadyow's faded fame,
You bid me tell a minstrel tale,
And tune my harp, of border frame,
On the wild banks of Evandale.

Digitized by Google

'For thou, from scenes of courtly pride,
From pleasure's lighter scenes, canst turn,
To draw oblivion's pall aside,
And mark the long forgotten urn.

'Then, noble maid! at thy command,
Again the crumbled halls shall rise;
Lo! as on Evan's banks we stand,
The past returns—the present flies.—

'Where with the rock's wood-covered side
Were blended late the ruins green,
Rise turrets in fantastic pride,
And feudal banners flaunt between:

'Where the rude torrent's brawling course
Was shagged with thorn and tangling sloe,
The ashler buttress braves its force,
And ramparts frown in battled row.

'Tis night—the shade of keep and spire
Obscurely dance on Evan's stream,
And on the wave the warder's fire
Is chequering the moon-light beam.

'Fades slow their light; the east is grey;
The weary warder leaves his tower;
Steeds snort; uncoupled stag-hounds bay,
And merry hunters quit the bower.'

The three following stanzas are fortunate examples, among ten thousand, of Mr. Scott's magical powers of description:

'Through the huge oaks of Evandale,
Whose limbs a thousand years have worn,
What sullen roar comes down the gale,
And drowns the hunter's pealing horn?

'Mightiest of all the beasts of chace
That roam in woody Caledon,
Crashing the forest in his race,
The Mountain Bull comes thundering on.

'Fierce on the hunters' quivered band,
He rolls his eyes of swarthy glow,
Spurns, with black hoof and horn, the sand,
And tosses high his mane of snow.*'

The 'Grey Brother' contains some high, but too transi-

* There was long preserved in this forest the breed of the Scottish wild cattle, until their ferocity occasioned their being extirpated about forty years

Digitized by Google

ent, beauties. It promises much, and performs nothing. Why a fragment? It is a very old trick, and a very poor one, to break off a story in the middle because the author is either not provided with a sequel or has become tired of his subject. If it is not worth completing, burn it.

The rest of the ballads we think very inferior to those we have noticed, and far from deserving so many new suits of cloaths as have been judged necessary for their rank in life. Not but there must be some marks of the true poetical genius in whatever Mr. Scott composes; but, knowing his transcendant powers, we grieve when we see them either thrown away or negligently handled. The songs are spirited and elegant compositions, but only five in number. We will give our readers one of the most characteristic and pathetic, which appears to have been composed for Mr. Jones's Collection of Welsh Airs. 'The dying Bard.'

'Dinas Emlinn, lament for the moment is nigh,
When mute in the woodlands thine echoes shall die:
No more by sweet Teivi Cadwallon shall rave,
And mix his wild notes with the wild dashing wave.

'In spring and in autumn thy glories of shade,
Unhonoured shall flourish, unhonoured shall fade;
For soon shall be lifeless the eye and the tongue,
That viewed them with rapture, with rapture that sung.

'Thy sons, Dinas Emlinn, may march in their pride,
And chase the proud Saxon from Prestatyn's side;
But where is the harp shall give life to their name?
And where is the bard shall give heroes their fame?

'And oh, Dinas Emlinn! thy daughters so fair,
Who heave the white bosom, and wave the dark hair;
What tuneful enthusiast shall worship their eye,
When half of their charms with Cadwallon shall die?

'Then adieu, silver Teivi, I quit thy loved scene,
To join the dim choir of the bards who have been;
With Lewarch, and Meilor, and Merlin the Old,
And sage Taliessin, high harping to hold.

'And adieu, Dinas Emlinn! still green be thy shades,
Unconquered thy warriors, and matchless thy maids;
And thou, whose faint warblings my weakness can tell,
Farewell, my loved harp! my last treasure, farewell!'

---

ago. Their appearance was beautiful, being milkwhite, with black muzzles, horns and hoofs. The bulls are described by ancient authors as having white manes; but those of latter days have lost that peculiarity, perhaps with intermixture with the tame breed.

Digitized by Google

The notes which accompany this volume, are speciments of that taste and judgment which so peculiarly distinguish Mr. Scott's researches into antiquity. We cannot close our article without expressing a wish that this gentleman might employ his extraordinary talents, and the fair opportunity which his situation affords him, of elucidating by some regular and connected work, the obscure but highly interesting subject of border-history, hitherto made known to us only by uncertain glimpses in indistinct and broken allusions.

---

ART. III.—*The complete Works in Philosophy, Politics, and Morals of the late Benjamin Franklin, LL.D. now first collected and arranged; with Memoirs of his early Life, written by Himself. In three Volumes.* 8vo. Johnson, 1806.

THE works of a celebrated politician and philosopher are here presented in one view to the consideration of the reader, who may probably have already seen almost the whole of the contents, at least if he has been a studious man, dispersed in various ephemeral publications of the author's times. It is now perhaps rather late to try the merits of Dr. Franklin as a writer, since the public opinion has long ago decided his place. Yet we owe it to the reputation of the man not to pass over in entire silence his present re-appearance on the stage of life, nor to treat the shade of the philosopher with a disrespect which we should not have shown to him when alive. Many who disliked the politics of Franklin, admired the ingenuity of his scientific views, and the neatness of his homely and simple style; while to some, his zealous attachment to the cause of American liberty, appears but to shed an additional lustre on his discoveries in science, and his reputation as a writer.

Our admiration of Franklin's eminence in various departments, is not likely to be diminished by the consideration of the circumstances under which it was attained. He was born in an humble if not an obscure station, and surrounded by all the hardships which a comparative state of poverty cannot fail to occasion. His education was of the lowest description, and hardly embraced objects more conspicuous than the elements of reading and writing. The early necessity of labour abridged his opportunities of self-improvement, and he struggled amid his difficulties with a steady perseverance and a generous ardour, which the sourest cynic will not refuse to commend. In that fragment of his autobiography which is reprinted in these volumes, Dr. Frank-

Digitized by Google

lin has communicated for the benefit of posterity, the means by which he was enabled to supply the deficiencies of regular instruction; and we believe the receipt to be more useful than new, more easily advised than practised by the majority of men, and to consist in early rising, methodical distribution of time, severe economy of money, and a Spartan contempt of luxurious indulgences. The man who acts upon these principles will rarely fail to outstrip his competitors in the race, and afar off in the midst of honour and wealth to contemplate the abject condition of his former equals.

The American states have produced few considerable men if we regard the large population by which they are inhabited. Some fanciful authors have imagined that the lands of the western hemisphere, being of a younger birth than the rest of the earth, had not been yet able to produce animals of such size and importance, or vegetables of so conspicuous qualities as the elder continents. While others regarding the new world with an eye still less favourable, have asserted that the productions of Europe and Asia languished and degenerated on its ungenial soil, and that the lords of the creation were produced on these western shores with a constitution of body and a vigour of mind unequal to the original powers of the human race. This proposition, which seems very improbable in itself, has yet been countenanced in a certain measure, by the little progress made by the Anglo-Americans in the fine arts, and even in the profounder sciences. But though the fact be thus admitted, there is no reason to attribute the scarcity of poets, painters, and philosophers to want of natural powers, but to the absence of the circumstances necessary to call forth these talents into action. The quantity of superfluous labour is too small in the United States, to enable any great portion of the inhabitants to live a life of idleness and luxury. Where every man may so easily enjoy plenty and independance as an agriculturist, few can be disposed to embrace the condition of a menial; few can be willing to administer to the morbid delicacy of the rich: and without such feelings, the taste for refinement cannot be extensive; the readers of poetry, and the admirers of pictures must be few, and the poets and painters yet fewer. It is not among farmers and tobacco planters that we ought to seek for the votaries of the muses, but in those countries where, land having become scarce, multitudes are compelled to cultivate their talents for their support; and of the many some of course succeed. The Anglo-Americans therefore owe their backwardness in the arts and sciences, not to the deficiencies of their minds, but to the

Digitized by Google

peculiarities of their situation; and Dr. Franklin has thus another claim to our approbation in having surmounted not only the difficulties of narrow circumstances and imperfect education, but the additional obstructions arising from the state of society in his native country.

There are three great divisions under which all the writings of Dr. Franklin may be arranged. The whole of his works may be considered as philosophical, political, or literary. The merits of them are very different, and the estimation in which they are held by different classes of men is no less so. The whole is ushered in by an advertisement of no considerable length, from the publishers, in which we are informed that the works of Dr. Franklin, though often partially collected, were never before brought together in one uniform publication. The present volumes are professed to contain every thing found in former collections, together with all the separate papers which the editors have been able to discover. No apology is offered or attempted to be offered for accumulating so large a collection: it is even asserted that none can be necessary, unless to the individual to whom Dr. Franklin bequeathed his manuscripts by will.

It appears, according to the statement here given, that the grandson of Franklin hastened shortly after the death of his grandfather to London, with the papers left to his care. After employing some time in ransacking every public library and private repository for productions of the pen of Dr. Franklin, negociations were entered into with the booksellers for the sale of the work. These gentlemen, of course, wanted a good bargain, and demurred regarding the price asked, which amounted to several thousand pounds. We are here informed however from the highest authority, that the clenched fists of the trade were about to relax and pour forth their reluctant guineas, when the manuscript and the proprietor disappeared, and were heard of no more. It is strongly insinuated, or rather positively asserted, that the proprietor had found a bidder of a different description in some emissary of government. Our ministers, it seems, were grievously alarmed at the proposed publication of Dr. Franklin's papers, and were willing to gratify the rapacity of his grandson, rather than permit the world to know his opinion of their predecessors' folly. There appears, however, as much of pique and the malignity of disappointed avarice, as of probability in this statement. It is difficult to imagine what great discoveries were to be dreaded from the publication of these papers, and yet more so to conceive the interest which should induce the ministry of a period subsequent to

Digitized by Google

the year 1790, to veil with so religious a care, the errors of a former cabinet. We cannot, upon bare supposition, give credit to such improbabilities. It is a favourite maxim of some, that government is always in the wrong, that a place is a sure extinguisher of public virtue, and that from the recesses of the treasury issue forth only bribery and corruption. But on the simple assertion of these opinions, we are not to believe every malevolent insinuation against individuals, nor can the possibility of the purchase of Franklin's manuscripts be admitted as a proof of its actual occurrence. We do not know the character of this grandson of the American philosopher, but if he was a man of liberal mind and delicate feelings, is it not possible also that he might have shrunk back in disgust from the shop-keeper-like bartering of the relics of his grandfather? that, unaccustomed to the ways of trade, he might have compared with reluctant indignation, the sale of the mental produce of his revered progenitor to the exposure of a sheep in Smithfield, the shillings in the price of which are counted with avaricious accuracy against the limbs, the fleece, the fat, and the blood of the devoted animal? It is true we had no reason and no right to expect this view in the preface of the publishers, who of course value a work only by its sale, and would give more for a book of scurvy jests than for the finest composition in the world, if it were likely to sell better. But it is not the less just upon that account.

The philosophical papers of Dr. Franklin, which are here collected with great care, consist chiefly of short essays presented to different societies of which he was a member, and of letters written to those numerous correspondents in every part of the world, whom he had procured by his private worth or his public talents. To this part of the work is prefixed his life written by himself; and a very amusing and instructive performance it is, full of ingenious reflexions conveyed in language of striking simplicity, and displaying the sagacity of a profound judgment. Indeed a judgment of uncommon strength and clearness was the most peculiar characteristic of the mind of this philosopher. His account of his life terminates abruptly at an early period, and is continued to his death by the late Dr. Stuber of Philadelphia. On this continuation we cannot bestow much praise. Neither in matter nor composition is it worthy of its place. It is in style as remote from the engaging plainness of Franklin as in thought it is opposite to his moderation, candour and modesty. The praises of America are too frequently introduced, and the eulogium of Franklin is yet more considerable than his merits, though of them we entertain no contemptible idea.

Digitized by Google

As a philosopher Franklin certainly showed great penetration, and the few experiments which he performed are ingenious and convincing. His theory of positive and negative electricity is undoubtedly the best that has yet been offered of these extraordinary phenomena; but it is not entitled to all the praises which have been heaped upon it by Dr. Stuber. It is not that immaculate and irrefragable explanation which he imagines, and is far from affording a complete and satisfactory account of all the operations of electricity. Yet if Dr. Franklin had done no more, we are willing to admit that his name would have ranked high among the philosophers of his times, and he must still have been regarded as the greatest man of science, of whom the northern continent of America can boast as its own. Nor is it to be denied that the proof which he gave of the real nature of thunder by means of the electrical kite is not only positive and important, but extraordinary in its kind and ingenious in its invention. The whole of Dr. Franklin's papers on this and every other philosophical subject, or at least by far the greatest part of them, are contained in the first of these volumes. From the perusal of them the reader will derive more pleasure than he can fairly expect to experience from the majority of philosophical papers of equal excellence and antiquity. It was one of Franklin's peculiar merits to bring down every thing of which he treated to the plainest and most uneducated understanding. Instead of involving simple truths in pompous and perplexed language, he divested the most abstruse of half their obscurity by the clearness of his expressions, and added the most agreeable *naïveté* of style to the strongest and soundest sense. With these qualifications we do not doubt that the philosophical writings of Franklin will long continue to be read, and the present collection of them is likely to prove a welcome present to many who might find the access difficult to the original publication.

The second division of the contents of this work contains the political papers of Dr. Franklin, consisting of letters, memorials, examinations, and short essays. The active and intelligent mind of this author was early noticed by his countrymen, and long before the separation of the American colonies from England he was a considerable political character. As a member of the assembly of Pennsylvania, he was distinguished, according to Dr. Stuber, by short pithy speeches, where often, in a few plain sentences, with half a dozen apt proverbs, and a well told story, he was able to undo the effect of the most flowery and eloquent harangues produced in those days on the other side of the Atlantic. Of this talent the following speech is an example:

Digitized by Google

'MR. PRESIDENT,

'I confess that I do not entirely approve of this constitution at present: but, sir, I am not sure I shall never approve it; for having lived long, I have experienced many instances of being obliged, by better information, or fuller consideration, to change opinions, even on important subjects, which I once thought right, but found to be otherwise. It is, therefore, that, the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that whenever others differ from them, it is so far error. Steel, a protestant, in a dedication, tells the pope, that "the only difference between our two churches, in their opinions of the certainty of their doctrines is, the Romish church is infallible, and the church of England never in the wrong." But, though many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain French lady, who, in a little dispute with her sister, said I don't know how it happens, sister, but I meet with nobody but myself that is always in the right. *Il n'y a que moi qui a toujours raison.* In these sentiments, sir, I agree to this constitution, with all its faults, if they are such, because I think a general government necessary for us, and there is no form of government but what may be a blessing, if well administered; and I believe farther, that this is likely to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. I doubt too, whether any other convention we can obtain, may be able to make a better constitution. For when you assemble a number of men, to have the advantage of their joint wisdom, you inevitably assemble with those men, all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear, that our councils are confounded, like those of the builders of Babylon, and that our states are on the point of separation, only to meet hereafter for the purpose of cutting each other's throats.

'Thus I consent, sir, to this constitution, because I expect no better, and because I am not sure, that this is not the best. The opinions I have had of its errors, I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us in returning to our constituents were to report the objections he has had to it, and endeavour to gain partisans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favour among foreign nations as well as among ourselves from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people,

depends on opinion, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors.

'I hope therefore that for our own sakes as part of the people, and for the sake of our posterity, we shall act heartily and unanimously in recommending this constitution wherever our influence may extend, and turn our future thoughts and endeavours to the means of having it well administered.

'On the whole, sir, I cannot help expressing a wish, that every member of the convention, who may still have objections, would with me, on this occasion, doubt a little of his own infallibility, and to make manifest our unanimity, put his name to this instrument.'

'[The motion was then made for adding the last formula, viz.

'Done in Convention, by the unanimous consent, &c. which was agreed to, and added accordingly.]'

In consequence of this political eminence, Dr. Franklin was appointed agent for several of the states at the court of England, and accordingly for a long series of years he resided in London to watch over their interests and present their remonstrances, which were neither few nor feeble. Upon the whole, though the conduct of Franklin was not always friendly to the interests of England, we believe him to have endeavoured, as far as his influence reached, to promote conciliatory measures between the colonies and the mother country as long as there was any probability of their success. The lapse of thirty years has rooted men's passions and cleared their understandings, and it is now the opinion of most politicians that, if the conduct of Britain was not on the occasion of the unfortunate quarrel tyrannical and unjust, it was at least most unwise and imprudent. When the members of a family dispute, strangers are the gainers, and harmony, goodwill and affection are as eminently useful in the government of men in public as in private life. Considering the very great share which Franklin had in all the transactions which preceded the era of American independence, or accompanied the first years of its existence, it must be allowed that posterity is likely to peruse with great interest, such documents as are here collected. The letters and speeches given in various parts of these volumes, in which the future events between Britain and America are foretold, afford many examples of the justest foresight, though, as Dr. Franklin remarks himself in a letter to Lord Home, he had the fate of Cassandra, not to be believed till the predictions were verified by the event. The following letter shows how sincerely he was disposed to promote a reconciliation between America and England:

Digitized by Google

'I received your obliging favour of the 12th instant. Your sentiments of the importance of the present dispute between Great Britain and the colonies, appear to me extremely just. There is nothing I wish for more than to see it amicably and equitably settled.

'But Providence will bring about its own ends by its own means, and if it intends the downfall of a nation that nation will be so blinded by its pride, and other passions, as not to see its danger, or how its fall may be prevented.

'Being born and bred in one of the countries, and having lived long and made many agreeable connexions of friendship in the other, I wish all prosperity to both: but I have talked and written so much and so long on the subject, that my acquaintance are weary of hearing, and the public of reading any more of it, which begins to make me weary of talking and writing; especially as I do not find that I have gained any point, in either country, except that of rendering myself suspected, by my impartiality; in England, of being too much an American, and in America of being too much an Englishman. Your opinion, however, weighs with me, and encourages me to try one effort more, in a full, though concise state of facts, accompanied with arguments drawn from those facts; to be published about the meeting of parliament, after the holidays.

'If any good may be done I shall rejoice; but at present I almost despair.'

This is followed by another letter from Mr. Strahan the king's printer, to Dr. Franklin, containing some queries on the subject of the differences between the two countries. A long friendship had united Dr. Franklin to Mr. Strahan, and though the latter appears evidently to be against the cause of the Americans, the discordance of opinion is mildly borne by the former. But after the rupture took place, the doctor's patience and good nature were exhausted, and he abjured the friendship of Strahan in the following terms:

'Mr. Strahan,

'You are a member of that parliament, and have formed part of that majority, which has condemned my native country to destruction.

'You have begun to burn our towns, and to destroy their inhabitants!

'Look at your hands!—they are stained with the blood of your relations and your acquaintances.

'You and I were long friends; you are at present my enemy and I am yours.

'B. FRANKLIN.'

We do not pretend to determine whether an enraged politician may be indulged in these sallies of passion, but at least we may safely assert that such violence is not very phi-

losophical, and in plain language approaches somewhat to the absurd.

The last, the least, and perhaps the best part of Dr. Franklin's works consists of his moral papers. Of these a series of essays, called the Busy Body, were written by the author, when he was a tradesman at Philadelphia, and were published in a weekly newspaper. Franklin was in those days a devoted admirer of the Spectator, and like his great predecessor, he sets himself up as the censor of morals, and the correcter of the minor iniquities of the age. The sermon is suited to the congregation, and frugality, sobriety, and industry are the virtues chiefly inculcated. The style is, as usual, plain and engaging; perhaps occasionally somewhat low. The wit too is not always successful; and on the whole, though a certain class of our country-people might be much benefited by the perusal of these papers, we do not think they are likely to raise the literary reputation of the author to any extraordinary height. Indeed, in some places, both the thoughts and expressions are actually vulgar and dirty.

A number of detached little essays follow the Busy Body. Some of these have great merit. We may specify a very lively and humorous dialogue between Franklin and the gout, which we regret extremely that we cannot quote entire, on account of its length, and we are unwilling to garble it by excerption. The same objection does not apply to the following new mode of lending money:

'I send you herewith a bill for ten louis d'ors. I do not pretend to give such a sum. I only *lend* it to you. When you shall return to your country, you cannot fail getting into some business that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must *pay me* by lending this sum to him, enjoining him, to *discharge the debt* by a like operation, when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands before it meet with a *knave* to stop its progress. This is a trick of mine for doing a good deal with a little money. I am not rich enough to afford *much* in good works, and so am obliged to be cunning and make the most of a *little*.'

Dr. Franklin appears to have borne his old age well. He never degraded his character by that captious querulousness so frequent amongst those of advanced years. He contemplated futurity without horror, and reflected on the past with a mixture of satisfaction and pride. Perhaps an excellent constitution and habits of uncommon temperance contributed in no small degree to the health of his body,

as well as to the moral qualities of his mind. It is no unusual thing to condemn others for faults, from which it is no merit in us to be free. The man of robust health cannot imagine the nature of his sensations, who pines under a thousand harassing feelings, and falls a martyr to the gradual progress of internal and unobvious disease. Dr. Franklin however, till a short time before his death, enjoyed a state of health fortunate for himself and for the world, and he bore the pains of the gravel in the latter part of his existence with philosophic equanimity. After a long life, during which he had obtained an independent fortune, an exalted rank among his fellow citizens, the love, the esteem, and the admiration of the greater part of the world; after witnessing the independence and prosperity of his native country, and after observing her rapid progress to greatness, he died full of years and honor. The Anglo-Americans cannot be accused of undervaluing his merits, either as a philosopher or a statesman. Their great men are too few to be forgotten, and it is only common policy to think, or at least to speak well of one's native country. Yet it is surprising that so little pains have been taken by the inhabitants of the United States to illustrate the reputation of Dr. Franklin, that so many years should have passed without an attempt on their part to collect and arrange his literary and philosophical productions, and that at last the task should have devolved on the booksellers of London. As the Americans in general are not insensible to the pleasures of a profitable adventure, we must suppose this supineness on their part to have arisen from one source only, from the conviction of the improbability of the success of such a speculation in their country.

One portion of Dr. Franklin's works may perhaps be separated advantageously from the general division which we made of them into philosophical, political and literary. We allude to those papers which treat of political economy, and especially of the political economy of America. In these there are certainly many marks of a profound and acute judgment. When it is considered that these reflexions were written very long ago, before so much light was thrown on these subjects by the admirable theory of Dr. Smith, we cannot help wondering how well the native strong sense of Dr. Franklin has guided him through the perplexities of intricate questions, and how frequently he has forestalled the opinions of our celebrated countryman. On other parts of political economy, which do not regard the value of money and labour so much as the principles of population and the prosperity of states, he is no less just and distinct

Digitized by Google

in his views; and the reader of some taste and considerable acuteness will not fail to be gratified by the ingenuity and strength of his reasonings. Though a considerable part of the knowledge, perhaps the whole, may be obtained more completely from more recent sources, there is, notwithstanding, great pleasure in observing the process by which the mind of a man of genius arrives at its conclusions, and we may admire the beauty and elegance of the structure, and the correctness of its proportions, though architecture may afford specimens of more complete art and more extensive utility.

In general the contents of these volumes have afforded us considerable satisfaction, and we believe that the public will receive them with pleasure. The paper, ornaments and typography are of commendable elegance, and the work will form a necessary appendage to every library of the smallest pretensions to importance.

---

ART. IV. *The Iliad of Homer, translated into Blank-Verse: with Notes. By P. Williams, D.D. Archdeacon of Merioneth, &c. (Vol. I. containing the first Book.)* 12mo. 3s. Lackington. 1806.

IT is very easy to lay down precepts for translation both in prose and verse, and those precepts have at various times been well drawn up and elegantly enforced. But a very short comparison of the number of those who have made attempts in this way with that of the unsuccessful adventurers, will suffice to convince us that translation is not so easy a thing as it may appear in theory. Even in prose, the transfusion of idiom without suffering the spirit to evaporate is a task in which very few have attained much eminence. Except the Expedition of the Ten Thousand Greeks translated by Spelman, Polybius by Hampton, Aristotle's Art of Poetry by Twining, and the Letters of Cicero and Pliny by Melmoth, we do not at present recollect any English translation of a classical prose author, which satisfies at once the learned and the unlearned reader. But in poetry, the difficulty of translation arises in a very high proportion. Rowe's Lucan is perhaps the best version of which we have to boast; yet how far it is from a perfect model, any one who has read Dr. Bentley's observations at the end of the Eleutherus Lipsiensis, may easily judge. Dryden's Virgil is as full of faults as it is of beauties. Horace we have none: and notwithstanding the laborious, and certainly in parts successful, attempts of Pope and Cowper, we will venture to add—

Digitized by Google

Homer we have none. Nor is the desideratum, we fear, likely to be supplied by Dr. Williams. At least this will not be the case unless he entirely new-casts his first book, and executes the rest on a very different plan to that which he has hitherto adopted.

We admire not that repressive style of criticism, which throws cold water upon every bold essay to improve upon past labours by taxing the adventurer with impudence. In an arduous undertaking like the present, nothing but a succession of efforts can give a chance for success. It was Dryden's attempt to translate the first book of the Iliad, which very probably suggested to Pope the idea of completing the work. It was Pope's failure which induced Cowper to try the effect of verse without ryhme. And who knows but Dr. Williams's example may tempt some brother Cambrian to tune his harp to the genuine notes of the Grecian minstrel? At the same time it must be acknowledged that a perfect poetical translation of Homer, into English or any other modern language, is one of the most hazardous atchievements. Homer wrote his epic poems in what may comparatively be called a semi-barbarous age, and, like every other original writer, he wrote to please the taste of his contemporaries. Hence arises an infinity of quaint expressions, vulgar allusions, and minute narrations, which suited his own age and country, and while communicated in his own language, do not offend even readers of a more refined æra, for this plain reason, that referring every thing to the circumstances in which he wrote his poems, we find all consistent and of a piece, however abhorrent in some particulars from modern manners. But when these exotic ideas are communicated in a modern language, the mind is immediately revolted by this heterogeneous mixture of new and old; and hence arises the grand obstacle to the naturalization of Homer. Pope saw this difficulty, and, to avoid it, has modernized the manners and sentiments of his original to so unwarrantable a degree, as to justify the observation of 'slashing Bentley with his desperate hook,' that, though a pretty poem, his translation was not *Homer*. In a word, Pope, like the nurse-maid of his Scriblerus, has rubbed up the rusty nail; but, like her too, he has spoiled the antique. Cowper has run into the opposite extreme. An enthusiastic admirer of his author, he was not aware that what is good in Greek, will not always please in English. *Hollow barks* and *swift ships*, are insufferably bald and insipid expressions to an English reader, though to the classical student, whose mind immediately springs off from the copy to the original, they may not be quite so offensive. Something,

Digitized by Google

therefore, must evidently be sacrificed of fidelity to ease, and a translator of Homer must either take the liberty of dropping his otiose epithets, as 'swift-winged words,' 'far-darting Apollo,' &c, or be content to see his pages converted into an envelope by grocers and pastry-cooks. Yet even here nothing more ought to be detracted from accuracy than is necessary to ensure ease and originality; and much, after all, will remain of an antique quaintness, which we see one, and only one, method of remedying; namely, by giving an air of antiquity to the style, and forming it upon a model somewhere between that of Spenser and Milton. We have often regretted that Cowper yielded so far to the criticisms of his friends, as to cancel most of the antiquated phrases which he had, it seems, at first introduced into his version. This plan, and a little more of the sinewy strength of the Miltonic measure, would have elevated his performance infinitely above its present merits. Nothing, we are experimentally convinced, can ever make Homer palatable to a modern reader, but an artificial air of antiquity, such as may supply that which is essential to the original; and he that would copy the Iliad so as to please, must dip his pencil in colours extracted from our older poets and 'songs of other years.' But this is not all: He must endeavour to acquire that harmonious strength of versification, and that sustained dignity of manner in relating little as well as great events, which shine so peculiarly in Milton, and which, since him, no writer of English blank-verse has ever completely mastered. A story-teller, so very circumstantial as Homer (as Cowper has justly remarked in one of his letters) must of necessity often present us with much matter in itself capable of no other embellishment, than purity of diction and harmony of versification can give to it. *Hic labor, hoc opus est.* For our language, unless it be very severely chastised, has not the terseness, nor our measure the music of the Greek. To this he must add a judicious discernment of what may be copied exactly, and what requires to be softened, and how much softened, in order to please in English. At any rate, he must pursue a widely different track from Dr. Williams, to whose specimen it is high time to confine our attention.

In the first place, then, Dr. Williams is of an opinion diametrically opposite to what we have stated as our own respecting the use of antiquated expressions. On this subject he shall speak for himself.

'The public have also decreed, that Mr. Cowper has by no means succeeded as a translator of Homer—That his sentence though copious

Digitized by Google

is often inverted and abrupt, his phrase too harsh and colloquial, bordering at times on what is even vulgar, and that both his metre, and language, savour too much of the style and manner used two hundred years ago—That, though he has painted some of the descriptive scenes with a masterly hand, still, his Homeric verse and period are, in general, very different from his own in that classical poem the Task; for, even from his own account in some of the letters lately published by Mr. Hayley, he seems to have conceived a strange idea, that Homer, because a very ancient author, ought to be translated in an antiquated style and manner.'

Again Dr. W. professes (page xi.) to have endeavoured to avoid the adscititious finery of Pope on one hand, and, on the other, the '*robes antique*' of Cowper. It is unnecessary to repeat here our arguments in favour of these robes antique; but we do not perceive that Dr. Williams varies from his predecessor much in this respect. The words *erst, ken, straight,* meet our eyes at the first opening of the book, and we find many rather aukward inversions, as the accusative case placed between the nominative and the verb, which carry something of an antique air, if not dress. Of the harmonious variety of which blank-verse is capable, Dr. Williams seems either totally insensible or regardless. What ear can endure the latter of the two following lines?

'Who kenn'd that silver-footed Thetis, daughter
Of th' old sire Marine, had with him conferr'd.'

Vulgar and colloquial phrases occur almost in every line.

'For Atreus' son had Chryses *roughly us'd,*'

———'Then, *in that case,*
Prepare this instant some reward for me.'

'Thou drunkard! dog in *effrontery,* but dire
At heart!' &c.

'For, of old, with ev'n braver men than you
*I've dealings had,* and they ne'er *held me cheap.*'

The two last examples are as deficient in harmony as in dignity of expression.

The following two lines may stand as a sample of Dr. W.'s proficiency in the *Bathetic.*

—'Woe betide the man whom I approach!
But of these things we'll think some other time.'

There would be no end, if we were to attempt to transcribe all the absurd quaintnesses and vulgarisms, into which the present translator has been betrayed by a wish to be literal and at the same time familiar.

Digitized by Google

Agamemnon is *sore chagrined*; the priest *vilely used*; and Achilles cries out *sine fuco ac fallaciis*: 'I'm off for Phthia.' Μιγαδων ανθρωπων is rendered with perfidious fidelity, 'of men articulating various sounds;' which falls not far short of Dr. Geddes's version of αμφηρεφεα τε φαρετρην, 'And an all-round-about-close-cover'd quiver.'

The reader will by this time be sensible, that if Pope's translation was poetry without being Homer, Dr. W.'s bids fair to inherit the converse of this title, and to be Homer without being poetry, as far as this can be the case. But let us be just: Dr. W. has certainly in some particulars of no great importance given the sense of his author more accurately than his predecessors: his notes are entertaining and useful, and he has borrowed freely from Damm and Heyne in composing them. To the novice in Greek learning, for whom his work seems principally intended, it may be not without some little use. But readers of taste will, we believe, look for something better before they throw aside the translations of Pope or even of Cowper, defective as they are.

We have extended our strictures longer than we otherwise should, considering the smallness and inferior merits of the volume, that we might avert, if possible, the threatened continuation of the work. We shall conclude them with a short extract, sufficient to confirm our sentence, though selected rather favourably to the translator than otherwise.

'Thus he with fervour pray'd: Apollo heard,
And hied him down the steep Olympian cliffs,
Angry at heart, and cross his shoulders wore
His bow, and quiver clos'd at either end.
All on the shoulders of the god enraged
The arrows rattled as he mov'd along.
" Right onward then he drove, gloomy as night:"
Beside the ships he sat, and shot a shaft:
Dire grew the twanging of the silver bow.
He first indeed the mules and dogs assail'd;
Then shooting at themselves a deadly dart,
He smote; and frequent Pyres for ever glow'd!'

---

ART. V.—*Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries, &c. By Thomas Johnes. Vol. 4 to 9.* Longman, &c. 1806.

THE third volume of this most interesting work (Crit. Rev. March, 1806,) brought us to the renewal of hostilities between France and England, occasioned by the arbi-

Digitized by Google

trary and impolitic conduct which our Black Prince exercised in his government of Aquitaine. We are now compelled to forego the proud satisfaction, with which, as Englishmen, we dwelt on the victories of Crecy, Poitiers, and Najara, and to witness the sad reverse of so flattering a picture, in disgraceful scenes of rapacity and extortion on the one hand, and, on the other, in repeated and successive losses of towns and provinces, the decay of national glory and enthusiasm, and the exchange of that romantic honour and generosity, by which in happier times we were distinguished, for a spirit of sordid avarice and private ambition, which alienated our allies and confirmed the hatred of our enemies. This unhappy change was accelerated by the loss of some among the bravest of Edward's antient companions, and by the declining years and consequent inactivity of others. Their successors were, for the most part, a set of arrogant nobles, puffed up with pride on account of the victories of their fathers, but unsupported by any glorious actions or illustrious virtues of their own. A strong instance of this contrast occurs to our notice early in the fourth volume, in the behaviour of the young and headstrong Earl of Pembroke, by whose ill-timed jealousy Sir John Chandos was deprived of the most favourable opportunities of restoring the power and glory of his countrymen. Yet when driven to extremities in consequence of his own folly, and blockaded in the town of Puirenon, he saw no possibility of escaping but through the interference of the injured veteran. Sir John delayed not for an instant to grant the relief which the earl condescended to implore, but, by a rapid march, saved him and his companions from destruction. This action appears to have been in strict conformity with the liberal principles and the established laws of knighthood. 'Honourable men at arms,' says Louis Raimbaut the free-booter, 'should be above low jealousies.'

Sir John himself was, shortly after, slain in a skirmish, to the great grief of all the barons and knights of Poitou, who, when they saw him dying, exclaimed, 'Flower of knighthood! Oh Sir John Chandos! cursed be the forging of that lance which wounded thee, and which has thus endangered thy life.' 'God have mercy on his soul!' adds the historian, 'for never since an hundred years did there exist among the English one more courteous nor fuller of every virtue and good quality than him.' With him perished all hopes of peace, which, had he lived, might have been brought about by his superior prudence and wisdom, and the confidence of all parties in his unblemished integrity.

The capture of the Earl of Pembroke with an army, the

Digitized by Google

flower of English chivalry, by a Castilian fleet, appears to have been another dreadful blow to our power in France. Though rash and presumptuous, he was a valiant nobleman, and generous, where prejudices did not bias, nor evil counsel mislead him; and his death shortly followed his captivity. We may also remark the loss of Sir John Greilly, the famous Captal de Buche, who was, in like manner, made prisoner and, after virtuously resisting all temptations to become 'a Frenchman,' died of grief and impatience in the Temple at Paris.

The Prince of Wales yet lived; but he was no longer the generous conqueror of Poitiers, or the brave and active supporter of a Castilian prince. Declining rapidly in health and strength, all the superior qualities of his soul appear to have decayed in proportion to those of his body. The fatal system of policy which he had adopted, alienated from him the hearts of all his subjects in Aquitaine, and he was too proud to remedy, by contrary measures, the evils which had been introduced by oppression. Poitou became the theatre of a bloody and disastrous war. 'Lords and knights were opposed to each other; the strong oppressed the weak, and none received either law, justice, or right. The castles and strong places were intermixed, some being French, others English, who each made incursions on the other, and pillaged on all other sides without mercy.' The unfortunate system we had adopted, besides casting an odium on our national character, exalted that of our enemies, who by opposing us acquired the reputation of friends to liberty and the people. The excellent policy of Charles the Wise, and the prudence and valour of his great general, the Constable du Guesclin, formed also a striking contrast to the misconduct of the King of England's lieutenants; and the prince had every species of mortification to endure before his state of health became so alarming as to compel his return from the continent.

At length, in the year 1376, 'that flower of English knighthood' departed this life. The memory of his early exploits still supported his high reputation, and his funeral was observed with scarcely less solemnity at Paris than at Westminster. The death of the king followed in less than a year, and he also was honoured with the remembrance and veneration of his enemies.

'As soon as the king of France learnt the death of king Edward, he said, that he had reigned most nobly and valiantly, and that his name ought to be remembered with honour among heroes. Many nobles and prelates of this realm were assembled to perform his obsequies with due respect, in the holy chapel of the palace at Paris.'

Still the victories of former days had left strong traces

Digitized by Google

on the national character, though the spirit of enterprize which arose from the proud consciousness of superiority degenerated with a restless impatience of peace and good order. To purge the realm of these violent humours, recourse was often had to a foreign war or distant expedition, the slightest pretext for which was always embraced with avidity by the rulers, and blindly followed up by the people. It was the common consequence that the very allies, for whom such perilous services were undertaken, were hurried into accommodations with their enemies from fear of the impatience and rapacity of their friends. Such was the fate which attended the armament of the Earl of Buckingham, who after ravaging the finest countries of France, from Calais to Rennes, in support of his good cousin the Duke of Britanny, found on his arrival in that prince's dominions, a peace half-concluded, every city and fort shut against him, and nothing friendly in his reception except the alacrity with which ships were fitted out for his departure. Nearly the same story is told over again in the expedition of the Earl of Cambridge to Portugal; enraged at finding their ally less zealous than they were led to expect, his soldiers began to make war on their own accounts, and at last could with difficulty be prevented from turning their arms with equal fury against friends and foes. The Portuguese might indeed have been seriously apprehensive of encouraging as their inmates men who professed themselves openly 'friends of God, and enemies of all the world;' and we cannot be surprized at the dispatch with which all old quarrels were settled and leave taken of such dangerous guests.

The expedition of the Duke of Lancaster into Spain, (undertaken for the purpose of conquering the kingdom of Castile, to which he had a strictly legitimate title in right of his wife, the daughter of Peter the Cruel) was not, indeed, attended with circumstances so degrading to the English name, though the result may appear both disgraceful and unnatural to those who venerate the all-powerful virtues of good port, and have been taught to consider their attachment to it as one of the most valuable attributes of the English character. Our ancestors, who usually, as Froissart remarks, 'fed on fresh meats and good rich ale, which is a diet to keep their bodies wholesome,' found the wines of Portugal 'so hot and fiery they scarcely could drink them, and when any of them drank too much, they were disabled for two days; they found their heads, stomachs, and bowels affected, and had not any remedy, for there was a scarcity' (oh milk-

Digitized by Google

sops !) ' *of good water to temper them with or to cool them.*' Yet, ' though they found their livers, lungs, and bowels enflamed, they were *forced* to drink hard to drown their cares.' The violent epidemical disease, which spread among them in consequence of this unusual diet, at last put an end to all their hopes of conquest, and compelled them to relinquish the benefits of a successful campaign without having once met their enemies openly in the field. Qu. Are ' the heads, stomachs and bowels, lungs and livers,' of modern Englishmen stronger than those of their hardy ancestors? Or does the copious *dilution* of brandy, with which we receive our wines, moderate their ' hot and fiery' nature? Or lastly, are deluges of port rather less *innocent* and *balmy* than is vulgarly supposed?

But, if our national character had suffered in the estimation of foreigners since the days of Crecy and Poitiers, our individual superiority seems to have been still generally felt and acknowledged. It is perhaps an unallowable gratification of vanity to observe that, in the days of Froissart, of whose impartiality an *attentive* perusal of his Chronicles can leave no doubt, the name of an Englishman was almost proverbial for personal strength and valour. The Duke of Berry cannot find a term more expressive of the danger into which Flanders had been thrown by the revolt of Ghent, than that Philip Von Artaveld, the captain of the rebels, was ' an Englishman for courage.' ' You will not see them cross over this year,' said the Flemings, speaking of the mighty preparations for invasion made by Charles VI. in 1386. ' They think they shall easily conquer England; but it will not be so: it is not so easy a matter, for the English are made of other stuff than the French. ' What can they do to England? When the English invaded France, they shut themselves up in their castles and strong towns, and fled before them like larks before a sparrow-hawk.'

The whole account of this famous armament is extremely interesting, particularly at a time when we have been so long threatened with similar attempts. The suddenness of the project, the extensive nature of the preparations, the enthusiasm with which it was followed up, and the unaccountable lightness and folly with which it was relinquished, form a strong contrast to the firm activity and steady valour with which the lords of England prepared to oppose them, and to the cheerfulness and promptitude with which all ranks of people came forward to contribute to the national defence, and the humiliation of the enemy. The speech which Froissart attributes to ' the prudent and va-

Digitized by Google

liant' earl of Salisbury at the meeting of parliament, may serve as a model for the present, and every future age.

'Your majesty, and my lords present, need not be surprised if our adversary the king of France, proposes to invade us; for since the death of the most potent and sagacious prince Edward of happy memory, our sovereign lord, this realm has incurred several risks of being destroyed by its own subjects and the commotions of peasants. It is also perfectly well known in France that we disagree among ourselves, and are torn by factions, which makes them imagine their enterprize cannot fail of success. The danger is indeed great, for he must be weak who fears not his enemy. While we remained united, the king with the people and the people with the king, we were victorious and powerful, and there were none able to do us any essential injury. It is therefore necessary, (and never was any thing in England more pressing) for us to act in unity, and reform what may be wrong, if we wish to preserve our honour, as well as for us to inquire into the state of our ports, that such defence may be made that the kingdom be not any way hurt, nor we accused of neglect by the country. This realm has been long in its flower; and you know that what is in flower has greater need of attention than if in fruit. We must therefore act as if it was in flower; for, since these last sixty-years, those knights and squires who have gone out of it have acquired more renown than any others of what nation soever. Let us exert ourselves that our honour be preserved untarnished as long as we live.'

This most loyal and courageous knight of Edward's court, even in those days of romantic honour and generosity, when a contempt of fear seemed to be the highest praise that could be bestowed on man, made use, nevertheless, of this memorable expression. 'He must, indeed, be weak, who fears not his enemy.' Let the raw and hot-headed boasters of a nation, which has not, within the memory of man, beheld the face of war, learn true patriotism from the bravest of their ancestors, and, at the same time that they fortify their minds for the trial which may await them, cease vain-gloriously to imprecate the most horrible of all calamities upon their country!

We have dwelt, perhaps, too long on these passages in the Chronicles which relate to our own history, especially as it occupies by no means the principal part of the present volumes, and as Froissart's peculiar merit consists rather in his delineation of character, and the complete picture of manners which he holds out to our observation. Leaving, therefore, all further account of the general contents, we will resume the examination, which in our review of the former volumes has been commenced, of the characteristic features of the age.

The several virtues of chivalry are thus enumerated by

Digitized by Google

the historian himself in his eulogy on that accomplished warrior, sir Guiscard d'Angle, Earl of Huntingdon, preceptor to Richard the second. 'He possessed all the virtues which a knight at that time ought to have; he was gay, loyal, gallant, prudent, secret, generous, bold, determined, and enterprising.'

It will appear rather extraordinary to those, whose ideas respecting the character of the feudal ages are confined to personal force and prowess, to barbarous heroism and restless ignorance, that *gaiety* should be placed at the head of these essential qualities. Yet it certainly is not rated too highly by Froissart in his estimate of Sir Guiscard's virtues. Whether taken in its most extensive sense of splendid entertainments and costly shews, or merely as expressive of convivial talents and agreeable manners, the age abounded in gaiety; while reserve and austerity were, on the contrary, held a reproach to knighthood. In how very high esteem our good canon held a free and communicative disposition, and the qualities of wit, humour, and lively conversation, appears from the commendations he frequently bestows on such knights as were most distinguished for those talents. Thus, in detailing the events of the embassy of the Lords de Coucy and de la Riviere, and Sir John de Vienne, to the duke of Britanny, he says,

'The duke shewed them every attention, and conducted them, laughing and joking, to his apartments, where they amused themselves with much cheerfulness, as great lords are accustomed to do who have not seen each other for some time. All four knew how to keep up a brilliant conversation as well, if not better than any lords I ever saw, not excepting the duke of Brabant, the count de Foix, nor the count de Savoy; and, in particular, the lord de Coucy shone above all others, as was acknowledged by all lords and ladies, in whatever country he had visited, whether France, England, Germany, Lombardy, or any other places. He had seen much of the world, and had travelled to various parts, to which he was naturally inclined.'

This gaiety displayed itself most to Froissart's satisfaction in tilts and tournaments, balls and pageants, at royal and noble weddings, public entries and coronations. It mixed itself also with the *gallantry* which was another necessary virtue of true knighthood, and which we are erroneously led to consider as it appears in the stiff and formal romances of Scuderi. We have a curious example of the courtship most agreeable to the ladies of those times, in an anecdote of Sir John de Bonnelance, who being, as we are told, 'courteous, amorous, and eager to display his courage,' was

Digitized by Google

sent by the duke of Bourbon on an expedition against certain of the English free companions, who, at that time, ravaged the countries of Auvergne and Limosin. He was fortunate enough to take one of their leaders, and recollected on his journey towards Clermont, where the duke lay, that, as he was amusing himself about a month before among some ladies and damsels at Montferrant, one, in whose good graces he was, expressed her desire to see an Englishman. In order to gratify this lady's longing, he made no scruple of turning aside to Montferrant, and there his lovely friends immediately assembled to entertain and feast him.

'He gallantly received them, for he was a prudent knight,* and addressing himself to the lady who was so anxious to see an Englishman, said,—"Lady, I am come to acquit myself of the promise I made you about a month ago, that if I should, by good fortune, take an Englishman prisoner, I would shew him to you. Through the grace of God, I have this day fallen in with a party of very valiant ones; but, although they gave us enough to do, the field is ours. They were not indeed real Englishmen, but Gascons who wage war under that name, and come from Béarn and upper Gascony. You may view them at your leisure; for, out of my love to you, I shall leave them in this town until they have paid me their ransom."

'The ladies laughed, turned the matter into merriment, and said, they were obliged to him.'

Of all the characters that came immediately under Froissart's observation, he seems to have admired most that of Gaston Phœbus, count de Foix; it will not therefore be amiss to enter somewhat particularly into its detail. 'To speak briefly and truly, the count de Foix was *perfect* in person and mind; and no contemporary prince could be compared with him for sense, honour, and liberality.' He was, undoubtedly, one of the most politic and well-informed princes of the age, and seems, from many facts recorded in this history, to have deserved all the encomiums which Froissart bestows upon him for his *prudence*. His *generosity* and *liberality* were truly noble, and give us some idea of what was then expected from a rich and powerful knight. His *piety* also was signal, according to the taste of the age: yet he had one *little failing*, for which, had he been an English lord in later times, he would certainly have been

* 'Preux Chevalier.' 'Prud 'homme.'

This is one of those characteristic expressions, for which it is difficult to find a substitute. Mr. Johnes is certainly not at all correct in translating it 'prudent.' Preux is, in effect, one possessed of the knightly virtues. It would have been better rendered 'a *true* knight.'



Digitized by Google

hanged, like lord Ferrers; yet it does not appear to have detracted, in the opinion of the historian, from any of his great and good qualities. This *foible* was, the most ungovernable passion.

Froissart, upon being told the story of 'how the count de Foix came to murder his cousin, Sir Peter Arnaut de Bèarn,' very naturally asked his informer, 'has the count made any amends for the murder of the knight? or has he ever again been in such passions?' He seems, however, to have been well satisfied with the answer. 'Yes, very often. But, as for amends, he has never made any, except indeed by secret penances, masses, and prayers.' But this was nothing to what follows. The count had one only legitimate son, a youth of great promise, who by a chain of very unfortunate circumstances fell under the strong suspicion of a design to take away his father's life.. He was, consequently, thrown into a dungeon, where, conscious of his innocence, he pined away with melancholy, and at length refused all kind of sustenance. On being informed of this rebellious plan of starvation, we read that

'The count was enraged, and, without saying a word, left his apartment and went to the prison of his son. In an evil hour, he had in his hand a knife, with which he had been paring and cleaning his nails; he held it by the blade so closely that scarcely the thickness of a groat appeared of the point, when, pushing aside the tapestry that covered the entrance of the prison, through ill-luck, he hit his son on a vein of his throat, as he uttered, "ha, traitor, why dost not thou eat?" and instantly left the room, without saying or doing any thing more. The youth was much frightened at his father's arrival, and withal exceedingly weak from fasting. The point of the knife, small as it was, cut a vein, which as soon as he felt he turned himself on one side and died.'

It is true that, when he had intelligence of the melancholy catastrophe, he 'ordered his barber to be sent for, and was shaven quite bare; he clothed himself, as well as his whole household, in black;' but even Froissart does not say that this was quite 'making amends.'

*Generosity* and *hospitality* are virtues for which we are much more ready to give credit to our ancestors than for sensibility or refinement of manners. We meet with many delightful instances of that openness and warmth of character, which is the universal companion of an elevated courage and a noble temper. A valiant knight not only admired, but loved, valour in an enemy; and the tales, which we are taught to think romantic, of the strongest friendship cemented between magnanimous opponents, are verified by many incidents in real history. How pleasing is the picture

Digitized by Google

presented to us of our heroic prince Edward, who, weakened by sickness and fatigue, soured by disappointment, and exasperated by recent rebellions, happened to pass in his carriage by the spot where three French knights were engaged most valiantly in fighting hand to hand, against his brothers and the earl of Pembroke in the face of a victorious English company! 'He looked on the combat with great pleasure, and enjoyed it so much that his heart was softened and his anger appeased.'

A very humane and liberal system of conduct towards prisoners of war had obtained, at this time, throughout the more polished nations of Europe. We seldom meet with instances of a contrary treatment, and never without such execrations of the historian, as shew how unworthy it was considered of a soldier's character. He is fond, on all occasions, of introducing a contrast between the manners of the French and English and those of their less civilized neighbours. 'They neither shut them up in prison,' says he, speaking of some English prisoners made by the constable du Guesclin, 'nor put on shackles and fetters, as the Germans do, in order to obtain a heavier ransom. Curses on them for it! These people are without pity or honour, and they ought never to receive quarter. The French entertained their prisoners well, and ransomed them courteously without being too hard with them.' In other passages he notices the Spaniards as being equally barbarous with the Germans in their treatment of prisoners. But the highest praise is bestowed on the Scots, who, though particularly harsh and uncivil in their general conduct towards strangers, (as appears by their behaviour to the Admiral de Vienne and the French knights who came to assist them in making war on England) are mentioned, notwithstanding, as in a superior degree 'courteous and accommodating' to those who fell into their hands at Otterbourne.

The accounts of the open house kept by the count de Foix, of his noble reception and courteous entertainment of strangers, of the numbers of minstrels maintained in his service by rich rewards and honourable treatment, of the presents with which he constantly loaded his guests on their departure, and (above all) of his Michaelmas and Christmas dinners at Orthèz, present striking pictures of the *hospitality* of the times. The drinking wine at the table of a stranger appears to have been a pledge of friendship or protection, as sacred as the partaking of salt among the eastern nations; and the breach of this duty appears to have been no small aggravation to the duke of Britanny's treachery in his apprehension of the constable de Clisson. But, if treachery was a vice,

*prudence* was a virtue of knighthood entitled to the highest admiration, and was perhaps allowed to infringe on the borders of cunning without calling down any very severe reprobation. At least, the division of the provinces was not very distinctly marked, and the inconsistent qualities of a most punctilious honour and a most shrewd policy often appear in one and the same character, without exciting the surprise or calling forth the notice of the historian.

Those persons are guilty of a gross injustice to the age of *romance*, who bestow the epithet *romantic* on the modern system of *honour*. In the days of which we are speaking, the reproach of cowardice or of falsehood was more often cleansed away by generous and warlike actions than by the weak and dubious purgation of a duel. A quarrel in love might have proved the occasion of the offended party requiring to prove his superiority and deserve the favour of his mistress by his exertions and dexterity at a tilt; but the challenge to mortal fight was reserved for the day of battle, or as the last resort of a rude system of judicature on a disputed point of evidence. There was, however, an *honour* peculiar to those days, and of which it is to be wished the *honourable* men of the present would afford more frequent specimens. It consisted in a strict performance of promises, an incorruptible adherence to the word once given. It was the most indispensable law of knighthood. Many instances might be produced of its influence on the character of the age, but none perhaps more striking than the conduct of the duke of Gueldres, recorded towards the conclusion of Mr. Johnes's ninth volume. That impetuous, but generous, young nobleman had been made prisoner in a crusade against the infidel Prussians, and, considering the uncivilized state of the nations who dwelt around the shores of the Baltic, we can hardly suppose him to have been in a much more enviable situation than Regulus in the hands of the Carthaginians. The *Paynims* were, however, pursued so hotly by the grand master of the Teutonic order and his knights, that they found themselves forced to relinquish their prize. The 'squire' to whom our duke had surrendered, finding himself somewhat unwilling to lose such a prospect of wealth, before he consulted his own safety, thus addressed his prisoner, 'Duke of Gueldres, you are my prisoner, and I am your master. You, as a gentleman, have pledged your faith and oath that, wherever I should please to go, thither you would follow me. Do you remain, if you please, but I shall carry away your faith with me.' The duke made no reply, and the squire departed, leaving him at liberty.

Digitized by Google

'When the duke of Gueldres arrived at Koningsberg, having obtained his liberty in the manner I have said, he considered that he had pledged his faith to return to the squire who had made him prisoner: likewise remembering what the squire had said to him on his departure, he was much cast down, and thought himself bounden in honour to acquit himself loyally towards him. He therefore told the grand master he could not longer remain with him, nor for any dispensation or absolution would give up his intention of surrendering himself to his master in the castle where he had been appointed to do so; which every one considered as an act of great honour.'

The reader will be pleased to find, that notwithstanding he had fallen into such bad hands, the honest duke did not experience either a spiked barrel or any unpleasant operation on his eye-lids; but, after some tedious negotiations and ungenerous extortions, was at length sent back safe to his own dominions.

We have dwelt long enough on the more refined and gentle virtues of knighthood, and it will be expected of us, before we conclude, to say a few words on the warlike and fearless spirit which its laws inculcated, especially as the detail of heroic actions formed the principal, though to us it may not be the greatest recommendation, of our good canon's writings.

It must be confessed that many of the most gallant deeds of the time, and of those which Froissart seems most inclined to commend, were performed out of a romantic bravado, or in satisfaction of some ridiculous oath. Such was the atchievement of Sir John Swinton,* who, at the the siege of Noyon, rode away from his troop up to the town, and there, dismounting and leaving his horse to the care of his page, leaped the barriers, and continued on the inside, fighting for the space of half an hour with several French knights; after which, 'he leaped over the barriers again without hurt, and, armed as he was, jumped up behind the page on his courser. When he was thus mounted, he said to the French 'Adieu, gentlemen! many thanks to you,' and, spurring his steed, rejoined his companions.' This particular species of bravado appears, indeed, to have been very common in the English army. It was repeated at Troyes by a squire of the earl of Buckingham. A vain-glorious knight in sir Robert Knoller's

* Called by Froissart 'Assueton.' We are indebted for the correction of this mistake to Walter Scott, esq., who has afforded Mr. Johnes some very respectable assistance towards elucidating his author, by the observations he has communicated on the battle of Otterbourn.

Digitized by Google

army attempted a similar exploit before Paris; but, finding the barriers well lined, contented himself with valiantly striking them with his lance, and then, after having endured the well deserved laughter of the beholders, had a very unknightly end put to his career by the hatchet of a courageous butcher.

But the most common proof, in those days, of valour and gallantry was in 'tilting for love of the ladies.' Many curious instances of this species of trial between the knights of France and England occur in these volumes, and are detailed at great length. They seldom ended without wounds, and sometimes in a yet more serious manner. Sir Lancelot de Lorris, a young and gallant French knight, was killed by sir John Copeland at a tilt 'in honour of his lady.' John Boucmel, a squire of Cherbourg, was also slain by Nicholas Clifford in a tilt of the same nature before the earl of Buckingham. These catastrophes were always accidental; for the smallest suspicion of design would have eternally stigmatised the character of the homicide; but it was impossible to take sufficient precautions for security. The least formidable of these rencontres consisted of nine courses, (as they were called), three with the lance, three with the sword, and three with the short sword or dagger. To these, three courses with the battle-axe were often added; and all the weapons were to be of the keenest blades and finest temper. 'Now consider,' says our author, 'the perils those run who engage in such combats to exalt their honour; for one unlucky stroke puts an end to the business.' But these perils were little regarded by men who, as sir John Holland confesses of himself, 'loved nothing better than fighting.'

In those days, personal strength was placed almost on an equality with the virtues of the mind. Both in history and romance, it is often ranked among knightly qualifications with courtesy, honour, prudence, &c. &c. The feat of Ernauton d'Espaing, therefore, deserves to be noticed among the various atchievements which Froissart has recorded. It was 'on a Christmas day, when the count de Foix was celebrating the festival with numbers of knights and squires,' that the count happened to observe on the coldness of the weather and smallness of the fire. Ernauton, who had seen in the court below a number of asses laden with billets of wood, ran down, and seizing the largest of the animals, 'threw him over his shoulders, and carried him up stairs, pushing through the crowd of knights and squires who were around the chimney, and flung ass and load with the feet upwards on the dogs of the hearth, *to the great delight of the count*, and the astonishment of all.'

Digitized by Google

It must be owned that Froissart is sometimes so romantic as to be almost incredible. The feat of sir Robert Salle, for instance, is full as wonderful as Rodomont's famous battle at Paris. This good knight was governor of Norwich at the time of Wat Tyler's insurrection, and was mobbed by a most formidable body, the ringleaders of whom persuaded him to dismount in order to treat with them. No sooner had he done so, than he was attacked on all sides. He then let his horse go, and 'drawing a handsome Bourdeaux sword began to skirmish, and soon cleared the crowd from about him *that it was a pleasure to see.* With each stroke he gave he cut off heads, arms, feet, or legs.' In short, though there were 40,000 of them and he *unarmed* in the midst, he managed to kill twelve before he was overpowered.

If strength and valour were in so high esteem, the contrary defects were, at least, equally despised. The countess of Boulogne left her court and sought protection of the count de Foix against her enemies, because, said she, 'my husband is too soft a knight, whose sole delight is eating and drinking and enjoying his pleasures; and for these reasons I cannot live with him.' King Robert of Scotland does not get one good word from our historian because he had 'red-bleared eyes of the colour of sandal-wood, which clearly shewed he was no valiant man, but one who would rather remain at home than march to the field.'

We have already extended this article to an unusual length, and still feel unwilling to leave it. Perhaps some of the most interesting passages in the whole work are those which describe the battle of Otterbourne and the death of the gallant earl of Douglas: but our limits are too contracted to admit of further extracts. It is therefore necessary for us to defer till the appearance of the three remaining volumes*, any additional remarks we may have to make on the character of the historian, and on the merits of his translator. In the mean time, we cannot but congratulate the public on the prospect, which, we understand, is held out to us of a renewal of Mr Johnes's labours in the translation of Joinville's history, a work hardly less important and interesting than this of our good Canon of Chimay.

* Since this article was written, three concluding volumes have been published, and will shortly be noticed by us.

Digitized by Google

ART. VI.—*Remarks, critical, conjectural, and explanatory, upon the Plays of Shakspeare; resulting from a Collation of the early Copies with that of Johnson and Steevens, edited by Isaac Reid, Esq. Together with some valuable Extracts from the MSS. of the late Right Honourable John Lord Chedworth. Dedicated to Richard Brinsley Sheridan, Esq. By E. H. Seymour, 2 vols. 8vo. 1l. 1s.* Lackington. 1805.

A LIST of respectable subscribers, among whom we discover many eminent theatrical characters, is prefixed to this work, and affords a favourable argument for the present author's qualification to appear as a commentator upon Shakspeare. After the volumes of prolegomena, notes, and observations which have overlaid our immortal bard, till he cries out for vengeance against the cruel kindness of his nurses, the critics, we have a right to demand no common degree of acumen in the writer who recalls us to so hackneyed a subject, and above all, novelty which shall remove all possibility of our feeling the disgust which arises from useless repetition. How far the present commentator has answered these drafts upon his understanding, a concise review of his remarks upon some few of the plays (in the order in which the last editor printed Shakspeare) will give our readers an opportunity of judging.

The author begins by an assertion 'that excepting "A Midsummer Night's Dream" we shall not perhaps find a single play which is not evidently corrupted.' He further adds that a want of meaning in many passages, a disregard of syntax and of metrical accuracy, and indeed numerous corruptions of every kind, abound in the last edition of Shakspeare. This is a heavy charge upon the publishers, who charge the public so heavily for their professed emendations—for their one and twenty splendid octavo volumes. It is, however, a charge too generally known and too well substantiated to be denied.

'The most pernicious as well as copious source of disorder in these works,' proceeds our author, 'is what has poured into almost every page of them, a torrent of interpolation which, bearing on its face the form of antiquities, has been so mixed and blended with the rest, as to be at this day, not to the careless reader only, but to the most discerning critics, not very clearly distinguishable; and he who with the efficacy of just discrimination, and, in the confidence allied to great ability, should declare, 'Thus far our poet wrote, the rest is all imposture,' would claim and deserve a place 'Velut inter ignes luna minores,' supereminent indeed, above all his competitors, in the honour of illustrating Shakspeare: this however, were a project to the examination of which the present re-

Digitized by Google

marker professes himself incompetent: he will, therefore, confine his endeavours to that field of scrutiny which has bounded the ambition of men, much better qualified than he is, to extend its limits, assuming only as a datum, what no one will deny, *that interpolation does exist, and is frequent;* and resting thereon, conjointly with the excellence of the poetry, which indisputably is our author's, an argument that very few of the ungrammatical, unmetrical, or unmeaning sentences exhibited in these works, have issued from his pen. As to prosody, or the unskilfulness in that art, so commonly imputed to our author, no charge was ever more unsubstantial; for to say nothing of Venus and Adonis, the Rape of Lucrece and the Sonnets, all which are finished, with a kind of fastidious exactness, there are numberless verses and scenes in the plays, which prove he had an ear as correctly tuned as that of Pope, but far surpassing him in true and various melody, and equal, if not superior, even to Milton himself.'

We must detract a little from this excessive commendation of the melody of Shakspeare. In our review of Gifford's Massinger, (C. R. October, 1805,) we declared our opinion of the happiness of that poet in his versification; and we still think that, with the exception of some passages in Shakspeare of unrivalled sweetness, he is preeminent in the structure of his verse. Nor do we by any means agree with our author that the frequent redundancy of termination is a defect in dramatic poetry. The more varied the measure, if adroitly varied (and this we contend to be Massinger's excellence) the more pleasing surely is the effect of the entire harmony, and the more naturally adapted to the purposes of conversation, or even of impassioned eloquence. We are, however, aware that many readers prefer a stricter adherence to the heroic line of ten feet; and of such Shakspeare's verse will be the favourite, as it indisputably admits the hypercatalectic syllable in much fewer instances than are to be found in the dramas of Massinger, Ben Jonson, and Beaumont and Fletcher. These last-mentioned poets perhaps carry their licence too far, when they extend the line to thirteen or fourteen feet; although it will be found that, in dramatic composition, the author who writes rapidly, and does not count his syllables upon his fingers, like our modern metremongers, will often exceed the regular heroic measure.

For the liberty of conjectural restoration our author argues well in the following passage, which, if we except the highflown absurdity of metaphor in the first sentence, is as creditable to his talents as to his modesty.

'In the twilight obscurity of this vast region, where vagrant opinion will often be allured by vanity, that *ignis fatuus*, to tread

Digitized by Google

the perilous wilds of conjecture," I pull in resolution," it will, doubtless, be objected by some, that I am here transgressing the boundaries assigned to the critic: who, though licensed, by prescription, to commend or censure, can claim no privilege to alter. Unquestionably, where the text of an author has come attested to the world, as his own unadulterated performance, any attempts at emendation are unwarrantable, and I have always viewed with indignant astonishment, the desperate temerity of Bentley, as exercised on Milton but if we, for a moment, contemplate the different circumstances attending that great poet and our dramatist, we must perceive that no comparison, on this ground, can be made between them. During the life-time of Milton, two genuine editions of the Paradise Lost were published, and besides the change in the number and disposition of the books, in the second copy we see by a new title page, and a table of errata annexed, but two years afterwards, to the first, that the illustrious author had bestowed upon it the greatest attention, even to the most minute peculiarities of orthography. How foreign from this is the case of Shakspeare! Unmindful of every thing but his ease and profit; and wholly indifferent to the applause of posterity, he abandoned his works to the disposition of chance, and they came forth accordingly, altered, augmented, and depraved as suited, alternately, the caprice, the avarice, and the ignorance of players, managers, and publishers: upon a revisal, therefore, of compositions so abused, correction cannot fairly be deemed arrogance, nor alteration sacrilege; and if casual improvement be not imperiously dictated, but modestly suggested, not imposed as authentic, but submitted as convenient, not rashly usurping a station in the text, but humbly waiting for judgment in the margin, and implicitly abiding the sentence of the reader, whether for acceptance or rejection, the attempt will at least be pardonable.'

After this statement of our author's views and pretensions, our task of appreciating the merits of his performance and the fulfilment of his promises, will be the easier, and our readers will have an opportunity of exercising their own conjectures in the emendation of the passages which are taken notice of in the present remarks, and which we shall select as they appear most interesting.

The first note, however, which we shall transcribe is not our author's. The writer (Lord Chedworth) by his acuteness, taste, and information, seems to have been extremely well qualified for the illustration of Shakspeare.

'" ——————— *Like one*
" *Who having, unto truth, by telling of it,*
" *Made such a sinner of his memory,*
" *To credit his own lie.*"

' Lie is certainly the correlative to which *it* refers. The use of the pronoun before the noun to which it relates, though a sort of

Digitized by Google

ὕστερον πρότερον, and improper, is not very uncommon in conversation; the following is an instance of it in Locke's Essay on the Human Understanding, B. 264. "The bodies which we daily handle make us perceive that whilst they remain between *them*, they do, by an insurmountable force, hinder the approach of the parts of our hands that press them." The thought is something like the *fingebant simul credebantque* of Tacitus. An. 5. 10.

'LORD CHEDWORTH.'

Our commentator judiciously observes that the squeamishness of the editors of Shakspeare, who are afraid to alter the text where it is disfigured by gross and obvious anomalies in grammar, is misplaced and ridiculous. The following is a good instance of this veneration for the erroneous transcript of some old actor or prompter. It is selected, as well as the last extract, from the remarks upon the Tempest.

'" ——————*I leave them, whilst I visit*
" *Young Ferdinand (whom they suppose is drown'd.)*"

'Strange, that any editor should overlook so barbarous a breach of grammar as this; and yet it has polluted the text in all the successive editions of Mr. Steevens and the rest. *Whom*, a nominative case!—*whom is!* for while the verb *is* remains, this must be the construction. Whom they suppose *to be* drown'd, would indeed be concord; but the expression is elliptical: who (as) they suppose is drowned; i. e. who is drowned (as they suppose.)'

The following observation, also from the Tempest, will illustrate a common practice of the dramatists of Shakspeare's age, namely, that of resolving two sequent vowels in pronunciation—and thereby distinctly sounding each, instead of sinking both in one sound according, to our present custom.

'" *This is strange: your father's in some passion.*"

'Mr. Steevens remarks that this line is defective, and introduces the word *most*, to make it complete; but it is less defective than redundant.

'" 'Tis strange; your father's in some passion."

'Passion is here, as in various other places, a trisyllable.'

We now proceed to the Merry Wives of Windsor; in the first scene of which, upon the words—'My book of songs and sonnets'—Lord Chedworth has the following note:

'Mr. Malone's gratuitous supposition that Lord Surrey's poems are here meant, reminds me of an old story in a jest book: a student of Oxford shewing the museum to some company, one of them enquired the history of an old rusty sword which was there. This,

Digitized by Google

says the student, is the sword with which Balaam was just going to kill his ass. I never knew, said the stranger, that Balaam had any sword, but that he wished for one. You are right, replied the Oxonian, and this is the very sword he wished for.

'LORD CHEDWORTH.'

This is far from being the only instance where the noble critic enlivens the dullness of a verbal comment by anecdote and quotation. We wish there had been more of his remarks in the work before us. He appears to have been an excellent scholar; a man of sound judgment, notwithstanding what has been attempted to be shown to the contrary; and of a peculiar felicity of ridicule in exposing the absurdity of tasteless and plodding commentators.—With regard to Mr. or Mrs. Seymour (for we know not the sex of our author) we think him or her not at all upon a par with Lord Chedworth in the remarks upon Shakspeare. Those of the former are indeed dictated by a right principle of collation and comparison—of collating various copies of the poet, and of comparing him with himself---they frequently laugh at the unnecessary display of learning, and the second sight of criticism—but they are also frequently themselves frivolous, full of repetition, and upon the whole have disappointed us.—To endeavour at any new observation upon the character of Shakspeare's genius would be vain and hopeless. We shall only attempt to describe briefly what has been often described at length; we shall illustrate by a few examples, the extraordinary invention, and other peculiarities of mind, which have conferred immortality upon our glorious poet.

Caliban is his most original creation. The strong picture of this savage being, and the mysterious sort of impression which his language makes upon our imagination, are not only unequalled by any other author, but such an attempt was never before made, and if it had been made, would probably have been unsuccessful. Is it in the Œdipus of Sophocles, or the Prometheus of Æschylus that we are to look for such wild conceptions, such airy forms embodied forth and invested with so strange a semblance of reality by the wonderful genius of the poet? Is it in the Alcestis of Euripides that we are to be softened with nature or with tenderness like that of Miranda, of Juliet, and of Imogen? Or are we to oppose the madness of Orestes to that of Lear? Where are we to admire in the Greek drama that wild mixture of assumed and real derangement, which gives so indescribable an interest to the character of Hamlet? But we need not propose more unanswerable questions,

Digitized by Google

Othello, Macbeth, and a numerous *corps de reserve*, remain behind to establish the vast superiority of the modern stage over that of the ancients. With Otway, Rowe, Southerne, &c. we do not even interfere, though of themselves perhaps they may be considered able to surpass the tame sententious morality of a chorus, the tedious *exposé* of a messenger, the regular alternation of question and answer iambics, or even the more impassioned declamation of the Greek tragedy.

We may be accused of routing conquered foes, and slaying thrice the slain; and if the world, when once convinced of an error, would never relapse into it, the accusation might be just. But in every age there are new followers of a Burton or a Franklin, whose faith is Aristotle, form, and regularity, and who have neither understandings to comprehend nor hearts to feel Johnson's noble defence of Shakspeare and of nature. The history of the human mind is little varied in any age; and with all the recommendation of subjects relating to their native country, and to the actions of their ancestors, with all the occasional interest which a belief in the mythology of their dramas must have excited in the Greeks; yet if we take into consideration the little variety of plot, the want of incident, and, excepting in scenes of madness, of animation and of passion; observing, besides, that the mask prevented any expression in the countenance, and that the vast size of the theatre rendered musical intonation necessary to the voice's being heard; if we recollect the buskin, which, while it raised the human form above its natural proportion, must have impeded the life, ease, and activity of its motions, and precluded the possibility of a Grecian Garrick; if we take into consideration all these circumstances, who can hesitate to believe that a Greek play never had the effect even upon a Grecian audience, that the domestic scenes of the Gamester, unassisted by the charms of verse, and speaking only the plain language of distress, never fail to produce upon the motley crowds that compose the audience of an English theatre? Why should not Mason's Caractacus have succeeded better, national as the subject is, the sentiments noble, and the diction highly beautiful, if there were not something in the very constitution and essence of a classical drama, that acts like a torpedo upon the soul?

To vary our attack upon the prejudices of scholars, let us say a few words of the Grecian comedy. From what little is saved of Menander, the loss of his dramas appears to demand more regret than that of almost any other ancient composition. And yet, retailed, and probably retailed with ac-

curacy, as his plays are by Terence, we discover in them few traces of happy plot, still fewer of bustle and life in the incidents, and hardly any of that brisk chase of wit in conversation, that lively repartee, and laughing humour, which delight us in Shakspeare. The chief merit of Menander appears to have been the true delineation of character. This, and his elegance of stile, as far as the Latin language can rival the Greek, is transfused into the plays of Terence. One circumstance strikes us as very singular, that Menander, who according to Ovid, and other testimonies, was the poet of love and pleasure, and the favourite study of the young, should, by all the fragments which remain of him, appear to be a gloomy moralizer upon the shortness of life, and far, very far from the teacher of Epicurean indulgence. This has been, with probability of reason, accounted for by the very ingenious author of Translations from the Greek Anthology, upon the ground of those fragments, which we possess of Menander, having been chiefly preserved by writers of a serious and religious character. With regard to Aristophanes, had it not been for the licentiousness with which he exposed living persons in his dramas, and from their gross indecency, which must have suited the taste of his audience, there hardly appears any thing in his writings, with the exception of the Plutus, worthy of the respect which they have so strangely commanded. In vain do we look for Falstaffs, or even for Major Sturgeons; and the brilliancy of Farquhar is still more out of the question than the whimsicality of Foote. But to return to Shakspeare and his commentator.

We had proceeded patiently through our task of reviewing E. H. Seymour, till we arrived at a passage, where mention is made of Dr. Johnson's mind 'not having been originally robust,' 'of the retrospect of a mispent life' which clouded his last hours, &c. &c., and we then shut the volume in disgust. The remainder of the work contains many remarks worthy of attention, but many equally injudicious with the foregoing; and though we think that those who have twenty-one volumes of Shakspeare may as well have twenty-three, to others we would not recommend the purchase of this performance.

---

ART. VII.—*Philosophical Transactions of the Royal Society of London, for* 1806. *Part I.* 4*to.* 10*s.* 6*d.* Nicol. 1806.

OF the nine papers, of which this first part of the Trans-

Digitized by Google

actions of the Royal Society for the present year consists, four are mathematical; and to these we shall first attend.

II. *The Bakerian Lecture on the Force of Percussion. By William Hyde Wollaston.*—The forces of bodies in motion, according to Leibnitz, Bernouilli, &c. are to be estimated by the products of the masses of the bodies, and of the squares of the velocities with which they move. The Newtonians, on the contrary, contend that the *forces* of bodies ought to be estimated from the product of the masses and of the velocities.

To establish the truth of these different measures many reasonings have been gone through, and many experiments made. Each party has appealed to the same experiments, but of such experiments given different interpretations.

It scarcely needs be remarked that there is nothing in the term force that can point out its import: the term must then be defined: and had the original agitators of the controversy, for a considerable controversy arose on the measure of force, precisely defined the term they were disputing about, the question would have been very soon reduced within very narrow limits of determination. But, although different definitions may be given of the term force, and by consequence, different measures deduced of force, yet there is perhaps one definition and measure more natural and proper than another: and it is one object of the paper before us to ascertain such measure: a second object is, to shew that the explanation given by Newton of the third law of motion is in no wise favourable to those, who in this question have for distinction been called Newtonians.

Dr. W. neatly and clearly states the different inferences made by the Leibnitzians and Newtonians from the same experiment.

'Let a ball of clay or of any other soft and wholly inelastic substance be suspended at rest, but free to move in any direction with the slightest impulse; and let there be two pegs similar and equal in every respect inserted slightly into its opposite sides. Let there be also two other bodies, A and B, of any magnitude, which are to each other in the proportion of two to one, suspended in such a position, that when perfectly at rest, they shall be in contact with the extremities of the opposite pegs, without pressing against them. Now if these bodies were made to swing with motions so adapted that in falling from heights in the proportion of one to four, they might strike at the same instant against the pegs opposite to them, the ball of clay would not be moved from its place to either side; nevertheless, the peg impelled by the smaller body B, which has double the velocity, would be found to have penetrated twice as far as the peg impelled by A,

Digitized by Google

'It is unnecessary to make the experiment precisely as here stated, since the results are admitted as facts by both parties, but upon there facts they reason differently.

'One side, observing that the ball of clay remains unmoved, considers the proof indisputable, that the action of the body A is equal to that of B, and that their forces are properly measured by their momenta, which are equal, because their velocities are in the simple inverse ratio of the bodies. Their opponents think it equally proved by the unequal depths to which the pegs have penetrated, that the causes of these effects are unequal, as they find to be the case in their estimation of the forces by the squares of the velocities.

'One party is satisfied that equal *momenta* can resist equal pressures during the same time; the other party attend to the *spaces* through which the same moving force is exerted, and finding them in the proportion of two to one, are convinced that the *vis viva* of a body in motion is justly estimated by its magnitude and the square of its velocity jointly.

'The former conception of a quantity dependent on the continuance of a given *vis motrix* for a certain time may have its use, when correctly applied, in certain philosophical considerations; but the latter idea of a quantity resulting from the same force, exerted through a determinate *space*, is of greater practical utility, as it occurs daily in the usual occupations of men, since any quantity of work performed is always appreciated by the extent of effect resulting from their exertions: for it is well known that the raising any great weight 40 feet, would require four times as much labour as would be requisite to raise an equal weight to the height of 10 feet, and that in its slow descent the former would produce four times the effect of the latter in continuing the motion of any kind of machine. Moreover, if the weights so raised were suffered to fall freely through the heights that have been ascended by means of four and of one minutes' labour, the velocities acquired would be in the ratio of 2 to 1, and the squares of the velocities in proportion to the quantities of labour from which they originated, or as 4 to 1; and if the forces acquired by their descent were employed in driving piles, their more sudden effects produced would be found to be in that same ratio.

'This species of force has been, first by BERNOUILLI and afterwards by SMEATON, very aptly denominated mechanic force; and when by force of percussion is meant, the quantity of mechanic force possessed by a body in motion, to be estimated by its quantity of mechanic effect, I apprehend it cannot be controverted that it is in proportion to the magnitude of the body, and to the square of its velocity jointly.'

Dr. W. then proceeds to shew that Newton never defines nor purposes to define what may properly be called mechanic force. It is this force, mechanic force, that it is most useful to consider in machinery, and in questions that relate to the economy of labour. This force varies as the square

Digitized by Google

of the velocity. With reference to this subject, the celebrated Smeaton published some valuable experiments in the Philosophical Transactions.

'But there is one view, in which the comparative forces of impart of different bodies was not examined by SMEATON, and it may be worth while to shew that when the whole energy of a body A is employed without loss in giving velocity to a second body B, the impetus which B receives is in all cases equal to that of A, and the force transferred to B, or by it to any third body C, (if also communicated without loss, and duly estimated as a mechanic force), is always equal to that from which it originated.

'As the simplest case of entire transfer, the body A. may be supposed to act upon B in a direct line through the medium of a light spring, so contrived that the spring is prevented by a ratchet from returning in the direction towards A, but expands again entirely in the direction towards B, and by that means exerts the whole force which had been wound up by the action of A, in giving motion to B alone. In this case, since the moving force of the spring is the same upon each of the bodies, the accelerating force acting upon B at each point is to the retarding force opposed to A at the corresponding points in the reciprocal ratio of the bodies, and the squares of the velocities produced and destroyed by its action through a given space will consequently be in that same ratio. The momentum, which is in the simple reciprocal ratio of the bodies, might consequently be encreased at pleasure by the means proposed, in the subduplicate ratio of the bodies employed; and if momentum were an efficient force capable of reproducing itself, and of overcoming friction in proportion to its estimated magnitude, the additional force acquired by such a means of increase might be employed for counteracting the usual resistances, and perpetual motion would be easily effected. But since the *impetus* remains unaltered, it is evident that the utmost which the body B could effect in return, would be the reproduction of A's velocity, and restitution of its entire mechanic force neither increased nor diminished, excepting by the necessary imperfection of machinery. The possibility of perpetual motion is consequently inconsistent with these principles which measure the quantity of force by the quantity of its extended effect, or by the square of the velocity which it can produce.'

This paper is a short one, but it is ably drawn up, and deserves the consideration of our English mathematicians, who, in general, suppose Leibnitz and Bernoulli to have erred in their estimation of forces.

III. *M. Buée on imaginary Quantities. June* 29, 1805. —It is well known to mathematicians that the doctrine of impossible quantities is attended with considerable difficulties: How can we, keeping inviolate the logical conduct of our investigations, employ symbols that admit of no



Digitized by Google

specification, which cannot be evolved nor numerically expounded? The difficulty of making an intelligible, precise, and satisfactory answer to these questions is not inconsiderable: and some writers have, in a manner, cut asunder the knot which they could not unloose: they have declared all employment of impossible quantities to be unsafe and nugatory, and all operations conducted by their aid, absolutely, and without reservation, unintelligible; while those who have ventured to call in the aid of such quantities, or symbols, have been anathematised as having forfeited all claim to clearness of conception and to logical accuracy.

There is scarcely any subject fit for mathematical investigation, that may not be investigated without the aid of impossible quantities: but many subjects are most commodiously investigated by their aid. Such aid then is desirable, and, if we can legitimately, we ought to avail ourselves of it. It is not in our present purpose, nor is it called for by the occasion, to institute a discussion on this subject. Yet we are convinced of, or at least we believe in, the legitimacy of the conclusions obtained by the aid of imaginary quantities. In the present memoir we find M. Bueé on the same side and of the same opinion, whom, nevertheless, we cannot regard as an ally or auxiliary: he does not indeed shew that they can be legitimately employed, but rather invests them with certain wonderful and mysterious properties: we are content if they could be shewn to perform the ordinary functions of common symbols; but he gives to them a superior and more powerful agency: they are the means of unfolding truths concealed from the eyes of all preceding geometricians. After some preliminary observations on the signs $+$ $-$, M. Bueé proceeds to the explanation of the sign $\sqrt{-1}$. 'I entitle this article,' says he, 'on the sign $\sqrt{-1}$, and not on the quantity of the imaginary unity $\sqrt{-1}$; since $\sqrt{-1}$ is a particular sign joined to a real unity 1, and not a particular quantity. It is a new adjective joined to the ordinary substantive 1, and not a new substantive.' This is rather fanciful and unsatisfactory, but plain, in comparison of what follows.

'$\sqrt{-1}$ signifies neither addition nor substraction;' what then does it signify? M. Bueé answers the question, and says 'it means *perpendicularity*, of which the characteristical property is, that all the points of the perpendicular are equally distant from points placed at equal distances, on each side of its foot. The sign $\sqrt{-1}$ *expresses all this, and it is the only thing which it expresses.*'

Digitized by Google

In order to prove that $\sqrt{-1}$ signifies this perpendicularity, M. Bueé takes a point in a straight line, and sets off a line $= 1$ to the left, and another line to the right $= -1$, then the perpendicular of equal length $= \sqrt{1.-1} = \sqrt{-1}$.

Is it not obvious that this is a business of assumption, and that the conclusion is built on certain assumed premises? Why is the line taken to the right, $-1$? It can only by assumption be $-1$: for if we draw the ordinate to a circle, such ordinate equals the square root of the rectangle under the abscissas, and if the principle of M. Bueé were a natural one, or flowed from previous conventions made in ordinary calculation, one of the above mentioned abscissas ought to be positive, and the other negative. But if the assumption be a mere assumption, why is it not equally lawful to draw a line from a point in a right line, and inclined to the right line at an angle $z$, and to make it equal $\sqrt{-1 \times 1}$? In such assumption the sign $\sqrt{-1}$ would denote not perpendicularity, but a certain inclination of one line to another.

What we mean to shew, is, that this meaning of the $\sqrt{-1}$ is by no means natural, that is, a consequence from the common principles of calculation; but that it depends on a gratuitous assumption, and that the sign $\sqrt{-1}$ only signifies *perpendicularity* in consequence of such assumption.

'The sign $\sqrt{-1}$ expresses all this, and it is this only that it expresses,' says M. Bueé. In questions then, in which there is no reference to lines and perpendiculars, but in which $\sqrt{-1}$ enters, what can such sign mean? M. Bueé must make it mean *perpendicularity*, or his assertion is nothing worth. It can only be made to mean perpendicularity by some translation of the conditions, &c. of the problem into geometrical language; but on what principle shall such translation rest? On abstract grounds therefore, there are insuperable objections to M. Bueé's principle of explanation.

But the detailed and particular explanations themselves afford no satisfaction. 'It is necessary,' says the author, 'to distinguish perpendicularity indicated by this sign from those which the signs sin. and cos. indicate. These latter signs cannot indicate perpendicularity the one without the other, nor except that the one and the other are attached to the same quantity. Thus sin. $a$ & cos. $a$, indicate properly the perpendicularity of one to the other: but sin. $a$ and cos. $b$ do not indicate it. $a\sqrt{-1}$, on the contrary, indicates



Digitized by Google

relatively to *a*, a situation perpendicular to these of $+a$ and of $-a$.' Gentle reader, dost thou understand? the morose critic acknowledges the darkness of his intellect.

We have already noticed that in certain questions entirely remote from the province of geometry, the sign $\sqrt{-1}$ must occur, and that, consequently, in such questions, M. Bueé's principle of perpendicularity could only be applied by virtue of some subsidiary illustration. On this head he thus expresses himself:

'Although *perpendicularity* is properly the only quantity indicated by the sign $\sqrt{-1}$, we may make it signify figuratively, a quality totally different, so that we may reason on this quality as we would reason on the perpendicular itself. For example, if $+s$ represents a sum possessed, and $-s$ the same sum due, I say that $s\sqrt{-1}$ may represent the same sum neither *possessed nor due*, since we may reason on this latter sum relatively to the others, as on the line AD, relatively to the lines AB, AC.'

'In fact, in the same manner as any point of the line AD is equally distant from points of the line CD, which are at the same distance from A, so, any part whatever of the sum which is neither *possessed* nor *due*, is in an equal situation relatively to the equal parts of the sum possessed and of the sum due. *Active* possession being then expressed by $+$, and the *debt or passive possession* by $-$, the *negation*, not of the sum, but of its possession, whether *active* or *passive*, may always be expressed by $\sqrt{-1}$'—!!!

Upon this, by way of parallel and illustration, we remark, that these are processes of reasoning by which we clearly apprehend certain truths; to such processes we may prefix the sign $+$; again, there are other processes, the fallacy of which we are enabled clearly to ascertain, and which are manifestly false: such may and have the sign $-$ prefixed to them: thirdly, there is M. Bueé's process which comes not under the conditions of the preceding cases; it does not lead to truth; it does not involve a manifest error, such as, $2-1=4$; it is a process of which we can make nothing, and therefore may be properly characterized by the sign $\sqrt{-1}$.

In a problem that follows, the author puzzles us in no small degree, by speaking of a certain number of livres that are either property or a debt, or a *sum* neither *possessed nor due*.

But under the spells of M. Bueé, it is not that lines and livres are alone endowed with miraculous powers; certain portions of time have very curious properties. Very few

Digitized by Google

persons would suspect $\frac{-t\sqrt{-1}}{2}+\frac{t\sqrt{-1}}{2}$ to be the expression for the present entire month: yet such, according to our author, is the case; and after unfolding the meaning of the above expression, that our wonder may not cool, he tells us in the next line that *o*, the true *expression for the present*, has two significations.

But that we may not be guilty of unfairly garbling the meaning of the author, we subjoin part of his explanation of this sign $\frac{t\sqrt{-1}-t\sqrt{-1}}{2}$.

'There will be discovered perhaps a species of paralogism in the equation $\frac{-t\sqrt{-1}}{2}+\frac{t\sqrt{-1}}{2}=o$, by which I make the space of a month equal to zero. But we must observe, first, that this equation resembles the phrase of a man, who after wandering, finds himself at the point from which he wished to depart, and says, "I am not more advanced, after travelling so far, than I should have been if I had remained quiet;" for *time* is for the mind what *space* is for the body: 2dly, We must observe that $\frac{-t\sqrt{-1}}{2}+\frac{t\sqrt{-1}}{2}$ is one sign only, as well as *o*: The *things* are not what I equal, but the signs that present these things under a particular point of view. I make them equal, since in the actual example, I am able to reason on the thing which the double sign $+\sqrt{-1}-\sqrt{-1}$, as on that which the sign *o* presents, and since the one and the other of these signs conduct me to the same consequences. This equation is not real. It is only artificial, as every other is in algebra. It purposes to say, "a month of which we make abstraction is (relatively to consequences) equal to a month which does not exist. In $\left(\frac{-t\sqrt{-1}+t\sqrt{-1}}{2}\right)$ it is the quality of the past or of the future, which is equal to zero. In *o*, it is the quantity of the past and of the future, which is so.'

This quantity $\frac{t\sqrt{-1}-t\sqrt{-1}}{2}$ is made to mean and to say a great deal. It is as pregnant with meaning as the *Bel men*, in the Bourgeois Gentilhomme. *Bel men*, says the fictitious Turk. Covielle thus interprets it to M. Jourdain: 'Il dit que vous alliez vite avec lui vous preparer pour la ceremonie, afin de voir ensuite votre fille, et de conclure

Digitized by Google

le mariage'. M. Jourdain replies, 'Tant de choses en deux mots'!! 'Tant de choses en deux *signes*!' will many a plain and sober-minded mathematician exclaim.

Very few of our readers, we presume, are acquainted with the verbal refinements, and metaphysical subtleties of the old schoolmen: yet of such they may form a tolerably good notion from several passages in this memoir. For instance,

'Then $+q$ signifies that the quantity $q$ has the quality of being additive; $-q$, that it is substractive; $q\sqrt{-1}$ that it is neither additive nor substractive: that consequently $q\sqrt{-1}$ is foreign to the equation containing $+q$ or $-q$.

'It is necessary to remark here, that to be foreign (stranger) does not signify to be nothing, but to be *regarded as nothing*. In the present example to *be foreign* signifies, neither additive nor substractive: to *be nothing* signifies, additive and substractive at the same time.'

Again:

'Thus the equation $\overline{BD}^2 = o$, may be translated by this proposition: the figure $\overline{BD}^2$ is equal to the difference of two abstract unities. This proposition does not involve a contradiction, but it presents no sense: the ideas which it connects are not *opposed*, but *disparate*.'

Perhaps by this time our readers are satisfied with these imaginary reasonings. It is scarcely necessary for us to say, that the whole memoir is whimsically absurd, and elaborately erroneous. Into the volumes of our Transactions, it has found its way; but the committee of the Royal Society are not censurable for its insertion, for they annually declare, that they are not answerable for the propriety of any reasonings contained in the papers inserted in their volumes.

VII. *The Application of a Method of Differences to the Species of Sines whose Sums are obtained by Mr. Landen, by the Help of impossible Quantities. By Mr. Benjamin Gompertz. Communicated by the Rev. N. Maskelyne.*

If we have a series of terms, as

$a \sin. pz + b \sin. (p+q)z + c \sin. (p+2q)z +$ &c.

then the $n^{th}$ term of such series is,

$$\left\{a+(n-1)d'+\frac{\overline{n-1}.\overline{n-2}}{2}d''+\text{&c.}\right\}' \sin.\left(pz+\overline{n-1}.qz\right)$$

and we shall have the sum of the above series, by collecting

Digitized by Google

together the values of the several parts of the expression of the $n^{th}$ term, substituting successively for $n$, the numbers 1, 2, 3, 4, 5, &c.

The calculation, however, is not without its difficulty; and on this subject much has been written by Bossut, Academy of Sciences, by Euler, Bernoulli, Lexell in the 17th and 18th volumes of the Novi Commentarii. These authors however have directed their attention chiefly to the summation of series, as

$\cos. nz + \cos. (n+1)z + \&c.$

$\sin. nz + \sin. (n+p)z + \sin. (n+2p)z + \&c.$

and have slightly only touched on the sum of series arranged by the cosines and sines of arcs in arithmetical progression, the co-efficients of the terms being quantities,—the $n^{th}$ differences of which quantities are equal. Mr. Gompertz goes farther than these mathematicians, and exhibits a method for summary series,

$a + b. \cos. z + c. \cos. 2z + \&c.$

$a \sin. z + b. \sin. 2z + c. \sin. 3z + \&c.$

IX. *On the Quantity and Velocity of the Solar Motion. By William Herschell.*—This is a continuation of the learned astronomer's investigations on a subject of great difficulty, and, we may add, of great uncertainty. The aim of Dr. H.'s reasonings and inferences, is to point out a certain part in the heavens towards which the sun is moving, and the velocity with which it is moving. In the present paper he has constructed several tables and diagrams for the illustration and confirmation of his opinions.

The simplicity of his hypothesis is certainly a great argument in its favour: it is undoubtedly more simple and more concordant with the laws of the ordinary phenomena of nature, to suppose the solar system in motion, and the motion of the stars to be parallactic, than to suppose proper motions to the stars directed towards no certain point and regulated by no certain law. But then, in support of this hypothesis, Dr. H. uses several assumptions: he assumes the distances of the fixed stars proportional to their lustre: the fact may be so, but at present it is a mere hypothesis, and which advances no very strong claim for admission from its probability. It does not suit our phlegm. If the solar system be in motion towards certain parts in the heavens, the cause of such motion will form a curious object of enquiry. Dr. H. thinks that the solar system may be attracted towards large globular collections of stars that have been discovered to him by his great telescope. But mere attraction, or motion in consequence of such attraction, will not be sufficient, and he thinks that a projectile and orbitual motion must be called in, for the purpose of ex-

plaining the phenomena that present themselves. Upon this point some of his observations will be interesting to our readers.

'The second way of the construction of a very powerful centre, may be joint attraction of a great number of stars united into one condensed group.

'The actual existance of such groups of stars has already been proved by observations made with my large instruments, many of those objects, which were looked upon as nebulous patches, having been completely resolved into stars by my 40 and 20 feet telescopes. For instance, the nebula discovered by Dr. Halley in the year 1741, in which the discoverer, and other observers after him, have seen no star, I have ascertained to be a globular cluster, containing, by a rough calculation, probably not less than fourteen thousand stars. From the known laws of gravitation, we are assured that this cluster must have a very powerful attractive centre of gravity, which may be able to keep many far distant celestial bodies in control.

'But the composition of an attractive centre is not limited to one such cluster. An union of many of them will form a still more powerful centre of gravitation, whose influence may extend to a whole region of scattered stars. To prove that I argue entirely from observations, I shall mention that another nebula discovered by Mr. Messier in the year 1781, is by the same instruments also proved to consist of stars; and though they are seemingly compressed into a much smaller space and have also the appearance of smaller stars, we may fairly presume that these circumstances are only indications of a greater distance, and that being a globular cluster, perfectly resembling the former, the distance being allowed for, it is probably not less rich in the number of its component stars. The distance of these two clusters from each other is less than 12 degrees, and we are certain that somewhere in the line joining these two groups, there must be a centre of gravitation far superior in energy to the single power of attraction that can be lodged in either of the clusters.

'I have selected these two remarkable objects, merely for their situation, which is very near the line of the direction of the solar motion; but were it necessary to bring further proof of the existence of combined attractions, the numerous objects of which I have given catalogues* would amply furnish me with arguments.

'If a still more powerful but more diffused exertion of attraction should be required than what may be found in the union of clusters, we have hundreds of thousands of stars, not to say millions, contained in very compressed parts of the milky way, some of which have already been pointed out in a former paper.† Many of these immense regions may well occasion the sidereal motions we

* Phil. Trans. for 1786, p. 457; for 1789, p. 212; for 1802, p. 477.
† Phil. Trans. for 1802, p. 495.

Digitized by Google

are required to account for; and a similarity in the direction of these motions will want no illustration.

'With regard to the situation of the condensed parts of the milky way and of the two clusters that have been mentioned, we must remark that the seat of attraction may be in any part of the heavens whatsoever; for where projectile motions are given to bodies that are retained by an attractive centre, they may have any direction, even that at right angles to its situation not excepted.

'It will give additional force to the arguments I have used for the admission of far distant centres of attraction, as well as projectile motions in the stars that are connected with them; when we take notice that independent of the solar motion, and setting that entirely aside, the action of these causes will be equally required to explain the acknowledged proper motions of the stars. For if the sun be at rest, then Arcturus must actually change its place more than 2" a year, and consequently this and many other stars, which are well known to change their situations, must be supposed to have projectile motions, and to be subject to the attraction of far distant centres.'

I. *The Croonian Lecture on the Arrangement and mechanical Action of the Muscles of Fishes. By Anthony Carlisle, Esq. F.R.S. F.L.S.*—Mr. Carlisle continues to pursue his researches into comparative anatomy, a subject of immense extent and great utility. The muscles of fishes have not, in the opinion of the author of this paper, been examined with all the attention which they deserved. He has therefore directed his exertions to elucidate what points may yet have remained doubtful, though, as we are informed in a sort of apologistic introduction, the suddenness of the call for this communication, which the public know is one not altogether of a voluntary nature, has compelled Mr. Carlisle to defer his researches into the phenomena of muscular motions by a series of chemical experiments, and to limit even the investigation of the subject he has chosen.

It is impossible to disapprove of any attempt to extend the bounds of human knowledge by experimental inquiry. The parts observed may not be at first sight striking; they may be deficient in beauty, and destitute of apparent utility; but they are notwithstanding valuable. They may long remain unregarded in the storehouse of science, and at last be drawn forth to build up some corner of a theory, or to dispel the obscurity of some intricate questions. We therefore commend Mr. Carlisle's diligence and skill in dissecting the members of a monstrous cod, which appears unexpectedly to have passed from the shop of the fishmonger to the table of the anatomist, instead of the smoaking board of an alderman. We should contribute little either to the instruction or pleasure of our readers were we to follow this

Digitized by Google

gentleman through the origin and insertion of many uninteresting muscles, the names of which are strange even to the scientific ear.

Mr. Carlisle has been at pains to ascertain the use of the different fins of fishes. His method of discovering this point is more convincing than humane, and consisted in successively cutting off from various living fish the fins of the belly, the back, the tail, and the sides. The cruelty of experiments on living animals is hardly compensated by their utility, and at least we are happy that Mr. Carlisle has rendered it unnecessary to mutilate any more of these inhabitants of the water for the purpose of learning the action of their fins in swimming. We love the end better than the means of such scientific inquiries. This paper is accompanied with a plate of a cod dissected, so as to shew its different parts with sufficient distinctness.

IV. *Chemical Experiments on Guaiacum. By Mr. William Brande. Communicated by Charles Hatchett, Esq. F.R.S.*— Guaiacum was recommended some time ago, we do not exactly recollect by whom, as a fit subject of a chemical investigation. Mr. Brande has accepted the challenge, and has here presented to the public the result of his labours. We are not very sure, however, that the chemical world will receive any great edification from this essay. It does not appear to us that the nature of guaiacum is much better understood than it was before the publication of these researches, though certainly a few parts are more distinctly stated, and are founded upon more precise experiments than they were formerly.

After describing with great minuteness the more obvious properties of this body, Mr. Brande proceeds to submit it to the action of various re-agents. He heats it, he powders it, he boils it in water and in alcohol, and tortures it with various acids to compel it to disclose its hidden nature, and from the whole it is concluded that guaiacum is very different from the resins, and from all other bodies, though a sort of admission is made at the end that perhaps this opinion is not sufficiently supported by facts. But though guaiacum is generally ranked among resins, no chemist ever supposed it to be a pure resin: the presence of lime, which seems to surprize Mr. Brande, is so far from being unusual, that there is hardly a vegetable body without it, and as to the production of oxalic acid, it is equally true, that multitudes of the parts of animals and vegetables afford that substance when treated in the same way with nitric acid. Mr. Brande has observed the existence of extractive matter in guaiacum, and has remarked the effects of oxymuriatic acid gas in

Digitized by Google

changing the colour to green and blue, which he attributes to different degrees of oxydation. We have great doubts, however, upon all points where oxydation is proved merely by the addition of some substance containing oxygen. It is obvious that many of these substances may, and often do alter the constitution of the bodies to which they are applied, and force their elementary parts to arrange themselves in a new order, a change which is sufficient to account for great alterations in all sensible properties without any other supposition.

V. *On the Direction of the Radicle and Germen, during the Vegetation of Seeds. By Thomas Andrew Knight, Esq. F.R.S. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.*—This enquiry of Mr. Knight's is directed to a subject which has not been much agitated for a considerable time. It has been observed that in whatever position a seed be placed to germinate, and even if it be frequently turned, the radicle continually makes an effort to descend towards the centre of the earth, and the germen takes precisely an opposite direction. These contrary effects have been by some supposed to arise from the influence of gravitation, and Mr. Knight informs us that it is not difficult to conceive that the same agent, by operating on bodies so differently organized as the radicle and germen are, may occasion the one to descend and the other to ascend. Our imagination in this instance however is unable to follow the rapidity of Mr. Knight's conceptions, and we feel an extreme difficulty in understanding how the power of gravitation should cause the germen to ascend, unless it can be demonstrated that a germen cut off is of such specific gravity as to rise in the air. For if it should by any misfortune sink through that medium, we do not see how gravitation could have any effect but that of drawing it downwards.

This hypothesis, it appears, has not been much strengthened by facts, and Mr. Knight has made some ingenious attempts to afford a few experimental arguments to the adherents of gravity. He conceived that gravity could only produce this effect by its influence on the fibres and vessels during their formation, or on the distribution of the sap, though how gravitation, which draws every thing downwards, can tend to an upward position of fibres, is hard to see, and if we should allow some kind of sap to be heavier than another, it remains to be shewn, and is the real difficulty, why even the lightest kind should induce a tendency to ascension in the germen. On these ideas, however, Mr. Knight resolved to annihilate the power of gravity on the seeds, and by placing them in all positions on a vertical wheel, which turned 150 times in a

Digitized by Google

minute, to shew the effect of the centrifugal force on germination. In this situation the seeds grew, the obedient radicles shot outwards, and the germens met in the centre. But as, for a short period, the seeds had occupied the same position as they would have done in the earth, and as the gravitation and centrifugal force thus acted together, Mr. Knight, anticipating some slight objections, placed other seeds of the same sort on a horizontal wheel, and these germinated so as to appear to be governed partly by the attraction of gravity, and partly by the centrifugal force: the radicles pointed downwards about ten degrees below, and the germens as many degrees above the horizon.

Now all this appears to us very explicable. It is admitted on all hands that radicles tend downwards, and germens upwards, and this disposition may be supposed to depend on the structure and irritability of the plant, and is no more extraordinary than that leaves should turn always one side uppermost even in the dark. That it is not mere gravitation which influences the descent of roots and the ascent of stems, seems clear from the possibility of converting the roots and stems of some plants mutually into each other, or that the branches become roots, and the roots branches. The same vessels of cuttings of trees too, every part of which on the parent plant gravity sent upwards, when placed in the earth, are partly drawn down by the same cause. But if we grant this disposition of radicles to seek the earth, and apply it to Mr. Knight's experiments, what will be the consequence? We know that the force with which plants direct their roots is limited: if a stone obstructs their way they go round it; if a constant effort be made by any means to divert them from their course, it will be successful in proportion to its strength and duration. In Mr. Knight's present experiments then, on these principles the roots should all have descended, and the germens ascended, which they really did. For their natural disposition drew them down and up, and the centrifugal force was so equally distributed that it favoured the natural tendency as much as any other, and that therefore prevailed. It cannot be doubted that the centrifugal force acted exactly like a gentle pull upon the nascent parts, not favouring one direction more than another. In the second experiment the radicles and germens shewed precisely the same disposition: the one sought the earth, the other the air, and both were prevented partially from attaining their desires, if we may say so, by being pulled in another direction. We have long known, and nobody doubts, that the roots of plants seek the soil, but may be diverted from their course by mechanical means, and we con-

Digitized by Google

ceive that Mr. Knight has just left the question where he found it, and has not proved that gravity is the cause of descent of radicles, and much less of the ascent of germens. The very influence of the water which drove the wheels was sufficient to account for the tendency of the roots of the plant to approach its source, which was below.

We would recommend to Mr. Knight, whose ingenuity and industry we admire, not to forget in his future speculations on plants the wonderful powers of a *living system*, the operations of which can never be accounted for on physical principles. There appears in all beings, animal and vegetable, a provision for repairing accidents, for seeking conveniences, and for repelling external attacks, for which philosophers have in vain laboured to account, and which physicians have been satisfied to call in the human body the *vis medicatrix naturæ*. Plants as well as animals seek their welfare through every obstruction; and mechanical philosophy will be found as inadequate to elucidate the actions of vegetable as of animal life. How vain would it be to endeavour to explain the phenomena of the growth of animals by the operation of gravity! The human fœtus for great part of its existence lies with its feet upwards, and its extremities are smaller in proportion than those of the adult; but nobody will say that this is caused by gravity drawing the fluids downwards, and depriving the legs of their share of nourishment. Yet we know something of the anatomy of man, while of that of plants, the vessels of which perform a great part in producing all these disputed phenomena, we are in a state of comparatively profound ignorance.

Mr. Knight's arguments drawn from the growth of trees, are quite inconclusive, and the facts remarked by him may be explained on grounds directly opposite to those which he has taken. But we cannot afford more room to the consideration of this paper, to which we must not forget to allow its due merit of ingenuity and industrious observation.

VI. *A Third Series of Experiments on an artificial Substance, which possesses the principal characteristic Properties of Tannin, with some Remarks on Coal. By Charles Hatchett, Esq. F.R.S.*—The observations of this ingenious chemist must always be received with great pleasure by every lover of that science to which he devotes his time. The merit of this series of experiments on tannin, we have before had occasion to notice: and if we do not now enter into any very long discussion regarding the contents of the present communication, it is because we have already alluded in a former critique to the discoveries of Mr. Hatchett. In the

Digitized by Google

present paper we are presented with a number of experiments upon the effects of sulphuric acid upon various oils, resins, and other vegetable bodies, of which many produced the artificial tannin, and probably all would have done so, had the process been stopped at the necessary period. Some observations are also made on the possibility of applying this method of forming the tanning principle to the practical advantages of the arts, and it appears highly probable that a long time will not elapse before something of the sort be effected. But it is not in this view only that the experiments of Mr. Hatchett are likely to benefit the world. He has opened the way to a long series of investigations, the result of which will probably be to throw a wonderful light on the operations of the chemistry of nature, and perhaps to enable us to form many of those products, on which rarity or peculiar excellence confer an extraordinary value. The most economical manner of forming the tannin artificially, is found by the author of this paper to be, after extracting all the natural tannin by water to roast the residuum and moisten it with nitric acid, and in general it appears that most vegetable substances may be treated with advantage in this way. It seems highly probable that peat may be applied successfully for the purpose, and thus that substance, which a few years ago served no purpose but to afford fuel to some of the most wretched parts of the country, may not only be converted, as has lately been discovered, into valuable manure, but aid in the formation of one of the most essential products of a civilized country, that of leather. This paper concludes with some observations on the nature of coal, which Mr. Hatchett seems disposed to consider as of aqueous origin. We do not wonder at this: it is natural that a gentleman who has been so remarkably successful in the investigation of the changes of vegetable matter in the humid way, should push his doctrine as far as it will go, but he admits the striking results of Sir James Hall's experiments on the fusion of animal and vegetable substances under compression, and expresses a wish in which all must join, that that expert and profound philosopher should proceed in the investigation of the action of heat on organized bodies. Mr. Hatchett, it appears, does not intend to pursue farther the economical inquiry into the formation of artificial tannin.

VIII. *An Account of a small Lobe of the Human Prostate Gland, which has not before been taken Notice of by Anatomists. By Everard Home, Esq. F.R.S.*—Mr. Home, whose anatomical and chirurgical skill is well known to the public, here describes a new lobe of the prostate gland, of no

Digitized by Google

great importance in its natural state; but which, by its diseased enlargement, becomes the source of serious inconvenience. The paper is accompanied with a plate, which shews very clearly the situation of this lobe.

---

ART. VIII.—*Fragments upon the Balance of Power in Europe. Translated from the German of the Chevalier Fred. Gentz, just published.* 8vo. 7s. 6d. Peltier. 1806.

Mr GENTZ, the author of these 'Fragments,' is known to the public by several publications, which discover ingenuity, knowledge, and what may be called the art of writing; but they have never passed the boundaries of sophistry. He is always either ignorant, or he conceals the knowledge of primary causes; and he ascribes the origin of errors and calamities, to events, the effects of errors and calamities which he wholly overlooks.

M. Gentz assumes as a truth, that the struggle of the French revolution, and of the combined powers, is like the war of the gods and the Titans, or contending between good and evil.

This perhaps, in no period of the contest, would be proved to be the case. The refusal to France, in its first commendable efforts to mitigate the evils of its government, was a crime against the interests of humanity, the punishments of which are now inflicting on Europe.

The extravagancies and atrocities of the French revolution, were effects, not of the spirit of reform, for it exhibited itself in wise and moderate propositions; not of atheism, for it was never adopted but by a drunken populace as a temporary pretence for depredation; but of the incessant intrigues of the agents of foreign powers, whose object was, by the example of France, to terrify the surrounding nations from any projects or hopes of reforming the abuses of their own governments.

In this dreadful project they succeeded for a time; but while they have left the people without hope, they have accelerated their own danger.

The French revolution, intended as a vortex for France only, into which might be thrown the philosophers and reasoners of Europe, is opening and daily extending its tremendous crater, and will involve in it all its authors. For it is in vain that such declaimers as M. Gentz dwell on combinations after combinations of ministers without wisdom, and cabinets without virtue, against a devastating torrent, the ingredients and fuel of which have been principally furnished by themselves.

Digitized by Google

These 'Fragments,' it must be confessed, exhibit the systematic perfidies of France in strong colours. But what had France for ten years experienced from the cabinets of Europe? Where are the lessons given her in wisdom, justice, and humanity? If there be a Providence (which all men believe except atheists and *hypocrites*) there must be retributions; and many of those who see in Bonaparte every thing that is unprincipled and perfidious, see in him also the scourge of justice, and the minister of . . . vengeance!

If the eloquence of M. Gentz and his credit with political cabinets were employed in persuading them, even now, to reform their own errors and abuses, he might assist in producing some amelioration of the impending catastrophe of Europe. His present description of the measures and conquests of France, promote rather than impede them, by impressing on the minds of his readers the most hopeless and desponding sentiments.

The reader may judge between us and the author, after perusing the following paragraph,

'But if reason and experience compel us to pronounce that indifference to the public good, which characterizes a very great proportion of the people of our time, an incurable evil; what are we to think of another error, which though less frequent, is still more revolting than that, (for it would be going too far to call it more destructive,) I mean the *satisfaction* with which some amongst us hail the dissolution of all the old constitutions, the more than half finished, and soon to be completed, subjection of Europe! Here it is not grounds of consolation which they offer us to sweeten a bitter and inevitable destiny; it is formal congratulations, it is a call to joy and exultation. One informs us with philosophical profundity, that what in appearance is so frightful, if considered in a just point of view is the best and most convenient way to attain an everlasting peace; war the only evil—for human wisdom will ere long get the better of earthquakes, pestilence, and famine—will soon vanish from the earth, when every thing is subjected to one master. Another is of opinion, not quite without ground, if the conclusion followed from the premises—that the old political body is become so weak, the joints which unite the different members so feeble, and the spirit which animated the whole so exhausted, impotent, and scant, that its dissolution should not occasion much regret; but on the contrary, as opening a better prospect for futurity, that it is more to be wished for than deprecated. The vigorous creative hand of one individual, of an absolute sovereign, will restore to every thing life and youth. A third dwells on the greatness of the man whom Providence has chosen to govern the world according to his will; when the struggle is once finished, and every obstructing obstacle removed, then will his mighty genius put us again in possession of what we have lost, and convert united Europe into a scene of enti-

Digitized by Google

sort and abundance, of splendor and bliss.——The public hear this language, not indeed with unqualified confidence, but without any symptom of disgust; and in the minds of most people, there is something which predisposes them favourably to receive it. They pant after repose. They think it impossible but the present painful, embroiled and tumultuous state of things, must tend to a speedy and determinate issue; leading either to the re-establishment of order, or to the completion of that disorder, where every thing must begin anew. But as the road which conducts to the former of these results is much more long and rugged than that which leads to the latter, they accustom themselves, by little and little, to consider the very abyss of evil as a sort of haven in which their hopes repose; and thus become familiar with the most criminal wishes, of which they were originally quite unaware.'

---

ART. IX.—*Translations chiefly from the Greek Anthology, with Tales and Miscellaneous Poems.* 8vo. Phillips. 1806.

THE fate of that interesting collection of fragments and minor poems, known by the title of the Greek Anthology, is somewhat curious. About one hundred years previous to the Christian æra, Meleager the Syrian selected from the works of all the celebrated masters of Grecian poetry, the most exquisite specimens in the lighter departments of poetical composition, besides which he enriched his 'Garland' (such was the title he gave to his inestimable compilation) with all the most beautiful fugitive pieces he could collect from oral recitation, and with the most striking inscriptions to be found on the temples, pillars, and other public monuments of departed bravery and virtue. Nearly one hundred and fifty years after the time of Meleager, a continuation of his work was undertaken by Philip of Thessalonica, which exhibited in melancholy and regular graduation the decline of national genius. The next of these collectors follows at a long interval of five hundred years. In the sixth century it was reserved for Agathias to 'sound the base string' of intellectual humiliation, and to collect testimonies of the utter extinction of taste and genius among his enslaved and effeminate countrymen. He was probably assisted in his labours by an officer of the Imperial palace, Paul the Silentiary, a dissolute courtier, who appears to have regarded the muse only as the handmaid of vice: and it is a most afflicting reflection, that the comparatively worthless remains of Agathias and his colleague outnumber the relics which have reached us from Meleager and Philip conjointly. During the frightful darkness of the following centuries, the dialect


Digitized by Google

of Sophocles and Plato became daily less intelligible; and all performances were nearer to the apprehension of the generality of readers by exactly the same space that they were removed from the true standard of purity and perfection. Accordingly, when in the tenth century, one Constantine Cephalas undertook the publication of a new Anthology, either in conformity with his own taste, or from the necessity of accommodating his performance to the intellectual habits of his readers, he made a comparatively sparing selection from the compilations of Meleager and Philip, but filled his pages with copious insertions from Agathias; to which he added some miserable productions of the intermediate ages, together with a few by his patron the emperor Leo the Philosopher.

The learned remained in possession of this collection till about the beginning of the 14th century, when the business of arrangement and reform was unfortunately taken up by a monk of Constantinople, Maximus Planudes. To the execution of his task he appears to have brought no other qualities than those of bigotry, indolence, and dulness. He seems to have possessed the mechanical genius of an index-maker without his perseverance, and the narrow illiberal prejudices of an ignorant churchman, without his consistency and zeal. His object, as far as may be collected from his work, was first to reduce the bulk of Cephalas's Anthology; secondly, to purge it of its impurities; and thirdly, to make a digest of what he suffered to remain. The first of these purposes he accomplished by rejecting many of the most exquisite pieces. In the second he has shewn so little judgment and vigilance, that many compositions have been permitted to remain, which have neither the recommendations of innocence or elegance; and as to the third, instead of the natural order in which the poems originally appeared, he brought under one head all the compositions on the same subject alphabetically arranged according to the names of the authors, and by this mode of classification happily succeeded in disgusting the mind with a wearisome repetition of similar ideas, and so effectually confounded the order of time, that the reader is deprived even of the slight satisfaction of tracing the gradual corruption of the language, or of ascertaining the claims of the several authors to originality of thought. His indolence was at least as fatal as his ignorance and want of judgment. A difficult or illegible passage in the manuscript before him never suggested to him the propriety of consulting others; to interpolate was easier than to collate, and accordingly the text is frequently either deplorably muti-

Digitized by Google

lated, or miserably patched together with barbarous and incoherent distichs. This wretched and clumsy epitome, however, entirely superseded the original collection, and for three centuries the world heard no more of the Anthology of Constantine Cephalas. Probably it would have been lost to modern literature for ever, had it not been rescued from oblivion by the indefatigable and judicious labours of that mighty scholar, Claudius Salmasius. The result of his researches was that collection which still goes by his name, but which was never published till it was given to the world by Brunck in his Analecta.

The fragments which have been thus preserved, scanty as they are, compared with the three original collections, will be very highly prized by the genuine admirers of ancient literature. The remains of the earlier Anthology are indeed few, but precious; *βαιὰ μὲν, ἀλλὰ ῥόδα.* The whole collection however, exclusive of every other claim to attention, must be allowed to possess that interest which must always attach to a multitude of compositions of the easier and lighter description. Nothing is so happily calculated to illustrate national taste and character, and to mark the progress of national manners, as those shorter performances which approach the familiar style of colloquial intercourse, and treat on subjects of daily interest and perpetual occurrence. It is perhaps as much on this account as any other that the Greek epigrams are so highly prized by every scholar. The severe chastity of taste, which distinguishes the nobler productions of that extraordinary people, is, if possible, still more conspicuous in their brief and trifling effusions. They frequently present no more than a single image or sentiment generally attired in the simplest languge, or at any rate, but very frugally decorated with the laboured ornaments of diction. They are mostly not only destitute of point, to which indeed the ambition of their authors seems scarcely ever to have been directed, but will in most instances disappoint those, who are on the watch for any thing striking. In short, their beauties are of that modest and retiring nature, which must necessarily fail to captivate at first sight, and nothing short of familiar acquaintance can give them their due interest and attraction.

These circumstances, which are far from operating to their disadvantage with a mind classically instructed, and deeply engaged with every thing that belongs to ancient literature, seem to render very unpromising the task of familiarising these elegant but simple compositions to a modern taste, by means of a translation. The languid curiosity of a reader ignorant of the language, is not likely to be very actively stimulated by specimens, the merits of which cannot

become fully intelligible even to scholars, till after a long and intimate acquaintance with the original. This, doubtless, is the reason why so few of the epigrams have yet been translated. And indeed, the few that are in English, are perhaps not particularly well calculated to convey an accurate conception of the general character of the rest: for those which have been selected for translation, have something more pointed and showy than is usually to be found among the multitude of those which still remain unattempted. Of the later poems indeed which are to be found in the Anthology, there are not a great many which would repay the labour of translation; and he who should be desirous of training his faculties to this species of poetical exercise, would do well to confine himself chiefly to the materials of Meleager and Philip; but particularly the former. It is an infallible symptom of the declining taste of the age of Agathias, that the compositions appear to be spirited in the same degree that the subject is corrupt and licentious; an observation particularly applicable to the performances of Paul the Silentiary. The rest, in general, do little more than present the same images which a perusal of the earlier collections has rendered familiar, dressed in dull and faded colours; and instead of the lively and wholesome relish of native genius, offer nothing but the tame and vapid dregs of false taste and enfeebled imagination. This censure is of course not universally applicable: and in spite of the objections and difficulties we have suggested, we should be greatly rejoiced to see in the English language a judicious selection of such of the epigrams, &c. as are best worth preserving. Such a work, if executed by men uniting the fancy of the poet to the accuracy and perseverance of the scholar, would certainly be valuable. Recalling the public taste to the genuine standards of purity and beauty, it might perhaps assist in arresting the progress of that prurient and meretricious refinement, which is beginning to infect the style of our lighter poetical compositions, and thus might combine with the praise of elegant versification the more exalted merit of moral utility.

The example of such an undertaking is presented to the public, on a small scale, by the little volume before us. It contains a number of highly creditable exercises, consisting of translations of the epigrams, and of fragments preserved by Athenæus and Stobæus, together with some original compositions. They are introduced by a preface written with considerable elegance and spirit, and containing much appropriate information, and just criticism. The translations are agreeably illustrated by notes, which display

a happy mixture of vivacity and erudition. The original poems in this volume have the merit of harmonious versification, and shew a considerable command of poetical diction, and a fancy well stored with classical imagery. Of the translations our opinion is not uniformly favourable. Many of them certainly do not rise above mediocrity: a point indeed to which some of them are confined by the weight of their insipid original. Others, however, are executed with no ordinary degree of felicity; and some few are entitled to the praise of uniting the fidelity of translations with the freedom and spirit of original performances. We shall insert a few of the most favourable specimens.

The very first in the book, we think, does as much justice as a translation can do to the beautiful lines of Meleager.

'Clarissa, when she loos'd her virgin zone,
Found in the nuptial bed an early grave;
Death claimed the bridegroom's right; to death alone
The treasure, promis'd to her spouse, she gave.

'To sweetest sounds the happy evening fled,
The flute's soft strain and hymeneal choir;
At morn sad howlings echo round the bed,
And the glad hymns on quivering lips expire.

'The very torches that, at fall of night,
Shed their bright radiance o'er the bridal room,
Those very torches, with the morning's light,
Conduct the lovely sufferer to her tomb.'

The following we regard as a very happy model for the translation of Greek inscriptions. It has all the pure simplicity of the original, and is as remarkable for its closeness as its elegance. For the satisfaction of those who may not have the Anthology on their table, we shall transcribe the Greek:

Εἰς Ἀφροδ. τῆς ἄγαλμα κ. τ. λ.

Κύπριδος ὄλος ὁ χῶρος, ἐπὶ φίλον ἕπλεο τῆνδε
ἀϊὲν ἀπ' ἠπείρου λαμπρὸν ὄρνυ πέλαγος,
ὄφρα φίλον ναύλαισι τελῇ πλόον· ἀμφὶ δὲ πόντος
δειμαίνει, λιπαρὸν δερκόμενος ξόανον.

On a statue of Venus on the sea coast:

'Cythere[a] on this craggy steep,
Looks d[own] ard on the glassy deep,
And hith[er] lls the breathing gale,
Propitious [to] the venturous sail,
While oce[an] flows below serene,
Awed by the smile of Beauty's queen.' P. 10.

Digitized by Google

The following are remarkable for ease, elegance, and sweetness of numbers, and breathe all the spirit of the original:

'Mild Star of Eve, whose tranquil beams
Are grateful to the Queen of Love;
Fair planet, whose effulgence gleams
More bright than all the host above,
And only to the Moon's clear light
Yields the first honours of the night!

'All hail, thou soft, thou holy, star,
Thou glory of the midnight sky!
And when my steps are wandering far,
Leading the shepherd-minstrelsy,
Then, if the Moon deny her ray,
Oh guide me, Hesper, on my way!

'No savage robber of the dark,
No foul assassin, claims thy aid,
To guide his dagger to its mark,
Or light him on his plund'ring trade;
My gentler errand is to prove
The transports of requited love.'

---

'From where his silver waters glide,
Majestic, to the ocean-tide
On fair Olympia's plain,
Still his dark course Alpheus keeps
Beneath the mantle of the deeps,
Nor mixes with the main.

'To grace his distant bride he pours
The sands of Pisa's sacred shores,
And flow'rs that deck'd her grove;
And, rising from the unconscious brine,
On Arethusa's breast divine
Receives the meed of Love.

'Tis thus with soft bewitching skill
The childish god deludes our will,
And triumphs o'er our pride;
The mighty river owns his force,
Bends to the sway his winding course,
And dives beneath the tide.'

---

'O'er the smooth main when scarce a zephyr blows
To break the dark blue ocean's deep repose,
I seek the calmness of the breathing shore,
Delighted with the fields and woods no more.

Digitized by Google

But when, white-foaming, heave the deeps on high,
Swells the black storm, and mingles sea with sky,
Trembling, I fly the wild tempestuous strand,
And seek the close recesses of the land.
Sweet are the sounds that murmur thro' the wood
While roaring storms upheave the dang'rous flood;
Then, if the winds more fiercely howl, they rouse
But sweeter music in the pine's tall boughs.
Hard is the life the weary fisher finds
Who trusts his floating mansion to the winds,
Whose daily food the fickle sea maintains,
Unchanging labour, and uncertain gains.
Be mine soft sleep, beneath the spreading shade
Of some broad leafy plane inglorious laid,
Lull'd by a fountain's fall, that, murmuring near,
Soothes, not alarms, the toil-worn labourer's ear.'

In the last couplet, the translator, misled by the modern corruption of the text, has departed from his author, and from nature. We must do Moschus the justice to believe that he knew better than to imagine that 'the toil-worn labourer' could be much disturbed by the roaring of a torrent or the murmuring of a rill. The reading followed in the translation is—'ἃ τέρπει ψοφέουσα τὸν ἄγριον, ἐχὶ ταράσσει'—which is rejected by Brunck as not conformable to the ancient editions. He proposes 'ἃ τέρπει ψοφέουσα, τὸ δ' ἄγριον ἐχὶ ταράσσει.' And the sense will then be simply, 'which soothes by its murmurs, while its violence does not disturb.' Whether this be the true reading we shall not presume to determine: at any rate the sense is mended, if the passage be not restored by the alteration.

The invocation of the master of a vineyard, for punishment on those who had torn and bruised his vines, is transfused into English with great felicity and animation:

'Who has the unripe cluster torn,
And thrown with wrinkled lip away?
And left the parent vine to mourn
Her fruit to barbarous hands a prey?

'May Bacchus on the spoiler turn
His fiercest rage and bitterest smart
His head with fevered phrensy burn,
With agony distract his heart!

'For hence some transitory pleasure
The child of misery might borrow,
Burst into song of wildest measure,
And quaff oblivion of his sorrow.'

Digitized by Google

We cannot always congratulate the author on the success of his attempts to translate the light, humorous, and convivial epigrams. It is well known that nothing so easily escapes during the process of transfusion, as drollery and wit. If a man succeeds two or three times in his life in this way, it is almost as much as he can expect. We recommend the writer to wait for the happiest moments of inspiration before he ventures again on this most delicate and difficult of all the duties of a translator. One of the best of his efforts is the following:

'Not Deucalion's deluge nor Phaëton's roast
Ever sent such a cart-load to Phlegethon's coast,
As our laureat with odes and with elegies kills,
And our doctor destroys with infallible pills;
Then well these four plagues with each other may vie,
Deucalion and Phaëton, B——m and P——.'

From the original compositions in this volume we could easily make numerous extracts, that would entitle their author to a very high rank among the poets of the present day. We cannot refuse to our readers the epilogue which closes the translations.

'Tis past——and o'er her laurels torn
The queen of nations bends to mourn,
The nurse of heroes crouches low,
Slave to a base ignoble foe.
Seas, where triumphant fleets unfurl'd
Their banners that o'eraw'd the world,
Lands peopled by the wise and brave,
Abode of patriots, and their grave,
Fields where the early muse awoke
And tuneful reeds the silence broke,
Mountains—(retreat of gods), and vales
That give their fragrance to the gales,
Rivers, from steepy heights that fell,
Where tenants of each sparry cell,
Beneath your waters fring'd with flow'rs
The nymphs of fountains pass'd their hours;
While on your margin stretch'd along
The poet dream'd, or tun'd his song,
At which the Dryads would appear,
And sylvan boys would run to hear!
Dim are your glories, sunk your name,
And all has perish'd but the fame
That never shall thro' time decay
While nations rise and melt away.

Fraught with the treasures of the past
As years to years succeeding haste,

Digitized by Google

And tho' in every age we trace
A moral for the coming race,
In vain we backward cast our eyes
On follies, crimes, and miseries,
From war and havock shrink in vain,
And all is acted o'er again.
Dead are the bards—but living lays
Resound, and tell of early days,
And still the trembling chords prolong
Untouch'd the power of antient song;
Dear is their minstrelly, that floats
In solemn, sweet, and liquid notes,
That registers the orphan's sigh,
The plighted lovers perjury,
The pride of riches and of power,
The mirthful, and the mournful hour,
That paints the virgin in her bloom,
The triumph, banquet, and the tomb,
The deeds of mighty chiefs, who broke
The tyrant's chain and spurn'd his yoke,
And then by beauty's arms subdued
Were led in willing servitude.
Dear are the records, that unfold
The pleasures and the cares of old,
And bid us in the past descry
The visions of futurity.'

The 'Wreath,' p. 96, is a very interesting and affecting little poem: the story is told in a manner that finds its way at once to the heart. The 'Savage,' p. 211, displays uncommon vigour of conception, and warmth of poetical expression. We select the description of savage life from p. 214, 215.

'The silent moon, the stars, the skies,
Eve's sober gray, the morning light,
The mid-day blaze, in savage eyes,
Nor wonder nor regard excite:

'Enough for him, in ignorance bred,
Night yields to morn, and sun to rain;
That Nature's pulse, in winter dead,
By spring rekindled throbs again:

'Enough for him the clay-built hut
With leaves and matting tempest-proof,
When, safe within his cabin shut,
The whirlwinds whistle o'er his roof;

'There, surly monarch of a shed,
Regardless he of danger nigh,
At eve demands his leafy bed;
Perhaps to sleep—perhaps to die;

Digitized by Google

'For treachery oft in ambush lurks
To rob his scant and wretched store,
And vengeance, bent on murderous works,
Embrues her hand in kindred gore;

'No blooming bride, in warm delight,
Awaits his ravish'd sense to steep;
Nor fancy cheats the tedious night,
Nor golden visions charm in sleep;

'No pulse ecstatic throbs to bliss.
Nor love's soft thrills inform the breast,
Nor balmy lips that meet the kiss,
Nor thoughts half-utter'd, half repress'd.

'To toil, and stripes, and misery bred,
The female droops beneath her doom;
Untimely hoar-frosts strew her head,
And wrinkles mark her withered bloom;

'For the bright smile of Albion's fair,
Her cheeks untimely labours plough;
For polish'd limbs and auburn hair,
The toil-worn arm, and hollow brow;

'Her's the dead eye, that fix'd awhile
Glares the dull mirror of the mind,
Or brightens to an idiot smile,
For loathing more than love design'd.'

On the whole we regard the poetical talents displayed in this volume as well worthy of assiduous cultivation. We shall be truly happy in frequent opportunities of tracing their progress towards their highest strength and maturity.

---

ART. X.—*Cases of Pulmonary Consumptions, &c. treated with Uva Ursi; to which are added some practical Observations. By Robert Bourne, M.D. Aldrichian, Professor of the Practice of Physic in the University of Oxford, &c.* 8vo. Rivingtons.

WE are very far from attaching to the author of this work any portion of the censure, which he anticipates from some of his readers, for having suppressed his observations more than three years after the first of them was made. On the contrary, considering the small number of cases, which he has adduced, we cannot but deem his publication even now somewhat premature. *Ars longa, judicium difficile,* is an axiom, which applies with peculiar force to the

Digitized by Google

study of diseases of the lungs. They are often extremely insidious; they resemble each other, and pass into each other; and both our prognostic and diagnostic are liable to considerable uncertainty. Thus between a long protracted catarrh and an incipient consumption, the marks of discrimination are not always obvious; in truth, they are often one and the same disease. What was simple catarrh in the beginning, being protracted by imprudence and neglect, becomes in the end the foundation of a fatal *phthisis;* yet proper management and care, with common remedies, might have removed the catarrh, and the consumption would not have ensued. Even the appearances of confirmed consumption now and then present themselves, from which the patient nevertheless recovers under the employment of common expedients. It is surely not, then, from a detail of *sixteen* cases, of which eight were cases of 'apparently true pulmonary consumption' in its first stage; five, '*not* true pulmonary consumption;' and two of the remaining three terminated fatally; that we can derive any very satisfactory evidence of the curative powers of a medicine in this disease. Several of the first eight cases were indeed of very ambiguous nature, probably not consumptive, they recovered during the warm weather of summer; with the exception of one patient, who was destroyed by the return of winter; other means too were employed to alleviate the cough in some of them, such as opium, vitriolic acid, nitre, spermaceti, &c All these circumstances detract from the evidence of the utility of *uva ursi.* Still it must be acknowledged that, in some of the instances, there does appear to have been some connection between the administration of this medicine and the amendment of the symptoms; and that in six cases, which are related in an appendix, the amendment took place during the winter.

Dr. Bourne appears to be satisfied, not only with very limited evidence, but with very slight analogies, in the prosecution of his inquiries. For he was led to the employment of this remedy in consumption of the lungs, by the occurrence of a single case, which was scarcely marked by any circumstance in common with that disease, except the existence of hectic fever. This was a case of some organic affection, probably ulceration of the bladder, which yielded to a combination of bark, opium, and uva ursi in small doses. And thus the author reasoned: 'Among the reflections to which the unexpected amendment in the patient gave rise, it occurred to me that I scarcely should have had more cause for surprize in the removal of the hectic attendant on consumption, than I had in its removal, in the case which

Digitized by Google

was the subject of my thoughts,' p. 5. But what is implied in the removal of such hectic? Could Dr. B. forget for a moment, that the hectic attendant on consumption of the lungs, is but the sign of a morbid condition of those organs, such as few who have witnessed dissections can entertain any sanguine hopes of being able to correct or remove by medicine? We are very apt to be led beyond the bounds of discretion by a new fangled hypothesis of our own creation; and thus going on, reasoning *per saltum*, Dr. B. arrives at the sweeping conclusion, that all organic diseases, seated in viscera of the most different structure and function, which are accompanied by hectic fever (if but recently formed) may probably be relieved by uva ursi. P. 177, et seq.

After having detailed the sixteen cases to which we have alluded, and commented on them rather diffusely, the author proceeds to make some 'pharmaceutical and practical observations' on the remedy which he recommends. The pharmaceutical experiments appear not to have been conducted with any portion of that correctness and precision, nor the inferences to have been deduced with that accuracy, which the present scientific state of chemistry would lead us to expect. Dr. B. made decoctions, and infusions, and tinctures, but makes no other observation as to the results, than what relates to the loss of weight sustained by the powder under these operations. This is his summary: 'On the whole we see that water extracts from *uva ursi* nearly all that proof spirit is able to extract, and proof spirit nearly all that water is able.' p. 208. We cannot apprehend that the doctor here intends to assert, that water and spirit extract the same portions of the powder; but he has taken no notice of the different proportions of essential oil, of gum, or of resin, or of the 'astringent acid,' nor made any attempt to ascertain, with which of these principles the peculiar medicinal properties of the plant resides. We are therefore still left to learn which of the preparations may be the most efficacious.

Dr. Bourne administers the powder of *uva ursi* in doses of 8 or 10 grains, a circumstance which somewhat surprised us. He declares, however, that these small doses, taken three times a day, 'do not, now and then, sit so easy on the stomach as might be wished.' He believes too, that in these doses it occasionally produces very sensible effects on the nervous system, such as vertigo, head-ach, lowness, &c. and even has caused an intermission of the pulse. Our experience coincides with the general opinion of its inertness in much larger doses. Dr. B. however, suggests that the powder, as it is usually sold, is badly prepared; nay he even

Digitized by Google

asserts that he 'never saw a good specimen which was not prepared in this place or neighbourhood.' (Oxford.) The following suggestions, therefore, should be attended to by those who may employ the medicine. 'The powder, when properly prepared, is of a light-brown colour, with a shade of greenish yellow;'—it 'has nearly the smell of good grass hay, as cut from the rick: to the taste, it is, at first, smartly astringent and bitterish; by and by these impressions on the palate soften into a liquorish flavour.' P. 186. We may add, that we have given this medicine, apparently well prepared, in four or five cases of confirmed *phthisis pulmonalis*. In two or three of the instances, it appeared to exert some small influence on the stomach, and rather increased the appetite for a time; thus contributing to magnify the false hopes with which such patients, happily perhaps, delude themselves. The hectic and the peculiar symptoms of the disease were unabated, and it terminated, in all, with its usual fatality.

Although we have expressed ourselves throughout in very sceptical terms respecting this treatise, we are very far from intimating that the suggestions of Dr. Bourne are unworthy of serious attention. Cautious experiment, in a large number of instances, can alone decide the value of the practice in question. And as Dr. Bourne has thus strongly recommended it, we trust he will feel himself so far committed to the public, as to strengthen or to renounce the brief and therefore unsatisfactory evidence, upon which his recommendation now rests, by publishing the result of his subsequent experience. The brevity of his evidence, and the hurry, not the delay, of its publication, are to be lamented. We cannot forget the recent eulogiums which were composed on the powers of factitious airs, of digitalis, &c. in the same disease, which seemed to be built upon more ample experience, and to be supported by more plausible reasoning: yet consumption commits its ravages as heretofore. We shall rejoice, for the cause of humanity, if time be more propitious to the remedy suggested by Dr. Bourne.

The style of this work is somewhat diffuse, but unaffected, and extremely perspicuous.

---

ART. XI.—*An Essay on the Principles of Human Action: being an Argument in Favour of the natural Disinterestedness of the Human Mind. To which are added some Remarks on the Systems of Hartley and Helvetius.* 8vo. 5s. Johnson.

WHEN Bishop Butler first published his volume of ad-

mirable sermons, which are very deservedly and highly commended by the author of the present essay, they obtained some portion of the public notice and applause, though very inadequate to their great and exalted merit. But the voice of commendation from the discerning few was quite surpassed by the numerous outcries against them as obscure, dry, and unintelligible. To the second edition the pious and excellent author prefixed a very valuable preface, in which, along with some additional illustrations of the method of reasoning which he had adopted, and explanations of such things as seemed most to require them, he intermixed, as such an author had doubtless good right to do, a few words in vindication of himself, and a few more by way of caution and admonition to his readers. All subjects, he remarks, cannot be understood with equal ease; and nothing can be understood without that degree of attention, which the very nature of the thing demands. Morals, considered as a science, concerning which speculative questions and difficulties are daily raised, and treated in relation to those difficulties, plainly require a very peculiar attention. It is not enough then to say that a work is not easily understood, unless the complainant be ready to show how it might have been made plainer. Again, he animadverts with great justice upon the lazy indifferent habits, the entire want of all contemplation and study in the great bulk of readers. No time, he remarks, is more idly spent, and with less thought, than a great deal of that which is employed over books. May it not then often happen through this '*thorough-paced*' kind of reading, this habit merely of seeing what is said without going any deeper, that the reason why an author is not understood may be neither the fault of the writer nor of his subject, but perhaps nothing more than the incapacity and deficiencies of those very persons who are the first and loudest in their complaints of his obscurity?

If we mistake not, something of the same kind of complaint will be pretty generally preferred against these Principles of Human Action. Certain it is that some of the like subjects are treated by the present writer in a way which to our eyes is more obscure, and more difficult to our apprehension, than we have been used to think them in the pages of the venerable prelate. We do not pretend to estimate accurately what precise portion of this obscurity may belong to his subject, what to the author, and what to ourselves. Our sole object in these preliminary remarks is to warn his readers that they do not, with blameable rashness and precipitancy, throw the volume aside, if at first view it should seem obscure, and attribute all or even the principal

Digitized by Google

blame to the author. For we are most truly of opinion that he has a right to urge in his own behalf the very same kind of pleas and admonitions which were resorted to by Bishop Butler: and as he has not done this for himself any more than the bishop did, it may be very well (till he shall have the opportunity of a second edition) that we have done him the justice ourselves to suggest them for him.

Nor shall we be contented merely with this single interposition in his favour. The writer, we really think, is one of more than ordinary merit and promise, and therefore we feel more than ordinarily interested to bespeak for him, what is not always easy to be had by anonymous publications, a fair opportunity to be heard.

We need only turn then towards the close of the essay, to shew that, where the nature of his subject is such as to admit or to call for it, he can exhibit powers of writing, not indeed free from faults, but in value far above the common.

'I do not think I should illustrate the foregoing reasoning so well by any thing I could add on the subject as by relating the manner in which it first struck me.—There are moments in the life of a solitary thinker which are to him what the evening of some great victory is to the conqueror and hero—milder triumphs long remembered with truer and deeper delight. And though the shouts of multitudes do not hail his success, though gay trophies, though the sounds of music, the glittering of armour, and the neighing of steeds do not mingle with his joy, yet shall he not want monuments and witnesses of his glory, the deep forest, the willowy brook, the gathering clouds of winter, or the silent gloom of his own chamber, "faithful remembrancers of his high endeavour, and his glad success," that, as time passes by him with unreturning wing, still awaken the consciousness of a spirit, patient, indefatigable in the search of truth, and the hope of surviving in the thoughts and minds of other men.—I remember I had been reading a speech which Mirabeau (the author of the System of Nature) has put into the mouth of a supposed atheist at the last judgment; and was afterwards led on by some means or other to consider the question whether it could properly be said to be an act of virtue in any one to sacrifice his own final happiness to that of any person or number of persons, if it were possible for the one ever to be made the price of the other. Suppose it were my own case—that it were in my power to save twenty other persons by voluntarily consenting to suffer for them: why should I not do a generous thing, and never trouble myself about what might be the consequence to myself the Lord knows when?—The reason why a man should prefer his own future welfare to that of others is that he has a necessary, absolute interest in the one which he cannot have in the other, and this again is a consequence of his being always the same individual, of his continued identity

Digitized by Google

with himself. The difference I thought was this, that however insensible I may be to my own interest at any future period, yet when the time comes I shall feel differently about it. I shall then judge of it from the actual impression of the object, that is truly and certainly, and as I shall still be conscious of my past feelings and shall bitterly regret my own folly and insensibility, I ought as a rational agent to be determined now by what I shall then wish I had done when I shall feel the consequences of my actions most deeply and sensibly. It is this continued consciousness of my own feelings which gives me an immediate interest in whatever relates to my future welfare, and makes me at all times accountable to myself for my own conduct.'

With these preparations, we think we may safely trust the reader to take the volume into his hands; and we can assure him, that, with a little patience, he will find the general subject treated with very considerable ability, and will be well rewarded for his trouble.

The essay is followed by an appendix containing an examination of, and remarks in opposition to, the metaphysical and moral systems of Hartley and Helvetius. The strictures, generally speaking, are well grounded, and we recommend them to the consideration of the systematic admirers of those writers.

In this part of his work the essayist is more than once exceedingly severe in his animadversions upon the lectures of Mr. (now Sir James) M'Intosh, delivered some years ago in the Hall of Lincoln's Inn. For our own parts, though we no more think than the author does, that Sir James is a Berkley or a Butler in metaphysics, yet we cannot but be of opinion that the bitterness of these strictures might as well have been spared. That gentleman is now at a great distance from the literary world, employed in an important public situation, and has not an easy opportunity to defend himself; and as his lectures were never printed, very few readers have the means of judging how far the representations here given of his opinions are correct or otherwise. It might, we should think, in such a case, have been better merely to refute the sentiment, without any mention of its owner's name; especially when it is accompanied and stigmatized by language such as the following:

'I confess I like ingenuity, however misapplied, if it is but a man's own: but the dull, affected, pompous repetition of nonsense is not to be endured with patience, &c.'

Digitized by Google

ART. XII. *The military, historical and political Memoirs of the Count de Hordt, a Swedish Nobleman, and Lieutenant General in the Service of his Majesty the King of Prussia. Revised by M. Borelly, late Member of the Royal Academy of Sciences and Belles Lettres, at Berlin, &c. &c. &c. 2 vols. 8vo.* Egerton. 1806.

BEFORE the great and unprecedented revolution which has for the last fifteen years convulsed Europe, the former annals of modern times shrink into comparative insignificance. Accustomed daily to witness events more important and extraordinary than any which are furnished by the past history of the modern world, mankind no longer contemplates with wonder and dismay, events which there find no place,—nations blotted from the political map; kings driven from their thrones, and private individuals elevated to the rank of sovereigns. So numerous have been the characters, of late years, whose talents or whose crimes have rivetted the eyes of the world upon them, that the illustrious worthies, even of days not long past, are regarded without emotion; and those countries which yet retain a real or nominal independence, are too much occupied with the scenes that pass before them, and with fears for their own endangered safety, to derive interest from the quarrels, the revolutions, or the calamities of nations, whose importance is now lost, and of some of whom not even the name is left behind.

At a time less eventful the spectacle which Europe exhibited during the seventy years that form the period of the present Memoirs, and which are here recapitulated by a veteran soldier, with the ease and familiarity of a table dialogue, would be curious and attractive. The political changes that took place during that time in Sweden, Russia, Poland, Holland and England; the bloody wars in Prussia, Germany, Italy, and the Low Countries, as well as in the more northern parts of Europe; the military talents of Marshal Saxe, and the more mighty prowess of Frederic the Great; the commanding genius of Catherine, and the milder and more virtuous dignity of Maria Theresa; events, in most of which our author was engaged, as a party or as a witness, and characters the greatest part of whom honoured him with their acquaintance and esteem; promise no common share of instructive amusement to the reader of the volumes before us. It does not appear to have been so much the intention of the count de Hordt to write the general history of the age he lived in, as that of particular occurrences which took place under his eye, and wherein he had some share during the course of his political and mili-



Digitized by Google

tary career. He therefore gives us but a simple sketch of such events as, owing to his distance from the scenes of action, reached him merely by indirect means or by report, and were not connected with those circumstances which he could look upon as personal, either from his having witnessed them himself, or contributed more or less in bringing them about.

These are not all, it must be confessed, of very great importance; but still they will not be read without some interest. We are in company with an old soldier, full of sincerity, good humour, and a sort of cheerful bluntness, who, near the end of his career, seems to take pleasure in recording the anecdotes of his early days.

The facts, moreover, which are related are so well authenticated, and the considerations respecting the causes which produced them, flow from such good sources, that few works of this kind are better entitled to the attention of those readers who are desirous of obtaining an epitome of correct information, without labouring through voluminous histories. At the same time, while we allow our belief to the most material part of the memoirs, the consideration which the author enjoyed at several of the courts of Europe being indisputable, yet we must not forget to state, that his vanity at being honoured by the notice of so many sovereigns, has sometimes perhaps induced him to wander into the regions of exaggeration, and to mistake, or wish others to mistake, the condescending civility of princes, for the partiality and confidence of friendship.

The count de Hordt, the author and subject of these memoirs, was descended from an ancient family, which held a distinguished rank among the noble families of Sweden. His father, as is almost the invariable custom of the continental nobility, embraced the profession of arms, and followed Charles XII. through all his campaigns, that brilliant but inauspicious meteor, who was destined to astonish Europe by his warlike virtues and the rapidity of his conquests, and to terminate his military career by unparalleled disasters and losses, which the Swedish nation still feels, and which his successors will perhaps never be able to repair.

Of the splendid atchievements of this prince in the early part of his life, a short account is to be found in the introductory chapters of this work. On his return from Turkey, whither he had been accompanied by the father of the count, the latter quitted the service, and sought repose from the toils of war in the quiet scenes of domestic life. Our hero, the youngest of two sons, was appointed ensign in the foot guards at the age of fourteen. After making the campaign

of 1741, so disgraceful to the Swedes, in the imprudent war which was undertaken against Russia through the intrigues of the French ambassador, the count de St. Severin, and which was terminated by the peace of Abo; having lost his father at this period, and being possessed with an enthusiastic fondness for a military life, the count de Hordt determined to leave his native country, which now afforded him no opportunity of gratifying his warlike wishes, and of entering into the service either of France or England, between whom a war had just broken out. We now find our hero dragged in opposite directions by military ambition and love. He had shortly before become acquainted with a young lady of considerable beauty and accomplishments, the daughter of a Swedish admiral. Our fair readers will have but an indifferent opinion of his affection or his gallantry, when they hear that love had not influence enough on this resolute soldier to decide the question in his own favour. Our adventurer obtained the king's permission for his departure, and on passing through Carlscrona, the residence of the object of his tenderness, in his way to the Low Countries, he adopted the inconsistent measure of at once explaining the nature of his journey, and of soliciting the hand of Mad^lle de Wachmeister. The refusal of the mother's consent till he should return to his own country, did not retard the heroism of our soldier, who made the best of his way to Brussels, the head quarters of the prince of Waldeck, general in chief of the forty thousand auxiliaries that were furnished by the United Provinces to the court of Vienna; he arrived just before the commencement of the campaign, and on presenting his letters of recommendation, and offering his services as a volunteer, was received with the greatest politeness by the prince, who desired that he would have no other table but his own, and permitted him to place his baggage (which probably did not occupy much room) in his train.

The allied army, under the nominal command of the duke of Cumberland, amounted to seventy thousand men, English, Dutch, Austrians, Hessians, and Hanoverians, all of whom were assembled by the 1st of May; and the campaign was opened two days afterwards by the French army under Marshal Saxe, who undertook the siege of Tournay. The disastrous battle of Fontenoy, which took place shortly afterwards, is not detailed at any length by our author, having been so repeatedly described in other places. It will be pleasing to the reader to peruse the following honourable testimony borne by this foreigner to the superiority of the English valour on that bloody day.

Digitized by Google

'The two armies experienced considerable losses on this ever memorable day; but of all the allies the English suffered most. It is impossible not to acknowledge they went up to the enemy in the most excellent order and evinced the most undaunted valour; they were cut to pieces, the ground was covered with their mangled bodies and strewed with an innumerable multitude of officers; and after this bloody and dreadful conflict a general mourning took place among all the best families in the British isles.

'I was sent to the duke of Cumberland two or three times during the action, with various messages from the prince de Waldeck; and never found him but in those places where the fire was the hottest, and at the head of his infantry, nor did he, or the body of men he commanded, ever seem to care about us, they fought as if they had been alone, and retreated the same.'

On another occasion the count makes a similar remark, and decides that the English nation has in fact something peculiar about them, which distinguishes them from all others. 'Even their women,' he adds 'preserve all their *sang froid* in the greatest perils and amidst the horrors of carnage. This assertion he illustrates by two horrible instances, which he also witnessed at the battle of Fontenoy.

'An Englishwoman was busy on the field of battle in taking off the gold lace of the uniform belonging to an officer who had just been killed. I happened to pass by her at the instant when a cannon ball took off her head. Another woman, with her child in her arms, beheld the accident; she laid down her child on the ground, took the knife the woman had made use of and still held with a convulsive grasp. I went on, and make no doubt but the woman succeeded to take off the lace, unless, indeed, another cannon ball interrupted her in her occupation.'

It may be doubted whether this coolness of our females amid scenes of blood, reflect so much honour on our national character as the unshaken intrepidity of the men. Perhaps it rather tends to confirm the reproach of cruelty which throughout the whole of Europe attaches to the English name. It is unquestionable that the brutality practised by our countrymen in the Westindies, far surpasses that of any other nation, the Portugueze not excepted, to whom we are apt to ascribe cruelty as an inherent vice. It may fairly be questioned whether the valour which undoubtedly distinguishes us as a people, may not be nearly allied to ferocity, and whether our boasted *sang-froid* do not readily degenerate into barbarity.

The count de Hordt served with some distinction during this and the two succeeding campaigns, and for his zeal and activity was promoted to the rank of colonel in the Dutch service. A brief but lively account of the campaigns, mixed with anecdotes of a very amusing nature, is given through-

out the greater part of the first volume. Our author had the good fortune to attract the notice of the prince of Orange, who about that period having it in contemplation to augment the troops in the republic's service, engaged him to proceed to Sweden in 1747, to endeavour to raise some regiments of infantry, to be engaged in the service of the States. It will easily be imagined that such a proposal, which gave him an opportunity of revisiting at once his native country, and the object of his love, could not fail to be highly agreeable. Shortly after his arrival at Stockholm, where he was graciously received by Frederic I. then on the throne of Sweden, he had intelligence that peace was on the point of being concluded, and the object of his mission of course superseded. He now therefore seriously thought of exchanging military for matrimonial pleasures, for no reason, it should seem, than that the former could no longer be obtained (a strange coldness in these sons of the north), and the day was accordingly fixed for the nuptials; but his pleasure was not without alloy. By a singular fatality, on the very day which put him in possession of his mistress, he had to deplore the loss of his mother, who died suddenly at the instant she was preparing to get into her carriage to attend the marriage ceremony.

The count de Horde was now engaged in political scenes, from which he found no slight difficulty to escape with life. On the death of Charles XII. in 1718, the Swedish nation, which had long been weary of his tyrannical sway, and that of his father, hastened to resume that ancient and free form of government by which it had formerly been distinguished, and which secured their respective share of political importance to the different classes of the community; till Charles XI., by means the most odious and unjustifiable, contriving to foment dissensions among the four orders, of nobility, clergy, citizens, and peasantry, of which the states of Sweden are composed, had finally succeeded in the establishment of absolute power in the crown. It is well known how his son Charles XII. governed his people; and his pacifying the murmurs of the inhabitants of Stockholm by threatening to send his boot to rule over them, proves that he was not backward in completing the arbitrary system that had been begun by his father. As this prince left no heir, he was succeeded by his sister Ulrica, who, after a reign of one year, abdicated in favour of her husband, the prince of Hesse Cassel, who reigned under the name of Frederic I. This prince, to the disadvantage of being a foreigner, added the still further one of a mild and irresolute disposition, ill-calculated to resist the encroach-

Digitized by Google

ments of a turbulent people. It was of this, that the different orders took advantage, and united to put the senate again in possession of all the rights and prerogatives of which it had been stript by his predecessors, and to invest it with sufficient power to check any attempts that might be made in future by the crown. They divided the executive power between the king and the senate, but the prince's share was comparatively insignificant. A Swedish monarch was now in fact a sovereign without authority, whose will was of no avail, who was merely looked upon as the representative of the states, and whom, on certain days of shew, they dressed up in all the paraphernalia of majesty, in order to awe the populace and make them believe they had a king.

This change in the constitution of Sweden was in a great measure owing to the intrigues of France, who has even in the present proudest period of her pre-eminence, owed her influence over other states no less to the arts of faction than to her arms. In Sweden, as afterwards in America, the *Grand Monarque* stepped forward as the champion of liberty. The count of St. Severin, his ambassador at the court of Stockholm, spared neither pains nor money to gain an influence over men's minds; and experience has constantly proved, at all times, and in every country, how powerful a stimulus this lasting redient is in republican governments. He easily succeeded to form a numerous party in the assembly of the states; who through his intrigues and instigations were constantly labouring to strip the crown of its constitutional rights and privileges, under the plausible pretext of sheltering the liberties of the nation from all infringements. Insult was added to degradation; the king, the queen, and their four children were not only deprived of the respect and attention due to their exalted rank, but successively experienced the severer keenness of positive insult. In the mean time liberty shortly degenerated into licentiousness; the clergy, the nobles, the citizens, and the peasants, began to inveigh against each other; each body severally aspired to govern the state according to their own notions; and they did not observe that while they crushed the royal authority, they opened the door to a species of corruption the most dangerous for a state, namely, that which proceeds from foreign influence.

The count de Hordt was deeply attentive to the calamitous scenes that were passing around him, and formed a conspiracy, of which he put himself at the head, to rescue his country from the convulsions with which it was distracted,

Digitized by Google

by declaring in favour of the court, and bringing things back to that state in which they had existed during the reign of Gustavus Adolphus, when the power of the states and the crown duly counterbalanced each other. But the plot was rendered ineffectual by the premature intemperance of that part of the populace to whom its execution had been committed. In revolutions, what to-day is patriotism, when the opposite party comes into power is rebellion. Several of the ringleaders and accomplices were seized and executed. Mr. Sheridan, the secretary to the then British envoy at Stockholm, who wrote a history of the troubles in Sweden of that day, gives the same opinion of the motives of the conspirators, as is asserted by the count himself, the chief of them, in these Memoirs. 'Their crime was in itself,' says he, 'of a very doubtful nature. It never appeared that they intended to make the king absolute; they do not seem to have had any other end in view, but that of restoring to him the enjoyment of his constitutional rights; and, in a free government, any power usurped either by the crown, or by the popular branches of legislation, being equally prejudicial to public liberty, resistance may perhaps be as legitimate in one case, as in the other.'

Our author was fortunate enough to escape alive from the capital. But his persecution did not cease even when he had quitted the Swedish dominions. On arriving on the territory of Denmark, he was presented to his Danish majesty, then on the frontiers, who granted him his protection, under condition, however, that he should not stop long in his states, as there existed a convention between the two kingdoms, by virtue of which they were reciprocally bound to give up any subjects who should be claimed, and as, from intelligence lately received from Sweden, it appeared plainly that the diet's implacable spirit would shortly demand him. He accordingly proceeded to Hamburgh, and had no sooner reached that city than he was told that the Swedish minister had desired several of his friends, in case they met him, to say, that he had orders to claim him from the senate of Hamburgh, and that he had better therefore pass on and get away as soon as possible.

He now bethought himself of addressing himself to the government of Holland, hoping that in consideration of his past services, it would not deny him protection. He received for answer that the Swedish minister at the Hague had instructions to claim him in case he should appear in the territory of the United Provinces. This persecuted patriot now made for Pyrmont, the residence of his

Digitized by Google

old benefactor and commander, the prince of Waldeck, by whom he was welcomed with the greatest demonstrations of joy and friendship. Having here learned by letters from his wife, who remained in Sweden, that he had been condemned to lose his head, and an outlawry issued against him, he found himself so much at ease and so well treated in the states of his new protector, that he determined to settle there with his family, if not for the remainder of his days, at least till a change should take place in the affairs of his country. But his calculations were again frustrated. The prince of Waldeck received a letter from the emperor of Germany, purporting that a memorial had been presented by the Swedish envoy, which stated that 'his government having discovered that the count de Hordt had withdrawn to Germany and taken refuge in the prince of Waldeck's territory, requested his Imperial majesty to cause the fugitive to be apprehended and sent to Sweden under escort.' In compliance with this demand, the emperor apprized him that, although reluctantly, he could not withhold the necessary orders.

The generous prince of Waldeck offered to disobey the orders of the emperor, and to run the risk of losing all that he possessed, rather than be guilty of dishonourably giving up the unfortunate wanderer and friend who had taken refuge in his territory. 'Never,' says he,' shall the emperor or any other person on earth weaken the friendship which I bear you, and make me break through the duty I owe a good man who has unfortunately become the object of persecution.' The count, however, could not consent that his patron should commit his own safety or interest by his dangerous kindness, and, after a long struggle of generosity between them, he departed for Switzerland.

After some stay in the latter country, he received an offer of protection from the grand duke of Russia, then reigning duke of Holstein; and in his states he accordingly repaired to an asylum where he was joined by his wife and children, the former of whom had, from her superior beauty, been exposed to great troubles and dangers since the absence of her husband. It was during his residence here that his name reached the ears of Frederic the Great, who was then maintaining an unequal contest against the united powers of France, Austria, Russia, Sweden, and the greatest part of the Germanic body. It was a maxim of Frederic, and one which he practised with great success, whenever any military man had distinguished himself in the service of other potentates, to spare neither pains nor pecuniary sacrifices to engage him in his own. His

Digitized by Google

unsolicited offer to employ the court de Hordt in his armies, bears honourable testimony to the military character of our author, and to the reputation which he had acquired during his campaigns in Flanders. In the year 1758 he joined his Prussian majesty at Breslaw, and immediately received from him the command of a regiment. It will be seen from the sequel that he spent the remainder of his days in Prussia, except when absent on military duty; that the king distinguished him by his particular regard; that he was created lieutenant general along with M. de Möllendorf, the mortifying close of whose career, after growing grey in arms, as the favourite companion of his illustrious master, has of late excited so much compassion; that he was appointed to the government of Spandau, which was so disgracefully surrendered a few weeks ago, by cowardice or treachery, without even a shew of resistance.

Frederic II. on ascending the throne, found his monarchy like an insulated promontory extending many leagues in length, and by his foresight, accuracy of judgment, and presence of mind in turning every incident to his advantage, succeeded to elevate it during his reign to a level with the greatest powers of the continent; he knew that most of his provinces were barren and uncultivated, that his subjects wanted industry, that their trade was little more than a channel of circulation for that of the northern nations; and through a thousand means of encouragement, which he contrived, gave life to agriculture, introduced new arts and professions, invited foreign manufacturers, and traders of every description; and, although he found a scanty population, he raised his army to the number of two hundred thousand men, and kept it in constant and perfect discipline, the admiration and terror of every state of Europe.

We cannot sufficiently admire the gigantic genius of this monarch, forming and combining vast schemes, and executing them with prudence, skill, rapidity: this great warrior, attacked on every side, and every where opposing equal resistance; in whom military knowledge, fortitude, courage, perseverance, and the most astonishing activity were combined; who met with disasters and instantly repaired his losses with advantage; and who at other times crushed his enemies and immortalized his name by the most brilliant victories How melancholy the contrast exhibited by his nephew and successor! At no longer a period than twenty years after the death of Frederic, our eventful days have witnessed the Prussian monarchy subdued and overrun, its armies annihilated in the strictest sense, its fortifications, capable of

Digitized by Google

protracted defence, yielded up without opposition, and its power reduced to a shadow, in the short space of a single month. These are facts which future times will hardly believe, and to which the victories of Cortez and of Pizarro bear no comparison. How little did it enter into the mind of Frederic, that the house of Brandenburgh would so soon bow beneath the ascendant of prouder genius and superior fortune! How would the fore-knowledge of such an event have embittered his declining days, and how wise is that disposition of Providence which forbears to blast our enjoyments by an insight into futurity!

The two following anecdotes will give an idea, the one of the clear, collected, and comprehensive mind of Frederic, which was able to discuss and decide at one time a variety of business without confusion, and the other of his caustic and ironical pleasantry, particularly on topics in which religion bore a part.

'When on the day after the battle of Zorndorff,' says the Count de H. 'the officer I had sent to him arrived, his majesty desired he might be shewn into his room; he was standing opposite a large map of the country, which two servants were holding up, measuring the distances with his cane; he then conversed with my officer about what had passed at my post,' heard at the same time the report of another officer, whom the Margrave Charles had sent to acquaint him with the movements of the Austrians; and listened to some aides-de-camp, who had also brought him various messages. In about a quarter of an hour he dismissed the margrave's officer and mine with full instructions, and continued to arrange the plan of the next day's march, when he proposed to go and meet Mareschal Daun, who was advancing towards Berlin at the head of a considerable force.'

The other is an entertaining anecdote which deserves to be known. The bishoprick of Warmies having fallen to the lot of Prussia at the division of Poland, the prince bishop, M. de Koasinski, repaired in haste to Berlin, to pay his court to the king. His majesty invited him to dinner, and towards the end of the entertainment, enquired distantly *what were the revenues of his see.* They were at least one hundred thousand rix dollars. M. de Koasinski was afraid to own the whole amount; he retrenched one half therefore, and stated them fifty thousand. 'The collecting of such a revenue,' replied the king, 'must have given you much trouble. The clergy are fond of ease and tranquillity. I will make you more comfortable. My revenue officers at Konigsberg shall pay annually at Warmies, five and twenty thousand rix dollars, and see after the bishoprick themselves. I have just sent

Digitized by Google

my orders to this effect.' Then assuming a tone of pleasantry, he endeavoured to demonstrate to the bishop that he could not have made a more advantageous bargain. The embarrassment of the latter may easily be conceived: he feigned however to be entertained with the wisdom of the plan, but had the mortification to perceive that if he had acknowledged one hundred thousand rix dollars, his majesty would have left him fifty; but the mischief was done; *nescit vox missa reverti*; he was forced to resign. As he was conversing with the king some time after on religion, and his majesty as usual was indulging his antichristian principles at the expence of the human race, Hell and the devil, 'I expect to leave this world before you,' said the king: 'but should you by chance get to the other first, I hope you will be so kind as to prevail upon St. Peter, whose friend you are, to open the gates of Paradise, and come forward and introduce me. 'Sire,' replied the prelate sharply, 'you have clipped my cloak so short, that it would be impossible for me now to smuggle in any thing.'

We now come to the second volume of the Memoirs of the Count de Hordt, where we find him serving under the auspices of Frederic against the Russians, by whom he was taken prisoner and carried to Petersburgh, where he endured solitary confinement and every hardship that could well be inflicted upon him, during the space of two entire years. The causes of this ill-treatment, which the Count de Hordt suffered over and above what is usual with prisoners of war, are to be found partly in the desire of the empress Elizabeth to gratify her ally, the court of Sweden, who had demanded him at her hands; a demand, however, with which she refused to comply; and partly in revenge of one of her own officers, who had been broken on the wheel by Frederic, on the discovery of a conspiracy which he had formed to murder the garrison of Custrin, where he had been confined as a prisoner of war. It was not till the death of Elizabeth, and the accession of Peter III. that the count was liberated. The attachment and admiration which the latter monarch entertained for the Prussia hero, is well known. One of his first acts on his succeeding to the throne, was to recall his armies; which were then allied with those of Austria, and in a very short time afterwards to join those very troops to the forces of Frederic. The count de Hordt was honoured by him with marked attention during the interval of six weeks which he was detained at St. Petersburgh, between his liberation from confinement and his return to Prussia; and this part of the narrative, which also embraces many details of the proceedings at the Russian court, will be read with much entertain-

Digitized by Google

ment, having more the air of a novel than of the events of real life.

Shortly after he had rejoined the king, his royal master, he was wounded at the battle of Schweidnitz, where Marshal Daun was so severely beaten by the Prussians. This disastrous engagement, seconded by that of Freyberg, which was gained immediately afterwards by Prince Henry, induced the court of Vienna to sue for peace, which was accordingly concluded in 1763. Soon afterwards the Count was appointed to attend Prince Henry on a journey to Sweden, where he was about to pay a visit to the queen his sister; and where they were of course received with the distinction due to the birth and high reputation of the prince. From thence they proceeded to St. Petersburgh, where they were in like manner welcomed by the empress Catherine II., who had lately succeeded her husband on the throne of Russia. The chapters that treat of this journey, are of considerable interest. It was during this visit of Prince Henry, that the plan of the famous partition of Poland was devised and arranged. M. de Segur in his 'Political Sketch of Europe,' a writer who is generally accurate as to the facts which he relates, says that the partition of Poland, attributed to Frederic's policy, was entirely the work of Catherine, who first opened this project to Prince Henry. But we believe him to be here in an error, and the following to be the true way in which that celebrated and unjustifiable political measure was first contrived and determined upon. The prince being with the empress one evening, dispatches from the Russian minister at Warsaw were brought to her imperial highness, which she hastened to read. The minister informed her that the emperor of Germany, Joseph II. had just taken possession of three counties in Gallicia, upon the most ill-founded pretences; and that, from the orders he had given to the officers entrusted with the expedition, it was easy to see that his determination was to keep what he had taken. Not liking this intelligence she turned abruptly to Prince Henry: 'Read these letters, said she, see what they are about in Poland.' The prince took the letters, stepped aside and read them, and returned to the empress with that air of self-satisfaction which a happy thought inspires. 'Madam,' said he 'this intelligence is very good, very satisfactory indeed! The emperor helps himself: let him do so; but let us follow his example, let us help ourselves also; all will then be right again.' 'A good idea,' replied the Empress, 'the resource is admirable. Let your royal highness plan out a division for us; on equal terms I am ready to subscribe to it. The prince left the empress that moment, went home, and

Digitized by Google

led for some maps of Poland, marked out on them such portions of the Polish territory as would suit the parties, and communicated the same to her imperial majesty. She approved, a courier was instantly dispatched to the king of Prussia by the prince his brother, and his majesty's answer being, as may easily be imagined, perfectly favourable, the affair was concluded. Thus are nations made the sport of the convenience, the ambition, or the humour of kings!

On their return to Berlin, the count continued to live on terms of great intimacy and friendship with Prince Henry, as we have before hinted that he never fails to do with all the great men that come in his way. It is certain however, that he accompanied his royal highness no long time after on a second journey into Russia, on which occasion the grand duke, afterwards the emperor Paul I., returned with them to Berlin. Many amiable and interesting traits are recorded of the heroic and gallant prince Henry. How do his name, and that of his royal brother, draw a sigh at this moment from all Europe!

There remains nothing more in this work that seems to be worthy of extended notice, if we except the revolution which was brought about in Sweden on the death of Frederic I., and which is here detailed at some length. His son, Gustavus III. derived from nature talents which would adorn any station, and which seemed more particularly adapted to that which he was destined to fill; and these qualities had received every improvement that could be conferred by a prudent and judicious education. His eloquence, his affability, and a suavity of manners peculiar to himself, won the hearts of those who only saw him in public; while the extent of his knowledge and the soundness of his judgment commanded the maturer admiration of those, whose communications with him were of a private and more intimate nature. To these talents he added a political genius, a spirit of energy and enterprize, which shortly developed themselves, and peculiarly distinguished him from the timid irresolution of his father. With such endowments, it was not likely that he should be contented with the empty name of king, to share a precarious sceptre with a capricious and insulting senate, and submit to the imperious direction of a foreign minister. He easily found means to win the affection of the people, and prepare their minds for the change which he had in view. To secure the army was a matter of greater difficulty, as several of the officers had but lately taken the oath of allegiance to the states. When that point however was accomplished, little doubt remained of his succeeding to free the monarchical power from the

Digitized by Google

fetters imposed upon it by an arrogant aristocracy, and completely overturn a constitution which was already shaken to its basis by the venality and depravity of the rulers, which scandalized every well-wisher to his country. For the details of this plot, which was successfully put in execution by the energy and presence of mind of the young monarch, who thus recovered to himself and his successors the full enjoyment of the regal power, we must refer to the book itself.

The reflections which are made on this occasion, as on all others, do not shew any marks of profound reasoning on the part of the count de Hordt. His genius was better fitted for the camp than for political disquisitions. In the former capacity, though he never had any command of great importance, he seems always to have conducted himself so as to be honourably distinguished by his employers. He died a few years ago at Berlin, having previously lost his first wife, and married a Prussian lady to his second, who shortly followed him to the grave. The present memoirs are corrected by a Frenchman, to whom the count had given them in his lifetime for the purpose of publication. The translation is executed no better than that of most of the French works which have lately come before us in an English dress, and by no means with that exact attention to the idioms and genius of the English language, which is one of the primary duties of a translator.

---

ART. XIII.—*The State of the Negociation, with Details of its Progress, and Causes of its Termination in the Recal of the Earl of Lauderdale. Fourth Edition.* 8vo. 2s. 6d. Stockdale. 1806.

WRITERS, who pretend to anticipate the information of government, though those pretensions have been never realized, draw upon an inexhaustible fund, the public credulity, and obtain what they want, a considerable sale of their productions.

There is no information in this pamphlet beyond what may be collected or inferred from the English and French newspapers. The reasonings, with much affectation of definitions, divisions, and subdivisions, are cloudy and obscure; and all we can infer is, that the errors of former ministers have rendered the duties of the present extremely arduous and laborious. This circumstance was ex-



Digitized by Google

plained with more ability and eloquence, in the 'Inquiry into the State of the Nation,' and it is felt with anguish by every considerate subject of these kingdoms. But where are the measures to be found, or to be heard of, which are calculated to remove those evils? They are not to be found in finance, they are not to be found in military preparations. The general answer is, ministers have endeavoured to obtain peace.

This with many people is very questionable, except in the efforts and mind of Mr. Fox. The opening, the difficulties, and the conclusion of the negotiation, are here delineated with turgid pomp of style, and great pretensions to knowledge; most of which will be discredited by the parliamentary discussion of the subject.

The following may serve as a specimen of the writer's information and talents:

'In another of the conferences the French negotiator expressed his confidence, and, as it would appear from the language employed, expressed it as the direct organ of his sovereign, that in the event of the successful termination of the negociation, the peace of the two governments would not be again interrupted by the ostentatious reception, according to their several titles and orders, of the French emigrants in the British court.—that such acknowledgment would ever be considered as cherishing the direct enemies of the French government, and must moreover render impossible the domestic intercourse of the two courts. These kind of topics lengthened every conference and were distinctly the subject of many. It is as impossible, as it would be useless, to relate them all minutely—Suffice it to say, that, after the exchange of many *projets* and *contre projets*, the following, which was proposed by the negotiators on the part of England, was the one under discussion so late as the middle of July last.

'1. France to confirm the Cape of Good Hope in perpetual sovereignty to England.

'2. France to procure the immediate restoration of Hanover.

'3. France in the same manner to confirm the Island of Malta in perpetual sovereignty to England. This article to be expressed simply.

'4. France to evacuate the kingdom of Naples, and become a party in a general guarantee of the integrity of the Turkish empire.

'5. That if, in return for a due valuable consideration, the Sublime Porte could be induced to the surrender or exchange of the district of Montenegro to his Russian Majesty, France should not oppose, but should on the other hand faithfully, and strenuously, concur to give effect to such negotiation.

'6. That the republic of Ragusa should be declared independent, but under the protection of Russia.

'7. England, on her part, in return for the above cessions, and the restoration of the ordinary amicable intercourse between nations at peace, to acknowledge the imperial and royal title, and the

state of actual possession on the part of France and her allies, subject to the above exemptions only.

'8. The several settlements and islands, conquered on the part of his Britannic majesty from France or her allies, in Asia, Africa, and America, with the exception of the Cape of Good Hope, and the settlements of Surinam and Pondicherry, to be restored to the several powers from whom they may have been conquered.

'This scheme or *projet* had been but a few days in discussion when the honour and actual sincerity of the French government appeared in its proper point of view. The *projet* was admitted into discussion and discussed with much apparent heat, so as to give the most natural colour to the artifice—Whilst the suspicions of the British negotiators were thus laid asleep, and they were congratulating themselves upon being on the point of effecting the fond object of their aims,—a Russian and Turkish barrier,—the French government procured D'Oubril to sign the act of the 20th of July, and renounce for ever that for which England was contending.

'If it be here demanded why D'Oubril signed such an act, we must leave the answer to the judgment of the reader—He had been sent by a previous ministry. The Russian Cabinet had been since changed—Sufficient time,—not more however than sufficient—had doubtless elapsed between this change and the signature of the act of the 20th of July, to have enabled the new Russian ministry to have sent new instructions, but in the bustle and contention of the new nominations, the new Ministers had more immediate occupation that a new arrangement in foreign affairs. Perhaps they were of opinion that it would be prudent to lose a little time in fitting themselves to their seat, and feeling their dignity before they exerted it—Whatever the cause might be, it is certain that D'Oubril had received no counter instructions from the new Ministry when he had signed the act of the 20th of July.

'How did this affect the *projet* under discussion between the French and English Governments?—Why, the French negotiators immediately declared, that Russia having renounced the required barrier, and Ragusa being otherwise disposed of, the proposals upon those points could no longer make part of any discussion.'

---

ART. XIV.—*The late Negotiation. The Whole of the Correspondence and Official Notes, relating to the late Negotiation with France, as they appeared in the Moniteur of the 26th Ult.* 8vo. 3s. Blacks *and* Parry. 1806.

OUR business here is not strictly critical, but to assist the reader in the perusal of documents, which may prepare him for some of the most important debates which have ever taken place in the British parliament.

The result of the contentions of parties in Britain for the last forty years, has been the exclusion of great talents



Digitized by Google

from the offices of government, except on conditions to which great talents would not generally submit. The career of political ambition has therefore been left to verbose lawyers and orators, who seldom understand any great and important subjects, and always embroil them.

The consequence has been in all the negotiations, treaties, and projects of this period, that Britain has displayed proud and splendid folly, which has lost a great part of her empire; and by embroiling her in the springs and movements of the French revolution, of which her rulers had scarcely any knowledge, she has been driven to fight for her existence almost in her last ditch.

In these circumstances, the negotiation for a peace with France was opened, and the spirit with which it would have been conducted by Mr. Fox, may be seen by the following letters:

'Sir, Downing street, March 26, 1806.

'The information which your excellency has given me of the pacific disposition of your government, has induced me to fix particularly the attention of the king on that part of your excellency's letter.

'His majesty has declared more than once to his parliament, his sincere desire of embracing the first opportunity of re-establishing peace upon solid bases, which may be reconciled with the interests and permanent security of his people.

'His dispositions are always pacific; but it is to a sure and lasting peace that his majesty looks, and not to a truce, uncertain, and on that account harassing both to the contracting parties, and to the rest of Europe.

'As to the stipulations of the treaty of Amiens, which might be proposed as the basis of the negotiation, it has been remarked that this phrase may be interpreted in three or four different ways, and that, consequently, farther explanations would become necessary, which could not fail to cause a great delay, even although there should be no other objections.

'The true basis of such a negotiation between two great powers, who equally disdain every degree of chicanery, ought to be a reciprocal acknowledgment on both sides of the following principles:—that it ought to be the object of the two parties, that the peace should be honourable for both of them, and for their respective allies; and at the same time, of a nature to secure, as far as it is in their power, the future repose of Europe.

'England cannot neglect the interest of any of her allies; and she finds herself united to Russia by such close ties, that she would not wish to treat, much less to conclude any thing, except in concert with the Emperor Alexander: but in waiting for the actual intervention of a Russian plenipotentiary, it is still possible to discuss, and even to arrange, provisionally, some of the principal points.



Digitized by Google

'It might seem that Russia, on account of the distance of her position, has less immediate interests than other powers to discuss with France; but this court, on every account so worthy of respect, interests itself like England in a lively manner, respecting every thing which concerns the situation more or less independent of the different princes and states of Europe.

'You see, sir, how we are disposed here to smooth all the difficulties which might retard the discussion in question. It is not, assuredly, that we with the resources we possess have to fear the continuance of the war, for any thing which regards us. The English nation is, of all Europe, that which suffers the least from its duration, but we do not on that account pity less the misfortunes of others.

'Let us, then, do all in our power to put a stop to them, and let us endeavour, if possible, to reconcile the respective interests, and the glory of the two countries, with the tranquillity of Europe, and the happiness of the human race.

'I have the honour to be,

'With the highest consideration,

'Sir,

'Your excellency's very humble and very obedient servant,

(Signed) 'C. J. FOX.

'SIR, April 1, 1806.

'The very hour that I received your letter of the 26th, I went to his majesty and am happy that he has authorized me to make to you without any delay, the following answer:

'The emperor has nothing to desire of what England possesses. Peace with France is possible and may be perpetual, as long as there is no interference in its internal affairs, and there shall be no wish to constrain it, either with respect to its legislation respecting the customs, or the duties imposed on articles of commerce, nor to make its flag submit to any insult.

'It is not you, sir, who have shewn in a great number of public discussions, an accurate knowledge of the affairs of Europe in general and of France, that there is occasion to convince, that France has nothing to desire but peace, and a situation which may permit her to give herself up, without any obstacle, to the labours of her industry.

'The emperor does not believe, that it was this or that article of the treaty of Amiens which has been the cause of the war. He is convinced that the real cause of it was the refusal to enter into a commercial treaty, which would necessarily be injurious to the manufactures and industry of his subjects.

'Your predecessors accused us of wishing to invade every thing. In France, England is also accused. Well then! we only demand equality. We will never ask from you any account of what you do in your country, provided that, in your turn, you should ask no account of what we do in ours. This is a principle of just and reasonable reciprocity, and respectively advantageous.

'You express a wish, that the negociation should not end in a

Digitized by Google

peace that should be without duration. France is more interested than any other power in the stability of peace. It is not a truce that she has an interest in making, for a truce would only prepare for her new losses. You know well, that nations, resembling individuals in this respect, can accustom themselves to a state of war, as well as to a state of peace. All the losses that France can suffer from it she has suffered, and will always suffer in the first six months of a war. At present, our commerce and our industry have retired within themselves, and have adapted themselves to our state of war. On this account, a truce of two or three years would be, at the same time, as opposite to our commercial interests as to the policy of the emperor.

'As to the intervention of a foreign power, the emperor might accept of the mediation of a power possessing great maritime forces, for then its participation in the peace would be regulated by the same interests which we have to discuss with you; but the mediation you speak of is not of that nature. You do not wish to deceive us, and you perceive that there is no equality between you and us, in the guarantee of a power that has 300,000 men on foot, and which has no marine.

'For the rest, sir, your communication has a character of frankness and precision that we have not before seen in the correspondence of your court with us. I shall consider it a duty to reply with the same frankness and clearness. We are ready to make peace with all the world: we do not want to impose a peace upon any nation, but we do not chuse that it shall be imposed upon us; neither is there any body who has the power or the means to do so. It is not in the power of any person to make us undo treaties which have been executed. The integrity, the entire and absolute independence of the Ottoman empire, are not only the most sincere desire of the emperor, but the most constant object of his policy.

'Two enlightened and neighbouring nations would be wanting in the opinion which they ought to entertain of their power and their wisdom, if in the discussion of those great interests, about which they disagree, they should call for the intervention of foreign and distant powers. Thus, sir, the peace may be negociated and concluded immediately, if your court has really the desire to obtain it.

'Our interests are reconcileable, from the very circumstance of their being distinct. You are the sovereigns of the seas: your maritime forces equal those of all the sovereigns of the world united. We are a great continental power: but there are several who have as great force by land as we, and your preponderance on the seas will always place our commerce at the disposal of your squadrons, upon the first declaration of war that you may chuse to make. Do you think it reasonable to expect, that the emperor will ever consent to place himself, in like manner, at your discretion, as to the affairs of the continent? If, masters of the sea, by your own power, you wish also to be masters of the land by a combined power,



Digitized by Google

peace is not possible; for you cannot expect to arrive at results which it would be impossible for you to attain.

'The emperor, accustomed as he is to run all the chances which present views of greatness and glory, desires peace with England. He is a man. After so many fatigues, he also wishes for repose. Father of his subjects, he wishes, as far as can be compatible with their honour, and with the guarantee of the future, to procure for them the sweets of peace and the advantages of a happy and tranquil commerce.

'If then, sir, his majesty, the king of England, really wishes for peace with France, he will appoint a plenipotentiary to repair to Lisle. I have the honour to send you passports for that effect. As soon as his majesty the emperor shall be informed of the arrival of the minister of your court, he will appoint and send one there without delay. The emperor is ready to make all the concessions which from the extent of your naval force and preponderance you may expect to obtain. I do not think also, that you can refuse to adopt the principle of making to him propositions conformable to the honour of his crown, and to the commercial rights of his states. If you are just, if you only desire what is possible for you to accomplish, peace will be soon concluded.

'I conclude by declaring to you, that his majesty adopts entirely the principles laid down in your dispatch, and presented as the basis of the negociation—that the peace proposed ought to be honourable for the two courts and for their respective allies.

'I have the honour of being,

'With the highest consideration,

'Sir,

Your excellency's very humble and obedient servant,

'C. M. TALLEYRAND,

'Prince of Benevento."

The illness and death of Mr. Fox seem to have had an important effect on the correspondence, which assumes a perplexed and petulant air on both sides until it is wholly terminated. We suppose however that this statement of the correspondence (as it is given in the French official journals) is imperfect, and that a fair judgment of the negotiation cannot be formed, until the official papers have been submitted to the British parliament.

Digitized by Google

# MONTHLY CATALOGUE.

## RELIGION.

ART. 15.—*A Sequal to Moral Education the one Thing needful; with Specimens of short Lectures and Prayers, adapted to Schools of every Denomination of Christians; in two Parts; addressed to every Parent in the United Kingdoms, by Thomas Simons.* 8vo. Johnson. 1805.

WE were not a little puzzled by Mr. Simons's title page, 'A Sequel to moral Education the one Thing needful.' Our first idea—one which the words we have quoted legitimately convey—was that the author must be a redoubted puff, and that he had not scrupled (the prevalence of puffing will justify a supposition apparently so extravagant) to employ language of the most awful import to recommend his book to public notice. When however we had proceeded to the preface, we were satisfied that no such reprehensible levity had entered his mind, but that with much seriousness he had undertaken to prove the necessity of 'Christian moral education,' which he thinks is greatly neglected in some of our seminaries. In a former publication he had discussed the subject, and the present is therefore called 'a sequel.' This information may save some trouble to those, whose eyes may hereafter be thrown upon the title page which so bewildered our weak brains.

In the pursuit of his object Mr. S. takes a wider range than might perhaps be expected. He lays down a practical plan for the government of a school, mentioning his own *en passant* at Edmonton; he discourses on the absurd, not to say impious separation of faith and good works; he enters into the propriety of instructing the poorer classes of society, the want of which instruction he is of opinion has brought many unfortunate persons to a shameful death; and introduces a long and irrelevant dissertation on the doctrines of original sin and eternal damnation, both of which he considers amongst the 'corruptions of christianity.' The execution of this purpose calls for no particular attention from us: the manner is never new, sometimes good, and sometimes not.

The 'lectures' are selected from our most approved authors, and the 'prayers' are in no way objectionable; but there are many Christians, (we conceive) who would wish that the peculiarities, the essentials of their religion—those things which distinguish it from a mere code of ethics—had not been so industriously passed over. Yet though our author compiles for every denomination of christians, it is no difficult task to discover his own attachments; at the same time we must do him the justice to say that his notices of the

Digitized by Google

members of our established church are marked by a spirit of catholicism extremely deserving of praise. This is not the only *catholic* portion of the Sequel: it is addressed to '*every* parent in the united kingdoms.' Should it be asked, with the friend of the satyrist, '*Quis legat hæc?*' and should it be cynically answered '*Vel duo, vel nemo;*' the reply will not, we hope and trust, tend to freeze the vast ambition which fires the bosom of Mr. Simons.

ART. 16.—*The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England and Ireland; together with the Psalter or Psalms of David; to which is prefixed an Introduction, comprising a History of the English Liturgy; a Sketch of the Reformation of Religion in England, and a View of the English Translation of the Holy Scriptures. The Calendar, Rubrick, Services, and Books of Psalms, are accompanied with Notes, historical, explanatory, and illustrative. By the Rev. Richard Warner.* 8vo. Wilkie *and* Robinson. 1806.

THIS is an useful and cheap work; the type is clear, and the historical and explanatory notes, judiciously selected.

## DRAMA.

ART. 17.—*Five Miles off: or the Finger Post, a Comedy in Three Acts. By Dibdin.* 8vo. 1806.

THIS piece, called by mistake, we hope, a comedy, derives its title from a finger post, which has been made by an Irishman to move with the wind, and thereby leads one of the motley group in this performance five miles out of his way. From the beginning to the end of the piece Mr. Dibdin treats us in his usual way with a dish of puns, without any salt to make them relishing.

## POLITICS.

ART. 18.—*A Letter to the Right Hon. Wm. Windham on the Defence of the Country at the present Crisis. By Lieut. Gen. Money.* 8vo. 2*s.* 6*d.* Scatcherd. 1806.

THE following quotation, which is very pertinently prefixed by the author, not only exhibits his laudable motive for publishing the present pamphlet, but clearly explains his reasons for being rather obscure in certain passages, where blame might be attached to official characters; indeed the whole letter exhibits proofs that the sentiments of Machiavel are strongly impressed on the author's mind.

'All advisers of any enterprise, and the more extraordinary the greater the danger, (whether to princes or commonwealths) are between two rocks; if they do not advise what in their judgment they think profitable to their masters, and that frankly and without

Digitized by Google

respect; they fail in their duties, and are defective that way again, if they were to counsel freely, they bring their lives and fortunes in danger, because such is the natural blindness of mankind, that they cannot judge of the goodness or badness of the thing, but by the success. I am of opinion, in these doubtful and difficult cases, there can be no better way for those who counsel either prince or state, than to deliver themselves modestly and freely; for to be sullen and say nothing, would be betraying your country.—A king of Macedon having been defeated by the Romans, escaped after the battle with a few friends; one of them blamed his majesty's conduct, and shewed how it might have been managed better:—And do you, said the king, like a traitor, tell me of it now, when it is past remedy?" Machiavel, p. 421.

To the army this pamphlet cannot fail to be highly acceptable, for it unquestionably abounds with military information and solid reasoning, instead of being filled, like most publications of the same nature, with chimerical plans and prospects, that can never be realized. Without viewing the event of invasion either with panic or with doubt of its possibility, the author points out in a clear, manly, and masterly manner, that, though invaded, this country need not be conquered, provided we avoid misplaced security by adopting those precautions which, without disgracing the brave, ever become the wise: he purposely overlooks the difficulties which the enemy must surmount to make good a disembarkation, in order to point out the best mode of defence in the actual event of such a calamity; and throughout the whole of the letter displays a fund of knowledge that seems only to be equalled by his modesty, while his references to the different offensive and defensive modes adopted by various generals of repute and during several campaigns, exhibit his readiness to abandon all old, and according to the present mode of warfare, useless systems. His opinion of the volunteers and their utility are perfectly liberal, and appear to be correct, as also his general ideas of the British service. We close with expressing our regret that Lieut. Gen. *Money*, with the possession of his present knowledge, is not the worst informed and least experienced officer of this country; and we have too good an opinion of his patriotism not to believe that to see the service improved, he would cheerfully submit to that mortification.

ART. 19.—*Reasons for not making Peace with Buonaparte. By William Hunter, Esq.* 8vo. 2s. Stockdale. 1806.

WE are sure the author of this pamphlet, in a few days after its publication, must have been convinced that he had bestowed his time and labour in vain, as Buonaparte had taken to himself all discussion and determination on the subjects of peace and war. It is not what may be deemed wise and prudent by the British government, or by British writers, that will produce negotiation; if it should ever be produced, it will depend on the convenience and facilities of the revolutionary armies of France, which the folly of European cabinets has been creating and nurturing for their own demolition.

Digitized by Google

ART. 20.—*Substances of the Debates on a Resolution for abolishing the Slave Trade, which was moved in the House of Commons on the 10th of June 1806, and in the House of Lords on the 24th June 1806; with an Appendix containing Notes and Illustrations.* 8vo. Phillips and Fardon. 1806.

THE debates as given in this work are stripped of all their eloquence, and rendered unworthy of perusal.

## POETRY.

ART. 21.—*Juvenile Poems by Thomas Romney Robinson; to which is prefixed, a short Account of the Author, by a Member of the Belfast Literary Society.* 12mo. 5s. 5d. Belfast. 1806.

WE have on some former occasion given it as our decided opinion that an injury is done to opening genius by laying before the public its early efforts. It becomes subject to a severe tax which the public has a right to impose upon it, a demand for superior excellency in its future exertions, which if it fail to pay, it retains only the disgraceful mortification of recollecting that it has once been undeservedly illustrious. But there are other objections to premature celebrity; it possesses the youthful candidate for fame with too lofty an opinion of his own talents, till by neglecting the cultivation of his growing powers, he leaves room to his less favoured competitors to outstrip him in the race. Let parents and those who have the care of rising youth, never forget that praise injudiciously and extravagantly bestowed, becomes a canker, the diffusive effects of which no art or time can effectually eradicate.

The anonymous 'member of the Belfast Literary Society,' who has come forward as editor of the present volume, would have rendered a more acceptable service to Master Thomas Romney Robinson and to society, in suffering that young gentleman to attain to years of discretion before he invited the public to admire his poetical powers. Who, beyond the limit of the social circle of the author's relations, shall be entertained with the effusions of childhood? The doating mother might hear the flights of her darling boy with rapture, and declare her conviction that he would one day be a bishop. The female readers of circulating libraries would also aver them to be pretty poems. We doubtless owe it to the author to say, that they exhibit marks of extraordinary talents and powers beyond his years; and it will give us unfeigned pleasure to find that the productions of maturer age bear corresponding proportion to those of his infancy, and do not dwindle into that insignificance and nothingness which is unfortunately the usual termination of precocious genius.

The editor has furnished us with what he calls a *short* account of the life of his author; longer, however, we venture to assert, than most people will have inclination to wade through; for those who can take an interest in the events of the life of a boy who is not yet thirteen years of age, must have a more gentle and accommodating humour, or be much less fastidious, than ourselves. On the most impor-

Digitized by Google

tant epoch in our hero's life, and one on which the comprehensive mind of the editor does not fail to dwell, is, that, when at school at Belfast, he was elected a member of the society for—the Suppression of Vice?—No—that is an establishment of full-grown gentlemen —'for mutual improvement!' an institution which obtained among the scholars of that renowned seminary, the Belfast Academy. 'Nothing (observes the judicious editor) can more clearly evince the high estimation in which his talents were held among his fellow-students than his attaining to this honour at so early a period of life, being then only *nine years of age*. The essays he produced, according to the rules of the society, were chiefly poetical; one of them is preserved in the present collection, entitled, "*The Triumph of Commerce.*"'

We are also favoured with an history of his academical career, as extracted from the journals of the above academy, being an account of the different departments of literature (as Cordery, Turner's Exercises, Ovid, the Greek Grammar, &c.) which constitute the subjects of study in the different classes of the above seat of learning, and the premiums (of silver pence, &c.) which Master Robinson obtained in passing through each class. But we are not informed whether he combed his hair, kept his hands clean, and in other respects behaved like a good boy; an omission for which we think the editor culpable; for he has inserted things much less interesting, as copies of complimentary verses sent to the author from gentlemen who were never heard of, or never deserved to be heard of, (as poets we mean) such as Mr. Hayley, and the Rev. W. H. Drummond; copies of verses, which, if they cannot lay claim to the fire of poetry or the originality of genius, may yet boast of authority for every expression, for many a time before has each individual word met its neighbour in verse. As to Mr. Hayley's lines, they are prosaic beyond what might have been expected even from that prosaic versifier. In the unpoetical structure of his verses, Mr. Hayley is more offensive than Cowper himself. Low as is our opinion (and it is very low) of Cowper as a poet, we do sometimes meet in the midst of his unmusical, affected, and disgusting simplicity, a dawning of the light of poetry, which raises him above himself, and deludes him into harmony; as the description of the deaths of Wolfe and Chatham:

> There was a time . . . . 'twas praise enough
> To fill the ambition of a private man,
> That Chatham's language was his mother-tongue,
> And Wolfe's great name compatriot with his own.
> Farewell these honors, and farewell with them
> The hope of such hereafter! They have fallen,
> Each in his field of glory! one in arms,
> And one in council! Wolfe upon the lap
> Of smiling victory, that moment won,
> And Chatham, heart-sick of his country's shame!

Digitized by Google

We shall say nothing of the offering of Miss Jessy Stewart, a young lady in Edinburgh, who, we are assured in the introduction, is well known to the literary world, as the author of the *exquisite* 'Ode to Dr. Percy,' but shall leave the reader to take it on trust that it is 'a beautiful and pathetic address,' and pass on to another gentleman, whom the benevolent editor, (who seems to have been hired as a praiser general, like the authors of the Public Characters,) has dragged in on several occasions to partake the gale of favour. This is no other than Mr. T. Stott, a gentleman whose real name never before reached our ears, nor, we dare say, those of any of our readers. We have indeed frequently wondered at some person, whose audacity, equalled only by his folly, has of late deluged the newspapers with his tame and spiritless effusions, under the borrowed title of the classic Hafis. We are happy in being enabled to expose to the public the 'elegant and ingenious Hafiz,' as he is here termed, in his proper colours; it is then T. Stott, Esq. of Dromore, who has usurped the name of the delightful poet of the east, in hopes, like the daw in borrowed plumes, to attract the momentary attention of the public, from whom he will meet with the reward of ridicule he so highly deserves.

But it is time to lay before our readers some specimens of Master Robinson's poesy. To enter into a general or partial critique upon the whole or any of his productions, would be needless, as however extraordinary they may be, and extraordinary they certainly are, to have been written between the ages of eight and twelve, they yet cannot be supposed to vindicate any character peculiar to themselves, or to be marked by beauties original, and their own; but the versification is smooth and easy, and not unfrequently harmonious; the language correct; the rhymes uniformly good; the few ideas which are scattered through them, are of course trite and obvious, but that, such as they are, they should ever have entered the mind of an infant, and been by him expressed in measured rhyme, is certainly matter of surprize; and though the reader will derive no pleasure from the perusal of them, as poetry, yet will he join with us and the friends of Master Robinson, in admiring him as a singular example of early and promising genius.

The verses on the death of the author's friend, William Cunningham, another youthful poet of Ireland, seem to possess as much merit as any of the pieces which are afforded in this volume. They were composed in his twelfth year.

'Hark! midst the gloom of Lagan's winding shores,
Yon mournful knell loud thrills the startled ear;
While, freed from life, a much loved spirit soars,
And claims on earth the tribute of a tear.

'See! dark December tears his robes of snow,
Cold icy dew his hoary locks deforms!
And with th' expiring year departing slow
Sighs midst the whirlwind of his rushing storms.

Digitized by Google

'In Fancy's wreath no gem resplendent shines,
Her frantic hand the flowery garland rends,
Funereal cypress round her brow she twines,
And o'er her favourite's tomb in sorrow bends.

'In his pure mind the flowers of genius sprung,
His artless breast with every virtue shone;
His rural lyre the sylvan dryads strung,
And Truth inspired him from her heavenly throne.

'But now no more that vocal lyre can charm!
Cold is the hand that bade its chords resound!
And cold that heart so late with friendship warm,
Deep in the bosom of the wintry ground!

'New fledged with radiant plumes of heavenly fire,
His soul ascending views her native skies,...
Cease, cease my Muse! from paths unknown retire,
And from the prospect turn thy dazzled eyes.'

The elegy on the late Earl of Massareene, might also be given as a favourable specimen. But we shall rather turn to a lighter description of poetry, and are of opinion that the Poeto-Magira-Machia, or description of the author's contest with his father's cook-maid, displays as much talent as any other of his productions. It shews considerable reading, and is written with ease and spirit. It was also composed in his twelfth year.

'My angry lyre, Megæra, string!
In notes Tartarean, battle sing:
Instead of tears for Beauty's woe,
Let Rancour burn, let Discord glow.
Though erst my Muse has mourned with Dolly,
My strains now sing her thoughtless folly,
Her fury causing wild uproar,
Her madness and her thirst of gore,
Her pots and kettles, pans and plates,
And pokers breaking brittle pates;
How falling dishes crashing sound,
And broken china strews the ground:
These in their fall full oft have rung
A chorus to her wrangling tongue,
Which might for noise and constant rattle
Be Discord's trumpet to a battle.

'Once on a time, when all were quiet,
And mute the voice of brawl and riot,
While Peace was sitting by the fire,
Then Dolly 'gan with furious ire;
(But know the cause of this rough storm,
Doll cast her eye with rage deform,

Digitized by Google

On where Dan Poet, seized the cake
Her hands with nicest care did bake:)
"Thief! drop that cake," the vixen cried,
With equal rage the bard replied,
"Think not I'll such a prize resign,
"For know, proud shrew! the cake is mine;
"For bards of old, and 'tis befitting
"The Muses' sons, still loved good eating:
"Though much of Helicon's pure stream
"They fondly sing and madly dream,
"This cake such feast excels as far,
"As the bright sun a twinkling star:
"So while the laurel crowns my head,
"While ovens are with fuel red,
"So long I'd fight for cake, so long on cake be fed."

'Now to its height her fury rose,
So with a spark the tinder glows,
She threw the poker at his head
And deemed that blow would stretch him dead;
But turned by Phœbus' guardian care
The weapon spent its force in air.

'The poet now with choler swelled
Fierce dealt a blow and Dolly yelled;
Yet though tremendous was the shock
She stood like some high towering rock;
Then seized the tongs and at him flew,
No blood the gaping forceps drew;
Cautious he marked her vengeful aim
And shunned the weapon as it came.

'Again she waved her threatening brand,
But Fate had armed his vigorous hand....
His broad fire-shovel whirl'd around
Pierced her arms brawn with maddening wound.
As when in fire Typhœus roars
And Ætna shakes Sicilia's shores,
Thus bellowed Doll....the kitchen sounded
And trenchers on the dresser bounded;
Then prone she fell; the chimney shook;
The pictures stared with haggard look;
The lay-man from his centre sprung,
The house with Ajax' howlings rung:
'Twas thought, that freed from limbo's pale
Old Satan came with horns and tail,
And with loud diabolic yell
Called to her aid the powers of hell.

'E'en then her useless blade she threw
Which feebly loitered as it flew;
The glancing point his fingers tore,
And stained his hand with crimson gore.

Digitized by Google

Thus some tall nettle in the fields,
Sinks by the scythe the mower wields,
And though expiring on the plains
Darts the sharp sting and wounds his veins!

'The victor Bard tremendous frowned
And furious aimed a mortal wound;
But Phœbus, who concealed had stood
And viewed the scene of strife and blood,
Stayed his rash hand....thus loudly crying,
"See there thy foe before thee lying:
"Let not Revenge my votary stain,
"But o'er thy mind let Mercy reign;
"Beauty should be the Poet's care,
"Still should his numbers guard the fair.
"Though passion oft her charms misuses
"Doll loves the Poet and the muses."'

We shall trespass still a little further beyond our usual limits, to notice young Robinson's verses on the death of Lord Nelson. So many elegies on that lamented subject came before us, all of the very worst order, except in the single instance of Mr. Lowe, (Crit. Rev. March, 1806, p. 333.) that we could not but be surprized to see the whole herd of male and female competitors eclipsed, with the above reserve, by Master Robinson. He begun two poems on the subject, neither of which however were completed by him. What we have of the first, possesses much simplicity, and is by no means destitute of energy.

'Britain o'er the ensanguined sea
Darts the eye of agony!
Midst the joy for triumphs won
Yearns, the mother o'er her son....
Stretched in death the hero lies,
Weeping Victory, seals his eyes!

'Peaceful in an honoured grave
Sleep the ashes of the brave,
O'er whose urn and trophied bier
Royal mourners drop the tear!
Beauty heaves the bursting sigh!
Nations feel sad sympathy!

'Youth by hoary warriors led
Throng around the mighty dead,
While their fathers pointing say,
"Such be ye, on battle's day!"

We wish he had broken off here; but he adds two lines which diminish the effect considerably.

"For your country yield your breath!
"Glorious is the patriot's death!"'

Digitized by Google

In his second attempt on the same subject he aims at higher things, and affects the grandeur and irregular dignity of the ode. Here, of course, he fails; and his flagging muse soon degenerates into uninteresting common-place. The three following lines however, which conclude the first stanza, are very good:

> 'With giant strength Injustice rears his horn,
> And Austria, sinking in that fateful morn,
> Drops lifeless to the ground, of all her glory shorn!'

After these liberal quotations, Master R. will not accuse us of having dealt harshly by him. The severity, if any, of the present article, is intended against those who have injudiciously prevailed upon or compelled him to make himself thus prematurely public. It is our duty to foster and encourage rising genius, and let him be assured that his talents are the objects of our unfeigned admiration; with parental solicitude do we urge him to prosecute his studies, and not to be persuaded by his own vanity or the exhortation of ill-judging friends to come again before the public, till his ripened powers shall give a positive and intrinsic value to his productions, which may entitle him to indisputable fame.

## MEDICINE.

ART. 22.—*Observations, &c. on the Epidemic Disease which lately prevailed at Gibraltar, intended to illustrate the Nature of Contagious Fevers in general. Part I. By S. H. Jackson, M.D. &c. &c. &c.* 8vo. Murray. 1806.

IT seems that this author has been seized with a passion for curing the Gibraltar fever. Not that he has had the slightest opportunity (as far as we can discover) either by the way of correspondence, oral communication, or through any other medium whatever except the newspaper reports, or it may be the monthly journals, of becoming acquainted with the nature of this fever. But sitting in his closet, he has devised a theory of the disease; the application of this theory is to work wonders on the Gibraltar fever; and its success in this instance is to be transferred to practice in the fevers of this country. But there is an unfortunate breach in the chain of evidence, which much darkens our prospect of receiving in our own days, any advantage from the labours of this luminous doctor. The Gibraltar fever is at an end; and God knows whether in our times another favourable opportunity may be offered of reducing the doctor's notions to practice. He seems positive that it is not contagious; so that we must abandon all hopes of its breaking out at Wapping or Rotherhithe; and should it again visit any of our foreign possessions, we fear from the slowness of the doctor's motions and the scantiness of his correspondence, that it will have done its worst and finished its career, before he shall have made himself ready for the conflict. What a pity then it is that he has not pursued an opposite course! Would it not have been as well first to

Digitized by Google

have enlightened us a little on the symptoms of the fevers of our own country? After we had availed ourselves of the doctor's prowess in subduing the domestic foe, we should fearlessly have enlisted under his banners, to encounter the foreign enemy.

Of the materials which he possesses for this undertaking, he gives us the following account. 'In order to qualify my mind for full reflection on the subject, and to balance the want of direct personal experience, I have of late read at my spare hours from professional and domestic occupations, such recent observations on that febrile disease, called by some the plague, by others the yellow fever, by some again the bilious remittent fever, and by many a pestilential typhus, as would furnish me with a selection of well grounded facts relative to those tropical disorders, presuming that whatever advantages might have arisen from consulting ancient publications on the subject, must have already been experienced by the later writers, when they had referred to those authors. But all the practitioners of the present day *seem to have agreed in one opinion*, namely, that the disease, the subject of my particular enquiry was either a typhus, or a plague, or a yellow fever, or some such disorder, and generally considered of the most malignant kind, as well as of an epidemic and dangerous character; though it does appear from the observations and hints of many professional and learned men, that the contagious nature of the disease is of late much called in question.'

According to our rude and vulgar way of thinking, what the doctor terms an uniform agreement among the practitioners of the present day will be considered by others as an entire disagreement and contrariety of opinion. From this specimen of Dr. Jackson's correctness of thinking and precision of language, we confidently expect that he will prove the Gibraltar fever to be either a typhus, or a plague, or a yellow fever, or some such disorder, nor can we hope to advance a single step beyond this profound information.

The theory which Dr. J. intends in due time to establish, is that the disease in question was topical and not general, that the seat of this affection was the brain, and the fever was symptomatic. If he ever succeeds in any thing like a proof of these assertions, we shall not fail to pay due homage to his sagacity.

The volume before us professes only to clear the road for future enquiry. It contains a great deal of matter, which the doctor supposes connected with his subject. As we have not been able to gather from it a single new idea, our medical readers will readily excuse our attempting an analysis of it. Suffice it to say that it is about medical education, about health and disease, about the symptoms of fever in general, contagion, cold, the air, the pulse, and in short any thing, but what the title-page would lead us to expect. Mercy upon us!—If such a waste of ammunition is necessary in this distant skirmishing, in what volumes of smoke shall we not be involved when we are brought into the heat of the action? We entreat Dr. Jackson, if the fruits of his future lucubra-

Digitized by Google

tions are ever to see the light, to have some compassion at least upon us, who *must* become his readers. Much of what we here find, is taken from the pages of the *Medical and physical Journal*, and the Edinburgh Medical Review; certainly very useful and respectable works; but they have been too recently in our hands to require our being reminded of their contents.

ART. 23.—*The Vaccine Contest, or mild Humanity, Reason, Religion, and Truth against fierce, unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation. By William Blair.* 8vo. Murray. 1806.

MR. Blair has here given an answer to Dr. Rowley's scurrilous and indecent attack upon vaccination and its patrons. He has thrown the argument into the form of a dialogue, in which this outrageous libeller, under the name of Dr. Bragwell, sustains his part in the language of his own pamphlet. We learn from Mr. Blair's preface, that Dr. Rowley's invective had so much influence on the minds of the common people, that from the 12th day of November last, to the 10th of March (the date of this work), not a single person in the district of Bloomsbury and St. Giles, applied to the dispensary for vaccination, where it is performed gratuitously upon all who choose to offer themselves: a strong and melancholy proof how easily the multitude is led away and inflamed by delusive statements, and by false and impudent misrepresentations.

## MISCELLANEOUS.

ART. 24.—*A Narrative of the much lamented Death of Colonel Villey of Bath, who was killed at Reading, June 13th, 1806, by fracturing his Skull in leaping out of one of the Bath Coaches in Consequence of the Horses running away. With the Substance of a Conversation (just before the melancholy Event took place,) between him and J. Bain, Minister of the Gospel, Potter Street, Harlow, Essex. Most affectionately dedicated to his bereaved Lady and Children. The Second Edition, corrected and enlarged.* 12mo. 6d. Button. 1806.

A FRACTURED skull of a colonel, and the cracked pericranium of a methodist preacher, all for sixpence!

ART. 25. *The second Report of the British and Foreign Bible Society, 1806. With an Appendix, and a List of Subscribers and Benefactors.* 8vo. Cadell and Davies. 1806.

THE present report, besides a numerous list of translations into the Gaelic, German and other languages, contains an account of the translation of St. John's gospel into the *Mohawk* language, printed at the expence of the society, for the purpose of distribution amongst the native Americans; this translation the interpreters in the Indian villages deem to be very correct.

---

*The Appendix for Volume 9, will be published on the* 1st *of February*, 1807.

Digitized by Google

# APPENDIX

TO THE

NINTH VOLUME

OF

*THE THIRD SERIES*

OF THE

# CRITICAL REVIEW.

*VOL. IX.* *No. V.*

ART. I.—*Voyages en Italie, &c.*

*Travels in Italy and Sicily, made in* 1801 *and* 1802. *By M. Creuzé de Lesser, Member of the Legislative Body.* 8vo. Paris. 1806. Imported by De Conchy.

M. CREUZÉ de Lesser is one of the truest Frenchmen that we have met with for a very long time. He affords a happy specimen of complete nationality, and enjoys himself in the confident conviction that his nation is the first nation, and his country the finest country in the universe. Instead of going abroad to get rid of those vulgar prejudices which disgrace men of better education, he actually seems to have travelled for little other purpose than to find food for his wretched conceit, to abuse every thing not French, and to vent his spite against the English name, which he hates with a cordial detestation. But there is amusement in the contemplation of such perversity, and if we cannot find occasion for many feelings of admiration in the perusal of his work, we can at least indulge ourselves in that species of pleasure, which arises from the observation of inferiority and absurdity in others.

M. Creuzé enters Italy by the route of Savoy and Piedmont, which he congratulates on their good fortune in being united to the destinies of the French nation. There appears more of pity than admiration in the account given of these two countries. The author affects to be grievously disappointed at the celebrated prospect of Italy from the Piedmontese side of the Alps, and assures his reader that, if it were the fashion, he might enjoy the same pleasure at the view of France from the other side. 'This,' says M. de



Digitized by Google

Lesser, 'is a very hazardous assertion: all books agree in condemning me: it is only from the eyes that I must receive my acquittal.'

Having thus vindicated the superiority, or at least the equality, of the natural beauties of his own country, he proceeds to discharge his wrath at the manners and customs of Italy: like a true Frenchman, his attention is arrested by the sudden disappearance of the female sex from the domestic offices of the inns.

'But what first strikes the traveller in these countries, is the disappearance of the women. In place of the *filles d'auberge*, sometimes handsome, always obliging, who are met with throughout France, one is attended by dirty men, whose laziness yet exceeds their awkwardness. Even the French vivacity is unable to stimulate them to activity. They cry out to you *subito*, and that word makes those tremble, who know that their *immediately* means *in an hour*. They are never in a hurry to do any thing but to ask for their gratuity, which they solicit with a fatiguing avidity. Our *something for the girl* is much less solicited, and yet granted much more willingly. But there is room to hope that the Piedmontese, in consequence of their *re-union* with our provinces, will adopt our usages, and by doing so they will in some respects be gainers.'

There is something not a little amusing in this Frenchman's national conceit. He is perhaps too modest or too prudent to extol himself with direct praise. He knows that the world would deride his individual pretensions, and he clothes his prurient vanity with a fair cover of patriotism, and ample professions of public spirit. The *re-union* of Piedmont with France is a happy idea, and we almost wonder that he has praised so sparingly a country which has had the inestimable honour of being united to the great nation. To Turin, however, he allows some merit, but he is unable to say even a few words in its favour without lugging in Paris to eclipse it by its metropolitan splendour. The avenues to Turin are pronounced good, but not comparable to most of those to Paris; and if the former city attracts the eye by the beauty and magnificence of its streets and edifices, 'its shops, at least, do not approach to the elegance of those of the latter.' The fortifications of Turin, it appears, have been rased, and our author asserts, what is very probable, that the city has at least gained in beauty by the alteration. The capital of Piedmont, it seems, is rather too regular for the taste of this traveller, and he assures us with the pertness of coxcombical ignorance, that 'he is far from desiring that the streets of a town should be traced out like the *walks of an English garden*.' M. de Lesser reminds us of a *wise* gentleman, who was once requested to explain something to another, and re-

Digitized by Google

plied, 'Really I do not understand it very well myself, but I'll try if I cannot hammer it into you.'

Our author at last descends from the heights and enters the Milanese, which he regards as the finest part of Italy, and the best watered country in the world, though he takes care to prevent our admiration of this latter circumstance from proceeding too far, by alluding to the frequent inundations which copious rains occasion, and the distress and inconvenience resulting therefrom. He calls his reader's attention also to remark, that when he has spoken of the charms of Italy he meant only the charms of the country, comparable in its sort to those of the banks of the Rhone, of the Garonne, of the Saone, and *almost* of the Loire. But the travelling, he assures us, is bad, the inns execrable, and the cookery disgusting to a *Frenchman*: at all seasons it is, according to him, difficult to sleep comfortably in Italy, and in summer impossible, from certain living causes easy to divine. Milan itself is passed over in terms of moderate praise, a favour which it seems to owe principally to the crowd of French who there enjoy their Italian supremacy. From Milan we are led to Lodi, to contemplate the bridge where Buonaparte passed, concerning which the following observations occur:

'I contemplated with emotion this theatre of one of our most brilliant victories. I fixed my eyes on this bridge so fragile, which is yet become immortal. I cast my looks on this water so pure, and a little while ago so bloody; on this plain so tranquil and lately so tumultuous; when I observed an old soldier approach the bridge, whom by his dress, and even by his air, I recognized for an Austrian, doubtless on his return to his own country. He measured with his eyes this bridge so narrow and so long, and he exclaimed loud enough to be heard, "No it cannot be, it cannot be!" He turned towards me. Without doubt in spite of my efforts he found in my looks something too much of the Frenchman. (We should suppose that that would not be difficult to do.) He said nothing to me: he called a peasant who was passing near, and questioned him on the details of that memorable day. The Italian was sufficiently disposed to make the recital. The old warrior listened with a restless interest. I beheld him become animated, forget his staff, and hold up his picturesque head at the recital of the exploits of his countrymen, waiting the attack of the French, sustaining their formidable shock, and succeeding in repulsing them several times: but when the Italian painted the general, with the colours in his hand, showing the road of victory and of death; when he described the French grenadiers rushing after his steps in the midst of a cloud of balls and fire, and storming at last at the price of their blood these *impregnable* redoubts, then the old son of Germany sunk forward again upon his staff, and withdrew in silence.'



Digitized by Google

If this description is not without its merit, it at least pursues the same train of ridiculous nationality; and the idea of taking the impregnable batteries, could have entered the brain of none but an Irishman or a Frenchman. The blundering of the former has not perhaps been satisfactorily accounted for, but that of the latter is the pure essence of conceit. As to the battle of Lodi, if the Austrians had been commanded after it by an officer of equal talents with Buonaparte, or even considerably inferior, we believe the future emperor might have exclaimed with Pyrrhus, 'Another such victory and I am undone.'

The next place visited by M. de Lesser was Parma, which does not get out of his hands so well as Milan. In that town we are assured that there existed field-marshals without troops, bridges without rivers, coffee-rooms worse than hedge ale-houses, ugly women, and, what displeases our author greatly, parlours without pendulum clocks.

'For that matter,' continues M. de Lesser, 'the women are very little better in any part of Italy; and this is one point where I cannot coincide with the exaggerations of most travellers. But I shall at least agree with Montaigne, who wrote from Florence that Italy was the country where he had seen fewest handsome women. Without doubt, they are not very common in any country, and it has pleased heaven that their rarity should be one of their merits; but whatever may be said of it, they are a little too rare in Italy. Indeed, I have seen no women uglier than the Italians, unless I except the five hundred English women, who after the peace of Amiens came to Paris with so remarkable a confidence of inspiring us with admiration of their figures, and what is worse of their fashions. It is a new chapter to add to the falsehoods of travellers, who for an age past have entered into an agreement with the romance writers and with certain philosophers, to cry up to us the English women as the finest women, and the English men as the wisest men in the world. God knows how all has turned out that we adopted from these last. But as to the Englishmen, who have implicitly believed all that has been told them, it would be too much to undeceive them entirely. But I declare that since I have seen with my own eyes so great a number of all classes, I dare not any longer read a single English novel. I tremble lest the adorable Clarissa or the miraculous Amanda should have a complexion like plaster of Paris, dirty teeth, a stern look, a tall stature, a round back, and a monstrous foot. This portrait is directly the reverse of what has been formerly given of the English ladies, but it is not the less true. I appeal to all Paris, where the French politeness struggled to dissemble the effect which these strangers produced. I say nothing of their dress, which, as well as their air, is in every respect contrary to graceful, and of which the French women have been obliged to correct and in some measure create anew the little which they chose to adopt. As to their features, if I had need of authority to justify

my opinion in this respect, I would cite that of Winkelmann, which on this subject equals that of Montaigne. That German, who will not be denied to understand forms, judges those of England with a severity which Dupaty thinks exaggerated, but which at bottom is perfectly just.'

This criticism of English manners, taste, and beauty, must be a gratifying morsel to those of our countrywomen, who, during the late peace, spent their time and their money in the vain attempt of captivating the hearts of Frenchmen. However even the folly of M. de Lesser, and very great folly it is, will not induce us to condemn the taste of his whole nation. It has ever been the fate of merit to experience detraction, and spots may be detected on the surface of the sun itself. But among what set of English-women M. de Lesser observed stern looks, dirty teeth, and round backs, we are at a loss to imagine. On some parts of his accusation we fear not to meet him, and we oppose to the plaster of Paris cheeks of the English women the red-lead visages of the French, blushing modesty to easy impudence, and domestic virtues to all other merits. In fact, when a man has once become accustomed to art, he is disgusted with the simplicity of nature, as the stomach habituated to the spicy seasonings of luxurious cookery, loaths the plain and healthy diet of the poor. We can understand and excuse such perversion of taste; but though we can understand, we can neither excuse nor suffer that perverse conceit, which thus blinds a man to his own deformity, and applies the powers of a magnifier to the imperfections of others.

A long chapter, written not of, but about Parma, is concluded with a paragraph characteristic of the author, who finds it impossible to allow merit to any people without first assuming a greater share for his own dear countrymen.

'The French education,' says he, 'is *certainly the best in the world*: but it must be confessed that the study of languages is its weak side. Nothing is more rare than a Frenchman or woman speaking more than two languages. Numbers of foreigners speak five or six. It is true that the greater part of them has not the merit, like Madame L. G., of conversing extremely agreeably in all these different idioms. Many learn only a few words, and some of them remind us of a facetious bishop of the north, who said of his own nation, with more sprightliness than justice, 'We speak all the languages of Europe, but we have not common sense in one.'

Parma is not quitted without some allusion to Bodoni the celebrated printer, whose impressions of valuable authors have gained so much reputation; but here again the endless eulogium of France is repeated, and the merits of Didot

Digitized by Google

are compared and preferred to those of the Italian. M. de Lesser proceeds on his journey, passing through Modena, Bologna, Florence, and some other towns, which however by some means or other, all agree in displeasing his fastidious taste. One is ugly, another has ill dressed women, and a third is inhabited by people who do not esteem the French with all that fervour which our author so imperiously demands. At last Sienna is allowed to be a little better, but the sentiments of admiration, which the surrounding country excited at first, were speedily extinguished by the fearful news of the assassination of a French courier. The very air of Tuscany felt cold to this inveterate lover of France, and its fair vallies are stigmatized as barren and ugly deserts. In the words of a poet whom we quote from memory, and perhaps inaccurately,

> Pale envy withers at another's joy,
> And hates the excellence it cannot reach.—

Having arrived in the ecclesiastical states, M. de Lesser's displeasure is, if possible, augmented. Indeed, he seems to have abandoned France with the express intention of vilifying the manners, the actions, and the territories of other nations. The following account is given of the dominions of the pope:

'What shall I say of the rest of the ecclesiastical state as far as Rome? Little cultivation, few men, women who disgrace that sweet name, a black and fertile soil, which seems every where to accuse the government which has permitted it to be covered with heath, some scattered ruins, vast thoughts which seize on your soul, the phantom of ancient Rome which presents itself to the imagination, and soon the dome of St. Peter's, which shews you from afar the most important of the works of modern Rome. At last we approach; we pass some ruined houses; we are in Rome. We cross a miserable little yellowish river; it is the Tiber.

'What genius and what exploits must have been necessary to enable the Romans to confer a reputation on the Tiber!'

Our author, however, entered Rome with the highest expectations; but disappointment, as usual, blasted his hopes, and he complains of meeting, instead of Cæsars and Cicero's, nothing but Italian signors. Such hopes, however, must meet disappointment; and he who expects great men and entire buildings in the ancient capital of the world, is more like an inhabitant of the Bicetre broken loose, than a sensible traveller. Rome, however, escapes for a little while, and M. de Lesser proceeds without delay to Naples and Sicily, the present scenes of more important events than he is likely to describe. We need hardly mention that Naples is found by our traveller greatly

Digitized by Google

inferior to the descriptions given of it by others. This book was composed for the precise purpose of decrying Italy, and we are eternally stunned at every turning with the repetition of his assurances that he has done his best to see things 'in a better, or at least in another light than his predecessors.' M. de Lesser is a devoted slave of the imperial Buonaparte, and breathes ever and anon his execration of the horrors of the French revolution. But lest even in blaming these excesses of every thing cruel and infamous, which have painted the French name to posterity in characters of blood, he should be thought by contrast to praise the Italians, he affirms that the Neapolitans, during their revolution of fifteen days, not only equalled the French in all their atrocities, but actually proceeded during three days to the length of selling human flesh in the markets.

Naples, however, does not long detain our traveller, and he proceeds in a wretched vessel, manned with stupid landsmen and an ignorant captain, to Palermo. By these means he is driven into a harbour called Milazzo, and obtains another opportunity of abusing the Neapolitans. At Milazzo he met with two English merchants, in company with whom he embarked in a boat for Palermo. These gentlemen displeased our author by their reserve, and gave rise to the following remarks:

'I shall have occasion a little further on to speak of the stiffness which appears in the character and manners of the English; but what strikes one yet more, is the continual sadness painted on their features. An Englishman who is really serious may be very gay for an Englishman. They seem all to be more or less relations of their countryman Young. They are not the less estimable in many respects, and if they have institutions which we should have done well to leave to themselves, they have also others much less boasted of and much better, which we might have borrowed from them with advantage. We should not have been the less gay for that, and perhaps they might have been still more melancholy.'

We profess ourselves totally at a loss to discover what institutions of our country have thus found favour in the eyes of this Frenchman. The sagacity of the reader may be more fortunate. However, the boat succeeded no better with M. de Lesser than the vessel, and he was obliged after all to proceed by land. On the road he congratulates himself upon the strength of their party, which freed them from the apprehension of assassins; and relates a moving story of eighty-three blind French soldiers from Egypt, who during the last war landed in Sicily and were murdered by the inhabitants. We applaud our author's humane sympathy, and

agree with him that war has no concern with blind men, any more than it has with ladies on their travels, or ambassadors on their road home, who have trusted to the ancient laws of civilized war. How gratifying it would be to hear the opinion of so humane a gentleman on the subject of the death of the Duc d'Enghien or of Captain Wright! We almost fear the agitation of thinking about such atrocities might be too much for a man of his fine feelings.

M. de Lesser declares that it is not his fault if truth obliges him to speak ill of Sicily, of which he assures us that the rivers are without bridges, the roads incredibly bad, the people few, wretched, and savage, and the whole face of the country displaying a moderate soil in execrable cultivation.

Palermo has not the good fortune to please our modern Diogenes: it is not, according to him, a magnificent, but only a pretty town: its chief place or square is very middling, and all the other buildings are very ordinary: the royal palace is remarkable for its ugliness only, and a boasted fountain appears to our author to be in very bad taste. These last observations seem to agree very ill with his first acknowledgment of the prettiness of the Sicilian capital. The king of Naples was seen by M. de Lesser, and is dispatched in the following terms:

'This prince has a physiognomy of little expression. His education has been long ago censured by Duclos; it would appear to have been a very bad one even for Naples. It has left to this monarch an inexcusable weakness and most unkingly habits. Meeting one day one of the officers of his household: "Pray, sir," said I to him, "does his majesty retain the delight which he used to have in fishing, and in selling the fish to his people himself?"—"No, sir," answered the officer very seriously, "his majesty is too busy at present; he is making butter."'

We have already observed that the object of this work seems to be double; to depreciate, by the most absurd calumnies and notorious falsehoods all foreign nations, but especially Italy and England, and to exaggerate by the most fulsome praises any merit the French may be justly entitled to. From these points M. de Lesser never far diverges, and his travelling may be regarded as a mere pretence, or as the most convenient vehicle of the abuse of other countries and the exaltation of his own. From Palermo we are suddenly transported to Paris, and in a long digression he indulges in the most digusting eulogium of every dead and living thing that bears the name of French. The only excuse he has been able to assign for this precipitate departure from his

Digitized by Google

subject, consists in the great esteem which all foreigners entertain for Paris, and he asserts with every apparent mark of firm belief that, after all, the further a man removes from the French metropolis, the further he removes from civilization. For a moment we are carried with the author to Naples, and as rapidly abandon the consideration of it to attack the English writers, and especially Sterne, through twelve pages of absurd misconceptions, which are concluded by the confession, that upon reflection he believes that Sterne was often ironical when he had been condemned as serious. This *petit maitre* of a scribbler has even the folly to assert that our Young owes his reputation to the French, who, however, have praised him too highly. According to M. de Lesser, the French have always spoke well of the English; but the English have requited them by unceasing hatred and abuse, and it is now time, he affirms, to pay them in their own coin. But if the French do not employ a more skilful diplomatist, we fear they will not succeed in their views of depreciation. A man who abuses others and praises himself without mercy or measure, may be read, but never can be believed. The wretched cur that fawns in servile submission at the feet of his master, but disturbs the ears of others by his incessant barking, is neither the object of fear nor of hatred, but of derision alone.

'Let the English mob,' says our author, 'drunk with punch and strong beer, cry *Goddem* when they see in every play at least one Frenchman presented as an object of ridicule, and, what is yet more contemptible, as a poltroon; the French only revenge themselves of their *absent* enemies by praising and applauding them.'

Arthur Young is introduced to receive his share of punishment, for confirming the accounts of all travellers of the indelicate manners of the French ladies. And it is affirmed that this writer, who dreams only of turnips and wheat, falls below nothing when he abandons the subject of agriculture. We cannot follow M. Lesser through all the minutiæ of his career of nonsense, and must now proceed to accompany him in his journey, with the certificate that, of all writers whom we have ever read, he is the most vain and prejudiced, and the least fitted to make candid observations or profound reflections.

The bay of Naples is one of the few objects which have been able to extort a reluctant acknowledgment of admiration from our traveller. But in every other respect Naples pleased him still less on his second than on his first visit, and its innumerable population of lazzaronis disgusted him

still more. His feelings are peculiarly hurt by the wretched and unseemly appearance of the troops, so different from that of the French army, of which the motions 'are often elegant, but always martial.' The music of Italy is allowed by M. de Lesser to be its greatest merit, and he notices the generally extended taste for harmony, which may be perceived among the lowest people, whose ordinary songs breathe an air of refined taste. But the Italian singers are accused of an effeminacy of style incapable of noble and energetic sentiments. We are assured that they are unable to perform in true taste the Marseillois hymn and some other French airs, or even the 'God save the King' of the German Handel. If, however, we are to give due credit to Mr. Pinkerton, the Germans have not so great a claim to the composition of that favourite and national tune as they have been generally imagined to have. But, in fact, we are still less disposed to listen to M. de Lesser's opinion on the subject of music than on the merits of nations. The French enjoy very little reputation out of France for excellence in that charming art, and it is not without reason that their musical pretensions have met the scorn of their Italian neighbours, who can compare with them in so few other respects.

The Neapolitan statues are pronounced to be *beaux morceaux*, and probably one part of their excellence, in M. de Lesser's eyes, consists in their being chiefly of ancient date, and another in the probability of their removal into his dear and native France. Of the Farnese bull, however, our author has nothing to say but that it is very handsome for a bull, and that if a proper choice of a subject be the first merit of art, it must be acknowledged that there are finer subjects.

'That of Hercules, for example,' continues he, 'would be much better. But I beg pardon of those travellers who speak with the highest esteem of the Farnese Hercules; I have observed in that statue the most bombastical exaggeration of the human form, and have been only able to discover the head of a satyr on the body of a porter. No: such never was the son of the noble Jupiter and the fair Alcmena. No: he is no god, and at the first look they would have excluded him from Olympus. He presents no expression but that of a caricature of strength. Such an individual might have been Antæus, but never Hercules. Besides, I know many zealous admirers of antiquity, who have less faith in the Hercules Farnese than in many specimens of ancient sculpture; and in truth this is the one of the old established reputations which astonishes me the most.'

Digitized by Google

To give some sort of explanation of this harshness of judgment, we must inform our readers that this statue was partly surrounded with plaster in order to be sent to Paris, but that it is to remain at Naples according to M. de Lesser, and 'we may suffer,' he observes, 'greater losses.' Some praise is bestowed on a few other pieces of sculpture, and an Antinous, a Venus, and a Pallas, with one or two others, are successively presented to our admiration.

Almost the whole of the remaining account of Naples and its vicinity is a series of fault-finding. Ruins, mountains, views, and lakes are mingled in one mass of undistinguished censure. The grotto *del Cane* is condemned as the scene of a barbarous exploit and of boyish wonder, and our author consoles himself for his not having visited the tomb of Virgil by the reflection that it was not worth seeing. It appears in a note that M. de Lesser, the Zoilus of foreigners, has imitated some morsels of the prince of Latin poets, but has had the prudence not to publish his efforts. We pray for the continuance of such salutary self-denial.

Herculaneum is fairly asserted by our author not to be worth the trouble of going to see; and he expresses all the indignation of an enraged antiquarian at the removal of every thing easily portable, from the remains of the overwhelmed city to the museum of Portici. This idea of a museum is reprobated in the strongest terms, though he is forced to admit that it contains a series of antiquities such as the whole world could not equal. But the arrangement displeases our fastidious author, who hints how much better his active and ingenious countrymen would have managed these affairs. The *chateau* of Portici is pronounced to be sufficiently beautiful, and to contain mirrors of France, and of Venice; that is to say, exclaims M. de Lesser, 'the perfection of art by the side of its infancy.' Some of the apartments of this castle were shut up, and could not be shown to strangers because a Neapolitan princess had lately died there of a pulmonary consumption. At Naples that disorder is believed to be of an infectious nature, and every thing was destroyed which had approached her person, as if she had fallen a victim to the plague itself. The most precious furniture, the wainscoting, the very chimneys of her apartments were torn away as containing the seeds of this dreaded disease, which in England we regard with so much comparative coolness. The gardens of Portici, we learn, derive their greatest beauties from their position; and as nothing in this book can exist, without a relation of inferiority to the native country of the author, it is added that besides they are not equal to many things

Digitized by Google

'which *we* have in France.' Pompeii, the other antient city which was buried under the ashes of the Italian volcano, was also visited by M. de Lesser, and if it does not escape from his hands with unqualified praises, it at least has the fortune to please him in some respects. He notices the number of half incinerated manuscripts which have been drawn from the ruins of this unfortunate place, and laments, as every lover of the fine arts must do, the extreme slowness with which these antient writings are attempted to be decyphered. It must be acknowledged to be a great object to recover, if possible, some of these precious morsels of Greek and Roman literature, which have fallen victims to the ignorance of a long series of barbarous ages. It is an attempt of truly national and royal importance and dignity to exert every possible means, before the progressive work of destruction shall be completed by time; and it is with pleasure that we reflect that in this country the only example has been afforded of steady application to this object. The discoveries, we fear, have not been so great as they deserve to have been, but we must not therefore despair of some portion of success. It is to be hoped that the French, who have with little exception always shown themselves disposed to patronize the fine arts, will exert themselves in this attempt when they have the means in their hands. We are not so national as to deny them the merit which they justly deserve, nor should we repine at their success in so desirable a pursuit. In the present state of things it is melancholy to reflect, that the Neapolitans, who are employed in the labour of unrolling and decyphering the half burnt manuscripts, are paid in so wretched a manner that it is unreasonable to expect from them any extraordinary exertions or any spirit of enthusiasm.

The greater part of our author's attention in the remainder of his work is devoted to the consideration of Rome and its territory. It is impossible for us to pursue in detail the various subjects which are treated under this head, and very few remarks on a very few topics must conclude our account of this performance. The cathedral of St. Peter's is described at some length, and the beauty of its architecture is admitted with the air of a person who is afraid of condemning his own taste instead of the object before him; one observation, however, he cannot restrain himself from making, truly characteristic of the man; and he takes the opportunity of remarking that the church of St. Genevieve at Paris, though infinitely of less dimensions, has, however, a more beautiful portal, and a cupola more light and agreeable to the eye than those of St. Peter's. M. de Lesser does not fail to visit the celebrated

Digitized by Google

library of the Vatican, which he allows, notwithstanding the sacrifices which it was obliged to make to that of Paris, to be still an excellent collection. He cannot, however, refrain from expressing his surprise at the shabbiness of the binding of the books of so famous a library. 'In general,' he continues, 'Italy is too modest in its method of binding,' as England is often too magnificent, and it is in France alone that the happy medium is attained.' One of their binders, M. de Lesser informs us, named Bozerian the elder, joins when he chuses all the nicety which is found in England to the taste which exists only in his country. We should really think even our author's compatriots must be disgusted with this eternal note of praise. It is notorious that, though at one time the French workmen bound books better than the English, the latter have now obtained a decided superiority in this subsidiary art of literature.

While M. de Lesser is considering the merits of that remnant of statues which the disgraceful rapacity of the French has yet left for a little time to adorn the ancient capital of the world, he is led to make some observations on the almost universal adoption of the antique costume by the modern artists who represent the heroes of these latter days. There is certainly, as he observes, something ridiculous in cloathing a king of Prussia or of England in the robes of an ancient emperor of Rome, and it is yet worse and more repugnant to the principles of sound taste to represent them, as has been sometimes done, partially or wholly naked. No doubt artists have felt and combated with the opposite difficulty of reconciling the lowness of a familiar habit with the sentiments of grandeur and nobleness which they wish to express.

'Besides,' says our author, 'what do artists complain of? Who hinders them from making Venuses, Mercuries, &c.? Who forbids them to carve all the Greeks and Romans? Nobody. We desire only that when they are reduced to the misfortune of representing a modern, they should submit to their fate with a good grace; and represent him such as we see him, and such as we are accustomed to love and respect him. We desire also that they should not, under the pretext of seizing a fine idea of a figure, lose sight altogether of resemblance. That, I know, is the lowest merit of a portrait, and yet more so of a statue, but perhaps it will be allowed to be some merit.'

A little further on M. de Lesser, having nearly concluded his observations on Rome, remarks that perhaps he is now arrived at the place where he might introduce an account of the numerous obelisks of that city, for which the Romans have a great affection, because, consisting of one piece of

Digitized by Google

stone, they must have been transported from Egypt with astonishing labour. But our author considers them as possessing no other merit, and to be neither beautiful in their appearance, nor ingenious in their construction. He acknowledges that by this method of seeing and judging, he loses the advantage of introducing many fine expressions, and avows that some years ago he would himself have declaimed in the very way which he now condemns. To prove this to the satisfaction of his readers, a long chapter is introduced containing the description of a city, composed in this bombastical manner; and having enjoyed for some time the perplexity of the reader, he condescends to explain the riddle, and gives the necessary information that the city described was Paris. The morsel is worthy of the author.

When treating of the state of Italian literature, M. de Lesser enumerates the few modern writers who have pretensions to any considerable merit, and observes probably with more justice than he generally shows, that the rarity of good authors in that language has arisen from the want of a common centre of re-union, and from the division of their country into numerous and weak principalities. In Italy, it is observed that nothing is more uncommon than good promenades, if only we except people to walk on them. Walking we have long known is considered as the mark of vulgarity in Italy, and a carriage is as essential to a woman of any rank above the lowest, as a gown. But we are not to believe, in compliment to our cynic, that the garden of the world contains no walks. Our author, however, suspects that it may be from a certain coquetry that the Italian ladies use their carriages so constantly: 'for they walk so ill in general, and, above all, appear to do so to those who have been accustomed to the easy grace so natural to the French women when they walk, that it is in fact wiser for them to shut themselves up in their melancholy carriages.' M. de Lesser is not disposed, however, to quarrel entirely with the Italian dames for their aversion to walking, which he informs us that he considers, with Voltaire, as the most insipid of all amusements: and he has formed a system upon this idea, that, since walking is so stupid a diversion, the women who love it must be very innocent in themselves. In this way he proposes to form a thermometer of female virtue, and to rank those highest, who love walking best.

'Thus,' says he, 'if my thermometer be used, the husband who would know his wife's disposition and the trust to be put in her, would only have to consult it in order to learn to what degree she loved walking. Observe, this applies only to the taste for walking, which

Digitized by Google

is nothing but walking; for if the walk which was loved had any object, that would change every thing; and one would find sometimes that a virtue which appeared to be of twenty degrees, would fall immediately below zero.'

The worst of this thermometer would be, that it would require another thermometer to show when it pointed right, and we fear all M. de Lesser's ingenuity and vanity are yet too small to fathom the female heart.

The *conversazioni* of Italy are defined by this gentleman to be assemblies of people who do not converse; and the Italian, so diffuse when he writes, so loquacious when he speaks, sees company only in order to game. Such an assembly may be supposed to have been little to the taste of a Frenchman, and accordingly it meets little of his approbation. The subject of *cicisbeos* is next handled, and for once we are prepared to agree with our author's sentiments. Nothing can be more degrading to the human character than such a practice, which is equally revolting to sound morality, and inconsistent with the happiest relations of society. Yet, strange to tell, it seems to create no disunion of families, and appears to be a composition made by the wife with the husband, to be unfaithful only with one man. A very singular circumstance is mentioned as sometimes still occurring. The Italian wife, complete mistress of herself is not mistress of her house: the husband keeps the purse, defrays all the expences, allows her a moderate sum for what we should call pin money, and all the rest is absolutely under his controul: and 'if the mistress of the family wishes to eat any thing at other hours than those of ordinary repast, she must send out to purchase it, and must pay for it with her own money.'

The following anecdote is related, and is sufficiently illustrative of the vindictive temper of the Italians, and of the small regard paid by them to the lives and limbs of others. An Italian speaks.

'They accuse us of being vindictive: but hear how I acted. In my early youth I went sometimes to visit certain ladies: that counterfeit abbé whom you have just seen, knew it, and he informed my father of it, who scolded me and beat me cruelly. I respect my father, but I could not dispense with revenging myself on the informer. I intended at first to lie in wait for the abbé at the corner of a street and kill him, but I was struck with pity, and resolved first to consult a lawyer on the punishment which it is usual to inflict on such as revenge themselves on these occasions. I learned that the penalty was so much for a blow on the head, so much for a maimed arm, twenty crowns for a broken leg, &c. I wished to learn also how much they took for a man that was killed. I understood that nothing was deter-

Digitized by Google

mined on that subject, and was assured that these accidents were almost always unpunished. You see, gentlemen, what was my interest in these circumstances; nevertheless, in spite of that, I had compassion on the abbé; and I preferred paying the twenty crowns, and broke his legs.'

On another occasion general Duhesme, when he took possession of Naples in 1798, was pestered with solicitations from the friends of people in prison, who wished their liberty. He began to ask of what the prisoners were guilty, and they stated the crimes as far as they could. 'But what did *this* man do?' inquired the general. 'Oh! nothing,' answered somebody, 'he poniarded his wife!'

M. de Lesser concludes his account of Rome with a general retrospect of all its merits and defects, and bestows some pages on a vain endeavour to explain the causes of the decline of this ancient metropolis, which now contains no more than 150,000 inhabitants. The account here given of this diminution of population, an evil which is still progressive, assigns as the cause the insalubrity of the climate. But though part may be ascribed to the influence of unwholesome vapours from the surrounding marshes, the whole cannot be explained in this manner. It appears evidently that Rome was raised to its former grandeur and size solely by the influx of inhabitants into the metropolis of an immense and powerful empire; that it remained populous as long as its empire remained great; that it declined with a regular decay, proportioned to that of the vast body of which it was the head; that the immense power exercised by the popes, for a while delayed its destruction, and attracted to the seat of their residence a crowd of ecclesiastics, foreigners, and creatures of their bounty, who by the sums which they expended contributed to support the population. But that decay, which now becomes more visible, and which will probably proceed with rapid steps to convert the capital of the world into an Italian village, has arisen from the conjoined causes of bad government, contracted territory, and the diminution of the papal authority. Only a small part of the effect can be attributed to the insalubrity of the country, which always existed in one degree or other, and was not found incompatible with the greatness of imperial Rome in the vigour of manhood, though it may propel the downfall of its old age.

Having thus finished his course of Italian abuse, M. de Lesser proceeds towards France, and arriving on the borders of Switzerland, through part of which also he passed, expresses his regret that the state of his health did not permit him to perambulate the Helvetian territory, and comfort his countrymen with the intelligence that it also, as well as Italy

Digitized by Google

had received the most exaggerated praise. Of Geneva a few words only are said, for the purpose of affording the author an opportunity of declaring his detestation of the rhapsodies of the eloquent Rousseau. At length he re-enters France, and concludes in these words his travels and his book:

'Oh! France! charming country! where I had the good fortune to be born! one never quits thee with impunity. Celebrated for the rich beauty of thy soil, for the sociability of thy inhabitants, for all the comforts of civilised life, thou meritest thy reputation, and nothing is so rare. I would love thee without all that, and even if thou wert not my country: but it is not without pleasure that, after seeing other countries, I perceive how much reason I have to congratulate myself on mine. Yes, one does well to travel in Italy and elsewhere, but, as Montesquieu said, it is in France only that one can live.'

And in like manner we conclude our criticism:—

Oh! Creuzé! Creuzé! sensible writer! whom we have had the misfortune to read! one never quits thee without pleasure. Celebrated for the bigotry of thy prejudices, for the nationality of thy praises, for all the pert coxcombry of thy country, thou meritest thy reputation, and nothing is so rare. We could laugh at thee without all that, and even if thou wert not a Frenchman: but it is not without pleasure that, after reading thy books, we perceive how much reason we have to prefer those of our own country. Yes, one does well to read French works, but it is not to such as thine that we can trust.

---

ART. II.—*Philosophisch-Kritische Vergleichung von vierzehn, &c.*

*Philosophical and Critical Comparison of Fourteen of the Ancient and Modern Languages of Europe; namely, the Greek, Latin, Italian, Spanish, Portuguese, French, English, German, Dutch, Danish, Swedish, Polish, Russian, Lithuanian. By Hn. D. Jenisch.* 8vo Berlin.

THIS subject was proposed by the Royal Academy of Sciences at Berlin, and the above essay obtained the prize. The author, whose premature death was a loss to the learned world, had published several works, which, like the present, manifest great depth of research and variety of erudition. His principal fault consisted in being rather too precipitate in all his publications. Like a great and highly lamented philologist of our own country, Gilbert Wakefield, he committed to the press what he had sometimes only very imperfectly digested in his own mind. M. Jenisch assures us that the above work was finished in eight weeks. Most



Digitized by Google

men would have required longer time for the mere selection of the proofs and examples with which the work abounds. The subject itself, the object of which was to appreciate the peculiar excellences and defects of so many different languages, demanded deep research and great philosophical acumen. In forming such an estimate, in discriminating the niceties of idiom and the evanescent shades of difference, determinate ideas and expressions must have been difficult to obtain. But these difficulties did not impede the progress of the writer. His diction is fluent, and his ideas clear; but he hurries over many parts where longer attention and deeper research were necessary. Nevertheless, though parts of the work may appear superficial, this is far from being the character of the whole.

To examine the peculiarities of so many languages, to compare them, and to pass a correct judgment on the defects and excellences of each, is an undertaking which of itself indicates multiplicity of knowledge, and of which the successful execution must manifest extraordinary ability. That the author has at least in some degree succeeded, is evident from the testimony of the learned academy in favour of his work.

The author displays a degree of familiarity with the literature of the different people whose language he reviews, which could not have been acquired merely at second hand; and more mature consideration only was wanting to render the work complete. In the choice of his examples he has displayed considerable taste and discernment. In some instances better examples might have been found; but in such an undertaking the mass of materials was too great for equal attention to be paid to all. The work has many excellent ideas, but they are not sufficiently elaborated.

The first part contains an explanation of the principles by which the preference which is due to any language should be determined. Here a long treatise is inserted on the article. The second part contains an examination of the most celebrated of the ancient and modern languages according to the principles which have been previously explained. This examination is conducted with a reference to four principal points; to the *copiousness* of a language, the *energy*, the *perspicuity*, and the *harmony*. In the first section is discussed the verbal formation of the Greek and Latin languages; of the languages which have derived their origin from the Latin; of the German and the Slavonic languages. The author next considers the richness of language in general, and particularly in reference to the Greek and Latin. The general character of modern languages is explained and compared with the ancient; the modern languages are com-

pared with the ancient and with each other, in a general survey of the original creative genius of the collective ancient and modern literature, and in a specific comparison of the copiousness of modern languages with each other. The languages derived from the Latin are next appreciated in reference to their poetry and their prose, the style of their conversation and philosophy. The copiousness of the Slavonic tongues is considered. The second section treats of the *energy;* the verbal, grammatical, and national energy is explained. The ancient languages are considered in respect to this energy; the languages derived from the Latin are considered in respect to their verbal, grammatical, and national energy; and the author next proceeds to the German and Slavonic languages. The third section treats of the *perspicuity*, namely, of the verbal distinctness of the antient languages, of the polished smoothness of their grammatical construction, of their verbal collocation. Next follows an estimate of the verbal distinctness of the languages derived from the Latin, of their grammatical niceties, and the order of their diction. The German language is then discussed in the same manner, and the Slavonic languages are compared in reference to their perspicuity. The fourth section treats of harmony; of the harmony of the ancient languages, of the languages derived from the Latin, of the German, of the Slavonic; and the whole ends with some observations on the degree in which the living languages, which have been compared, are suceptible of ornament. None of these divisions are neglected, though they are not all adequately explained. The comparisons which are instituted between many of the languages are scanty and imperfect; but an abundance of interesting ideas pervades the composition. The work will delight the curious in the languages and literature of the most civilized nations: and even the critic, though he may find many causes of dsatisfaction, cannot well peruse it without improvement.

The properties by which language may become a perfect instrument for the adequate expression of ideas and sensations are resolved, as we have seen, into copiousness, energy, perspicuity, and harmony. These are, according to this arrangement, treated as the grounds of preference, in respect to which every particular language should be tried when we appreciate its excellence. But the essential should precede the adventitious. A vocabulary sufficiently copious for the expression of all the shades of our ideas is indispensable, in order to afford a distinct representation of the thought which is harboured in the mind. The speaker wants a sufficient number of perspicuous signs, before he

needs take any concern about energy or harmony. The perspicuity of language should accordingly be discussed before the energy. The author indeed says that every rude and uncultivated language exceeds the more polished and refined in energy and force. But this is an accidental property of the language of men, which is greatly under the control of the fancy and affections; and the historical point of view is at least not that from which the criterion of preference can be drawn. He speaks much of the refinement of language, without accurately defining this vague idea. The language of uncivilized men easily dispenses with the refinements of grammar, but they are indispensable in the language of a polished people. The refinements of speech depend on delicacy of discrimination. Signs which represent the most delicate discriminations of ideas and abstractions, with their diversified shades, which we do not find in every language, are proofs of singular nicety of reflection and discrimination in particular individuals by whom they are first employed, and of the whole nation by which they are adopted. These add to the reasons of preference which any language may possess, and they are indispensably requisite in philosophical speculations. But it is not true that by means of them alone the mind can be sufficiently elevated to contemplate the worth and essence of virtue, or the general good and happiness of mankind. In the schools they may serve to propagate scientific truth; but the human mind may dispense with the system of the schools.

But we lose sight of particular defects in the interest which is excited by the perusal of the whole. The first part contains many interesting passages, particularly those in which examples are produced from particular languages that are necessary for the illustration of the argument; the second part is still more excellent and elaborate. The consequences of dissecting a language into the mere network of abstraction, are verified in the fate of the Latin, in the epoch of the schoolmen, in which it was gradually reduced to a skeleton, which no poet or orator was able to clothe with muscle and with flesh. The difference is well shewn between the refinement of the Greek language by the philosophers and critics on the one hand, and by the poets, orators, and historians on the other. The author judiciously remarks the cumbrous and trailing course which is given to the modern European languages, with the exception of those of Russia and Poland, by their long auxiliary words and the incessant use of the articles, while he shews the advantages of a free collocation of the words, in respect to which the two above mentioned Slavonic languages approximate those of classic antiquity. He also compares

the grammatical structure of languages, particularly of the Greek, which throws considerable light on the genius of that people, which is so visible in their grammatical regulations.

In the section on energy, M. Jenisch remarks that the copiousness of the Latin cannot be so great as that of the modern languages, which are enlarged with so many new terms significant of so many new ideas that have been produced by the new discoveries in nature and in art. Hence likewise the modern languages have been enriched with so many new combinations; and as these combinations constitute the principal beauty of poetic language, the languages of modern Europe will be found to excel the ancient in an exuberant variety of allusion and of imagery, with which we expect to be charmed in the diction of the poet. The ancient languages are more rich than the modern in harmony of sound, but their phraseology is comparatively barren in beauty and diversity of combination. They are more susceptible of music, but they do not possess the same resplendent stores of metaphorical ornament; and if the language of the Greek or the Roman muse be more agreeable to the ear, that of modern poetry will be found greatly superior in its power of interesting the sensibility.

The Roman language was in possession of derivative and formative syllables, as well as the Greek; but in the latter, the culture of which was begun at an earlier period, and prosecuted with more nicety and solicitude, the use was more frequent and diffusive; hence the language was carried to the state of perfection in which we find it; while on the contrary the Roman was less seasonably and more partially improved. But this was principally owing to the continual wars and political commotions amid which the language arose, which allowed less leisure for the scientific activity of the mind. It is justly remarked that the many dialects, which were engrafted on the Greek language, were the sources of its improvement and its wealth; while only one, or at least one principal dialect formed the basis of the Latin. But it is not true that the Ionic dialect of Homer was nothing else than such a mixture of incongruous materials as the '*Lingua Franca*' of the trading nations of the Levant; since the mixture of so many different languages, as the modern Greek, the French, Arabic, and Turkish could never be melted down into one well consolidated whole. The character of the French language, is ingeniously depicted; it is more flowing than full, more rotund than energetic, more supple than strong. It is a mere tissue of airy prattle, puerile frivolity, and tasteless bombast; and

Digitized by Google

though it may be the most polished, it is certainly the most meagre and flimsy of all the European languages.

The languages derived from the Latin resemble each other in respect to the formation of the participle; but in respect to its application, as well as that of the gerund, the Italian is very superior to the French. The languages derived from the Latin are wanting in compounds; in this respect the preference of copiousness is due to the German; but the former possess other sources of wealth in the advantages which they derive from the infusion of the Latin. This is particularly true of the English, the terminations of which are partly of Latin, and partly of German origin.

Of energy it is said that the diction of the poet furnishes the best criterion. According to our author, every rude language surpasses the cultivated in energy and force. This may be granted, but both should have been compared and more closely explained in order to form a clear and definite idea of the question. If the Hebrew language be produced as an instance of the uncultivated, the proposition will not be quite correct. It is less cultivated than thirteen of the languages which are here compared, but its grammatical structure is too well defined, for it to be called 'rude.' A species of energy arises from the compression of ideas. A polished language is not susceptible of this compression in the same degree as the less cultivated. In the songs of the ancient Hebrews much must be supplied by the reader which was omitted by the bard; but it is in the rapidity of their transitions, and the consequent approximation of remote ideas, that much of their energy consists: the same remark is applicable to the songs of the Arabs and to the lyric poesy of other nations. The fancy of the poet gives a vivid colouring to his pictures; and languages whose diction has received this kind of culture are never devoid of energy. If the remark of the author be true, that almost all modern languages have, from the generally diffused genius of philosophy, a strong tincture of *abstraction*, which distinguishes them from the most celebrated languages of antiquity, they must necessarily have less energy. But terms of abstraction will be sparingly employed where energy is sought, and who would devote his thoughts to the impalpable abstractions of philosophy, when he courts the inspiration of the muse? If the modern languages be really less energetic than the ancient, which we do not allow, it must be because, instead of being formed by the free and plastic hand of nature, they are the mere product of servile imitation. The author sagaciously observes that the Germanic languages (with the exception of the English) form their signs of abstractions and of the diversified intellectual operations from indigenous

Digitized by Google

radical words, while the languages which sprung from the Latin borrow them from the parental store. The German, *begriff* and *vernunft* are more significant than the French *idée* and *raison*, or the English *idea* and *reason*. The Latin language is pronounced by the author to be the most energetic of all, but the reasons on which the judgment is founded are not explained. A passage is produced from Tacitus; but this is no proof of the assertion. The character of an individual does not shew the character of a nation. The author very judiciously treats of the excessive refinement of language with a continual reference to the French. He says that such refinement, with the enervation of originally forcible expressions by their diurnal use, causes the highly expressive to be sacrificed to the neat, the pathetic to the brilliant, the strong to the frivolous, the energetic to the clear: both are often promiscuously employed; the signs of the first are applied to the last, and thus a masculine and forcible diction is supplanted by one which is effeminate and weak. The animated freshness of the language withers away, and it becomes gradually too feeble for vigorous prose, and much more so for elevated poetry. The languages, like the manners of nations, want refinement; but we ought not to forget that both may be refined into a vitiated and spiritless imbecility.

---

ART. III.—*Oeuvres inedites, &c. &c.*

*Unpublished Works of M. Henault.* 8vo. Paris. 1806. Imported by Deconchy.

THESE posthumous works of M. Henault consist of a tragedy entitled 'Marius à Cyrthe,' and some pieces of fugitive poetry, in none of which we discern any particular marks of genius or taste. To these are prefixed a biographical sketch of the author, in which we observe more generality of praise than particularity of detail. This is too much the case with biography in general, which is rather the effusion of panegyric, than a narrative of incidents or a discriminating exhibition of habits and of manners. The characteristic particulars of a man's domestic life are not much noticed when he is living, and soon become impossible to be traced when he is dead; and yet it is chiefly from these that his moral qualities, the internal state of his heart and mind may be most distinctly known. The life of a scholar, who lives secluded amid his books, and mingles little with the world, cannot be expected to be diversified by that variety of occurrences, that change of situations, and that combination of intrigues, which sharpen the edge of curiosity and give an

air of romance to the realities of life. But the habits of a scholar are by no means unworthy of record. His habits and modes of study, his little domestic peculiarities, his conduct to his family, his eccentricities and whims are matters of interest, when they serve to mark the bent and operations of erudition and of talents. Though no man may be a hero in the eyes of his familiar attendant, who sees in him the infirmities of ordinary mortals, yet heroism and even piety itself, of the purest and most lofty species, are perhaps rendered more amiable by being seen in the hour of privacy and relaxation, indulging in the harmless merriment and frivolities of common life.

Charles John Francis Henault was born at Paris in 1685, and died in the same city on the 24th of November 1770, at the advanced age of 85 years. He was the son of a farmer general, and for some time belonged to the ecclesiastical society of the Oratory, which has produced some writers of celebrity. Here his graver studies were conjoined with lighter pursuits; and while he cultivated the habit of philosophical reflection, he did not fail to court the friendship of the muse. Unlike too many men of letters, whose powers of intellect, which are so active in solitude, seem lost in the bustle of life, he appears to have carried his whole mind into the social circle; and his company was sought with avidity by the learned and the frivolous, by the serious and the gay. His circumstances placed him in a state of easy independence, such as every literary man would wish to possess, but of which the possession, by removing the great stimulus to exertion, would perhaps not be favourable to the general interests of literature. The production of Henault, to which he owes his principal renown, was his Chronological Abridgment of the History of France, which gives a brief but spirited characteristic detail of the events, laws, manners, customs, &c. from the reign of Clovis to that of Louis XIV. This was not a hasty or superficial performance, but compiled with fidelity and care from the original authorities. Within the space of two quarto or three octavo volumes he has compressed the principal and most interesting matter of this ample history. Voltaire makes this mention of Henault in his catalogue of French writers in the times of Louis XIV.

'The painful research which such a work must have required did not prevent him from sacrificing to the graces; and he was one of the few men of learning who to laborious utility added that social charm, which is not to be acquired. He was in history what Fontenelle was in philosophy, he rendered it familiar; and like Fontenelle, he received while living the homage due to his exertions.'

Voltaire was on a particular occasion under a singular

obligation to Henault. The former had one day been reading in a company of literati, the first cantos of his poem of the League, which he afterwards termed the Henriade. Various remarks were made; some rational and polite, others severe and bitter. Voltaire, who was one of the irritable progeny of Parnassus, in a fit of rage rises from his chair, and throws the manuscript into the fire. M. Henault darts forward with instant promptitude, and saves the victim from the flames. The deliverer burned his sleeves in the attempt, but he rescued from destruction the only epic poem of which France can boast. Henault appears to have conceived the design of exhibiting in a dramatic form some of the principal epochs of the French history. Shakespeare's tragedy of Henry VI. furnished him with the first hint for this design; but we doubt whether it would be successful even in the hands of a greater master of the art. The fortunes of an individual may be compressed into one point, so as to preserve an unity of interest; but it is rarely the same with the occurrences of a period. The effect of a drama greatly depends on the climax of sensation being properly observed; and this cannot be done except where the whole is made to depend on some character of commanding interest, illustrated by a succession of events terminating in some remarkable catastrophe. The piece should conclude where it reaches its highest point of sensation; or in other words, it should leave off before the curiosity begins to pall and the attention to tire. To continue a dramatic action beyond the point where it is susceptible of an increasing interest, is to make a retrograde movement from curiosity to listlessness, and from satisfaction to disgust. But there are not many of the grand epochs of history which could be selected for dramatic representation without incurring these defects.

In M. Henault's tragedy of Marius á Cyrthe, which we find in this volume, though we meet with no very extraordinary specimens of dramatic excellence, the character of Roman hardihood is depicted with considerable fidelity and strength. In the preface to this performance, M. Henault says that he was happy in delineating historical facts of general notoriety; that he was by this means exempted from the necessity of teaching the spectators what they knew already, and that he was at liberty to employ those efforts in imparting pleasure which he must otherwise have exerted in communicating instruction. He thought the fable benefited by the truth to which it was joined; that thus force was given to the illusion and vivacity to the interest. The life of Marius was distinguished by such singular vicissitudes that we should be tempted to believe them

Digitized by Google

fabulous, if they did not rest on the authority of Plutarch. The escape of young Marius, by the assistance of Arisbe the daughter of Jugurtha, who was designed to decorate the bed of Hiempsal, but who was passionately enamoured of the young Roman, forms the subject of the piece. The only violation of historical accuracy of which M. Henault has been guilty, is in making old Marius assume the character of an envoy of Sylla. But it is certain that this old chief did approach within a few leagues of Cyrtha, the capital of Numidia, when he was joined by his son, and both with difficult yescaped from the pursuit of Hiempsal. The character of young Marius is not well contrasted with that of Arisbe, whose heroism is so exaggerated as to lose the charm of feminine sensibility. Young Marius should have been depicted more firm, and Arisbe more weak. The character of Hiempsal is that of spiritless insignificance, which can produce no effect except by contrast. In the fifth act, in which the dramatic charm should be the strongest, we meet with a vapid languor and a frigid dullness which suffer the interest to expire. We will subjoin the translation of the concluding scene as a specimen of the rather somniferous potency of the French stage even in the moment of the catastrophe, where all should be empassioned animation.

SCENE IX. and last.

*The King, Arisbe, Nerbal, Phenice.*

*The King.*

'Acquaint me, Nerbal, with these Romans' fate;
What? mute? and have they from our hands escaped.

*Nerbal.*

'Hardly have I recover'd my surprise.
Yes, Sire, their fate was almost seal'd; but oh!
The mighty act of one resistless arm!
I saw,—my reason can't refute my sight.

*The King.*

'To what dilemma is thy soul reduc'd?
What is become of them?

*Nerbal.*

'In th' hot pursuit
Nigh had we reach'd the strait where th' ocean joins
That famous lake from which the Niger flows;
Night check'd our progress with her sombre veil,
But soon the dawn dispell'd the impeding shade;
When on the other shore we quick descried
Aminta's ship for their reception launch'd.

Digitized by Google

Himself, to disappoint our vengeance due,
Towards the two Marii in the bark advanc'd.
The traitor wish'd to screen them from our blows;
Straight we inclos'd them 'twixt the stream and us.
The soldiers, rous'd by the alarum cry,
Assemble to pursue the fugitives.
And soon two thousand Africans the banks
Of Niger crowd, two Roman chiefs to seize.
But they oppose us with a front unmov'd.
Urg'd by despair they rush upon our troops,
And death is felt in every blow they deal.
But 'neath the sword more than one Roman falls;
Cethegus prostrate lies at Marius' feet;
When the old hero, anxious to be rid
Of life's incumbrance, cried out while he fought;
'My son, to struggle against fate is vain.
My age I sacrifice to save thy youth.
Go, cross the floods; to favour your escape,
Alone I'll brave the overwhelming foe.'
No sooner heard, the son without reply,
Grasping the father in his blood-stain'd arms,
Proud of the burthen, rushes to the flood,
With one arm keeps his head above the deep,
With th' other cleaves the wave; while the fond sire,
Himself exposing to our show'r of darts,
Holds up his buckler to protect his son.
Capricious fate averts the strokes we aim,
But still the river seem'd to aid our cause:
The wave a moment hides them from our view;
Yet the god's favour, they emerge again.
The flood impetuous bears them to the bark,
And aids them to ascend; they ply their oars,
And leave us foil'd, spectators of their flight.

*The King,*

'But why to chase them e'en to the world's end
Do not my ships of war crowd all the sea?

*Nerbal,*

'Your men, appall'd by this adventurous deed,
With cries confused beset the shore; in vain
The sailors, by my orders call'd, prepar'd
To favour your designs, the gaping crowd
Prevents, and seem'd to deem it sacrilege
Two heroes to destroy whom fate protects.

*The King.*

'There's nought but treachery; but, to cool my rage,
At least I have th' abettors in my power.

*Arisbe,*

'Escape they will not, 'twas I that form'd the plan,
And caus'd the execution; I know my crime; my faith

Digitized by Google

To you was plighted; and though you never had
My free consent, though I obey'd the will
Of him, whose will is law; 'twas glory's self
Which made me banish e'en the man I lov'd;
And of this glory, 'tis the voice I hear,
Which brings this sovereign mandate.

[*Kills herself.*

*The King.*

'What horrors await on this eventful day!
Ah! madam, live; your husband pardons you.

*Phenice.*

"Tis done! She breathes her last.

*The King.*

'Inhuman gods!
What has the safety of these Romans cost us!'

---

ART. IV.—*Madame de Maintenon, pour servir, &c.*

*Madam de Maintenon, intended as a Sequel to the History of the Duchess de la Vallière. By Madame de Genlis. 2 vols. Small 8vo.* Paris. Imported by Deconchy. 1806.

HISTORICAL romances have never been a favourite species of composition with us. They are a sort of mongrel brood, that inherit the virtues of neither parent. They possess just enough of fiction to spoil them for history, and just enough of sober truth to make them uninteresting as fiction. Or, if they are interesting as fiction, the adscititious circumstances and the embroidery of the imagination seem so inextricably interwoven with the truth of history, that the reader takes the whole on trust. Hence there are many, we believe, who borrow their notions of English history from Shakespeare, and perhaps nearly as many, whose ideas of religion are taken from the Paradise Lost of Milton. In this respect, however, we must acknowledge that the work before us is as little open to objection as any of the kind which we have read. The memoirs and letters of Madame de Maintenon herself, with the memoirs of Baumelle, Dangeau, and others, have enabled Madame de Genlis to draw up a history, in which very little is imaginary, and the sentiments and sayings put into the mouth of her heroine are in almost every instance extracted from her elegant original epistles. Still, if we may be allowed to judge in any degree of the feelings of other readers by our own, we think that a faithful

Digitized by Google

account of the life of this wonderful woman, tracing her conduct and fortunes from the time when she went by the name of the Pretty Savage from Martinique, to her marriage with the infirm but witty Scaron, thence to her plentitude of power when she was the victress of the victor of the world, till she retired, with such magnanimous contentedness, to her favorite St. Cyr, we think that such a narrative, interspersed with the best authenticated anecdotes and a *few* of her best-written letters, would have been a more pleasing work to the generality of readers than the one before us. But to take the book as it is:—The scene opens with the jealousy of the haughty and despotic Madame de Montespan at the regret which Louis feels upon the retreat of the Duchess de la Vallière to a convent. The widow of Scaron is at present only governess to the king's natural children by Madame de Montespan, and begins, though already at the age of thirty-nine, to attract his esteem and attentions. Soon after, upon leaving Paris to attend her young charge, the Duke of Maine, to a distant situation for the sake of his health, she leaves with a friend in Paris a narrative of her past life, which falls very fortunately into the king's hands, and rivets his wavering affections. This scheme of rushing *in medias res*, and introducing past circumstances in the way of episode, is certainly according to the epic rules, but it is by no means natural as here conducted. We would have had the relation communicated to Louis by any other mode rather than by a paper written with her own hand, and delivered to a lady that frequented the court. It prejudices the reader against the heroine rather than in her favour: for notwithstanding the author's assurances, the reader, who could even suppose such a circumstance to have taken place at all, must be very *benevolent* indeed to conceive otherwise of it than as a court-trick to entrap the susceptible monarch. In justice however it must be acknowledged that this episodical narrative is the most interesting and the best-written part of the book. The portrait of Scaron is excellently drawn, for this good reason, that it has been drawn from real life. We shall give one or two extracts from this part of the volume. The first shall be an account of the courtship of Scaron, which is perfectly in character. It should be premised that at this time Mademoiselle d'Aubigné was under the protection of an aunt, Madame de Neuillant, one of those matrons so often described in novels, and sometimes, we fear, to be met with in real life, whose pleasure consists in tormenting their dependent *élèves*.

"M. Scaron, who well knew the character of Madame de Neuillant, conceived with some reason that I was not happy, and by what he

heard from the Chevalier de Méré he soon found his suspicions confirmed. One evening he did not sit down with the company at table, but engaged me in a tête-à-tête with himself. He then questioned me with the tenderest solicitude with respect to my situation. I was sensibly affected by his friendly concern; I was unwilling to deny the truth, and equally so to complain. The consequence was that I answered only by shedding tears. He was evidently affected by my embarrassment, and after a moment's silence, "Well, madam," said he, "you have no other refuge but either matrimony or a cloister. Do you wish to take the veil? I will pay your fees for admission. Would you rather marry? I have nothing to offer you but a very limited fortune, and a paralytic friend whom you must consider as your father: for there is no other way in which I can adopt you. All your matrimonial duties will be confined to those of nursing your spouse. You may judge what confidence I have in the goodness of your heart to venture upon such a proposal."

'Astonishment rendered me motionless for an instant: but I experienced not the least confusion. When I looked upon the man who demanded my hand in marriage, I could not in fact ascribe to him any other than paternal sentiments: I answered him that I would gladly accept the situation which would put it in my power to testify my gratitude, so that the benefit might be useful to both parties, provided Madame de Neuillant gave her consent.'

. . . . . .

'The evening of this very day (the day of marriage) M. Scaron had a most violent attack of the gout; his disorder continually growing worse and worse, he was at the point of death for five or six hours. I passed the whole night at the head of his bed, expecting every moment that I was about to quit the bridal vestments for those of a widow. At nine in the morning his pains abated; at ten he dictated to me an epistle in verse, replete with sallies of humour, and addressed to Charleval. I could not forbear admiring that surprising fund of spirits, which, far from being depressed by so deplorable a condition, appeared to be re-animated by his very sufferings; but I soon learned the secret of this apparently singular character, I perceived that M. Scaron abandoned himself to the deepest melancholy when he thought himself unobserved. Many times, concealed behind a screen, I heard him lament and groan in the most pitiable manner; I saw that he put a prodigious constraint upon himself before company. I wished to spare him this painful effort as far as regarded myself, expressed to him the lively and tender compassion which I felt for him, and conjured him not to confine his feelings before a friend who shared in all his troubles. "What," said he laughing, "do you think I am unhappy?"—"Alas," I replied, "how can you be otherwise?" "Well, I assure you," said he, "you are much mistaken. My gaiety is perfectly natural. Pain has no hold upon me unless when it is absolutely intolerable: then indeed it is my way to cut jokes upon it, and to compose verses during the sharpest throbs of the sciatica. Be

assured that I am by no means an object of pity, and that there are thousands in perfect health far less happy than myself." This assurance did not make me change my opinion; but from that time I feigned to believe what I knew he wished to persuade me.'

This is a character we do not recollect to have seen introduced into any play or novel, and yet it is not an unnatural one. Lord Ogleby dissembles his decrepitude, but from a widely different motive. Most of the above is borrowed from historical anecdotes, and is *therefore* interesting.

It does not seem necessary to analyse the present work any farther. The chief interest of what follows arises from the anxious suspence with which the monarch defers his final honourable declaration and offer of marriage. *He* wavering between the suggestions of pride and affection, *she* between apprehensions of scandal on the one side, and a desire to sanctify the affection with which she had inspired Louis on the other. Whether her conduct and motives were altogether so pure and sacred as here represented, is another question, which we do not feel disposed to discuss.

Upon the whole we recommend the volumes before us as light reading of an unobjectionable nature in point of morality, and as affording, with the author's former History of the Duchess de la Vallière, an entertaining view of the principal personages who figured in the court of Louis the Fourteenth.

---

ART. V.—*Dernières pensées du Grand Frederic, &c.*

*The last Thoughts of Frederic the Great, King of Prussia; written with his own Hand at Berlin, in the Year* 1786. 8vo. Paris. 1806. Imported by Deconchy.

OF the authenticity of this publication we have no sufficient means of judging, but if they be really the death-bed reflections of the great Frederic, M. Champelle, the editor, has discharged an acceptable duty to society in making them public. He would have us believe that they are copied from a manuscript of the monarch's, which was long since confided to him by the Duke of Mecklenburgh, the relation and intimate friend of Frederic. But the veracity of Frenchmen is not proverbial, and we are not informed how M. Champelle, a surgeon at Paris, became the confidential friend of princes. It may also be added, that the contents of this pamphlet are such as might with facility have been composed by any one acquainted with the disposition and

peculiar ways of thinking of Frederic. They are such as would naturally suggest themselves to the mind of a sovereign looking back, in the consciousness that he had not many months to live, on the important events of a long and active life, passed amid the toils of ambition and of war, and in the exercise of splendid talents, but rarely allotted to the inheritors of empire. We accordingly find him, in his own words, or those of M. Champelle, dwelling with pleasure on his victories, on the fame acquired from the defeat of rival monarchs, and on the more honest renown arising from his vigilant attention to the interests of his people. In those intervals in which he was respited from bodily sufferings, he still enjoyed existence; and death, though it inspired him with no terrors, was far from being the object of his wishes. Rich in the resources of his own mind, in the possession of supreme power, in the affections of his people, and the admiration of the world, he had still much to attach him to life. His strong mind contemplated his approaching dissolution with becoming firmness, although Christianity did not lend him her potent aid to smooth his passage to eternity.

'I ask myself (says he) if I regret life; pain and infirmity insensibly detach my affections from it, but the exquisite pleasure of reigning despotically over six millions of people, the enjoyment of that glory which has been purchased by years of labour and trouble, bring me back to the feeling common to all men, of wishing for a protracted existence. In the moments of suffering, I see my dissolution approaching without concern; the future offers nothing to my view but pain and sickness, and the life of an old and diseased monarch is the source of little gratification to himself or to his people. Nevertheless, when my sufferings leave me at liberty, I sufficiently enjoy my existence; I do whatever good appears to me to be just and necessary, and I permit no evil but such as is useful to government. I contemplate alternately the past and the future; I see on one side a not inglorious reign of forty-six years, and on the other a distinguished place in the annals of history. Such at this period are my enjoyments, and with them I am content. I bear the surname of Great, which has been conferred upon me by my subjects, by poets, and by the almanacs; I know not whether it will be preserved to me by posterity; but I can believe that it will, when I compare myself with those who have obtained it before me. I have made conquests, I have born up against reverses of fortune, and resisted with success a great number of enemies. I have not done more ill than others, and I believe myself to have ameliorated the condition of my subjects. It is the character of princes that constitutes the happiness or the misery of nations. Among the evils which mankind are called upon to endure, must doubtless be reckoned the reign of a victorious king. Yet it is not indifferent to a people to enjoy a certain degree of glory, and the conquests which augment the power of

Digitized by Google

the sovereign are the property of the people as long as the government is prudent and economical, which it must be if it be desirous of preserving the acquisitions it has made.'

There surely is much good sense in the above, and the magnitude of the exploits of Frederic, added to the privileged partiality of old age for the atchievements of the days of youth, might have licensed him to indulge in a larger share of vanity. We see that no inconsiderable part of his happiness consisted in the possession of unlimited power; his experience teaches us the fallacy of the poet's theme that

'Uneasy lies the head that wears a crown;'

and gives the lie to those philosophical detractors of human life, who would persuade us that the peasant is more enviable than the king. History does indeed furnish us with the instance of a magnificent and despotic monarch, who, in the following authentic memorial which was found in his closet after his death, conveys a dying admonition to the pride of kings: 'I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to FOURTEEN. O man! place not thy confidence in this present world.' With whichever of these contradictory opinions, each the result of experienced royalty, we are disposed to coincide, our imagination is dazzled with the splendid picture of an arbitrary prince, to whose service the lives and labours of millions are devoted, whose laws are blindly obeyed, and whose wishes are instantly gratified; and there are few amongst us, who, in spite of the cooler dictates of reason, would obstinately refuse a trial of the comforts and the cares of sovereignty. But the contradictory judgments of the King of Prussia and the Caliph of Cordova, are not at first sight easy to be reconciled. The pleasures and the cares of monarchs should seem to experience but little variation, except indeed that 'the *luscious* pleasures of the seraglio,' (as they are termed by an admired female writer,) certainly made no part of the gratifications of Frederic.

* I am neither addicted by nature to gallantry, nor to the pleasures of the chace, nor to those of the table. I have experienced the enjoyment of wo nen, and for me it has few attractions; nature



Digitized by Google

in that respect has not rendered my senses sufficiently perfect. I hold in contempt the means of preserving the human race, and the passion of love has always been an object of pity in my eyes. During my abode at Custrin,* I connected myself with several women, in the first instance from curiosity; indifference speedily followed, and afterwards they inspired me with disgust. The mental part of love, above all, never entered into my imagination; women have always been without power over me; I could never bring myself to submit to the superiority which they have over men in pleasure; I always shunned that degradation, of which they ever take advantage when they have sufficient address to do so; they in their turn revenged themselves by conjectures to my disadvantage; ill-natured people seconded them; I despised both the one and the other. I cannot endure the domination of an inferior being. I perfectly understand the principle which, among some nations, has placed the sex in a state of total subjection; this feeling I have experienced even in the ordinary intercourse of society with women. Wherever they are, they introduce the little passions which lead reason astray, and which resolve every thing into self-love and gallantry. There has never been in my heart a void for women to fill.'

When he compared his own happiness with that of other sovereigns, Frederic II. believed himself to have been peculiarly favoured. He had enjoyed in their full extent all the faculties with which nature had endowed him, and he confesses that though he had some of the weaknesses which arise from vanity too much indulged, he also had his enjoyments arising from it. The happiest time of his life, he determines to have been that, when being still heir apparent to the throne, he retired from the court to enjoy his liberty, and when having no trouble, no care, no painful solicitude, he gave himself up without reserve to his taste for learning, wit, and talents. But he esteems that time to have been the most pleasing and satisfactory, when, after the peace in 1748, which insured to him his conquests, he had leisure to devote himself to the cares of government, in which he was anxious to make those changes and reforms that were dictated to him by reason and the tenets of his philosophy. 'Then it was,' says he, 'that I rendered the laws more simple and more uniform; I shortened the legal processes, I facilitated marriage, I encouraged agriculture and manufactures; I gave still greater latitude to the liberty of conscience; I ensured the comfort of the soldiers; I introduced fêtes and amusements at court, and drew around me those who were distinguished by

* A citadel or state prison, situated in a morass, where Frederic was for some time confined while prince royal, by his father.

Digitized by Google

their genius or their learning. To have an unrestrained communication with men of talents, is the pleasure to which of all others I have been the most alive, and it is one which rarely falls to the lot of kings.' To the society of Voltaire, Frederic acknowledges himself indebted for many delightful hours, but he soon found that that great man's gaiety, his learning, and the lively sallies of his wit, were more than counterbalanced by the inequality of his temper and the capriciousness of his disposition. Fascinating beyond measure when he chose to please, in his moments of caprice he was insufferable, and the kindness and honours which were heaped upon him did not succeed in securing his gratitude. Jealous of his superiority, and wishing to be the exclusive idol of admiration, he could set no bounds to his exertions, and Frederic learned by experience that the despotism of men of genius is even more intolerable than that of kings. The philosopher of Ferney forgot that his ascendant was not to pass beyond what the *agremens* of society demand, and that the familiarity of a sovereign does not go so far as to make him forget that he wears a crown. Voltaire was dismissed from the court of Frederic, but the philosopher soon had his revenge in receiving overtures for a correspondence with his royal patron, who could not dispense with the conversation of a genius like his.

The ordinary enjoyments of kings were unknown to Frederic; the pomp of courts, the splendor of royalty, the *ennui* of etiquette (we use his own expression,) and the pride of despotism, had no charms for this philosophic prince, and he justly compliments himself upon having studied an unreal and empty glory less than the establishment of a solid and durable power, which, in causing the sovereign to be respected, might ensure the tranquillity and prosperity of the nation which he governed; 'these,' says he, 'are the successes which I aimed at, and of which I enjoy the fruits. It was not in seeing my subjects crouch beneath my power that royalty in my estimation consisted, and it was not in rendering life tedious by the idle routine of ceremonies, that I felt myself a king.'

The remainder of these pages are filled with such remarks on the politics of the day, the situation of his country, the character of his contemporaries, and the times in which he lived, as might naturally be expected from the well known character and maxims of Frederic. He pays a just compliment to the two females whom he numbered among his rival sovereigns, Maria Theresa and Catharine II., and acknowledges himself compelled, in spite of his mean opinion of the other sex, to admire the genius of the



Digitized by Google

former, and the constancy, courage, and virtues of the latter. We find also some reflections, defensive of his favourite system of enlisting foreigners into his army. The army of Frederic never consisted of more than one third of Prussian subjects. The rest was furnished by Poland, by Saxony, by the other states of Germany, and considerable numbers by France. He congratulates himself upon having encreased the population of his dominions, to which the facility of marriage, and the freedom of conscience in religious opinions greatly contributed. Still he was careful that the protestant should be the established religion of the country, and that the others should not gain too much ground. Its discipline is the most favourable to industry and population; it accommodates itself better to all the other sects; its ministers, particularly in the Lutheran countries, are destitute of importance; they cost but little to the state; and they have no political influence on the minds of people. The military spirit of Frederic could not comprehend how a nation should suffer its clergy to enjoy immense revenues; and a prelate, whose income would suffice for the maintenance of a regiment, was a thing inconceivable to a mind like his, in whose estimation a soldier was the most dignified, and a priest the most useless of characters.

After observing that the few rules which Frederic has here chalked out to his successor for the management of the Prussian states, and the political prophesies in which he indulges have alike been rendered vain by the unforeseen convulsions into which Europe has been thrown by the French revolution, we shall take our leave of this little work, which from the smallness of its price, if for no other cause, would well deserve to be purchased by those who possess the other productions of the royal author.

---

ART. VI.—*Darstellung der lage, in der sich die Hannöverische Armee, &c.*

*Account of the Hanoverian Army in the Months of May, June, and July,* 1803. 8vo. Hanover. 1806.

THIS is the only important account which has come to our knowledge of the occupation of Hanover by the French. It bears the subscription of Field-marshal Count Wallinoden Gimborn. The field-marshal relates the situation of Hanover on the breaking out of the war between England and France, the correspondence between the Hanoverian ministry and this country, the precautions which were taken against the invasion of the French, the subsequent nego-

tiations with the French general, &c. To this he adds the official notes which passed between himself, the cabinet, and ministry, so that not the least doubt can be entertained of the truth of his statements or the accuracy of his details. From the whole it appears that every wise and intrepid measure which the good sense and heroism of the field marshal would have suggested for the preservation of the country, was prevented by the absurd arrangement and indefinite order of the court of London, and the want of resolution in the Hanoverian ministry. In England the military measure which was esteemed most necessary, was the local concentration of the troops; while every thing necessary for the vigorous prosecution of the war, for the procuring of stores and ammunition, for the clothing and subsistence of the soldiers, was totally neglected. The concentration of the cantonments of an army must necessarily take place in proportion to the approximation to the enemy. When we draw troops together into a particular spot while the enemy is still at a distance, we only abridge their facilities of subsistence, and enable the foe to learn with accuracy the state and number of our force. Owing to the irresolution and uncertainty, the weakness and the terror, which prevailed in the Hanoverian councils, all the proper military preparations were neglected and delayed. It is mournful to remark that of the countries which have been conquered by the French, all the governments seem uniformly to have evinced the same character of imbecility and indecision. The feeble opposition which was made to the ravage of the French arms in Spain, Sardinia, Switzerland, and Holland, will furnish ample proof of this. It is painful to reflect, what ignorance of the art of war was displayed both in the plan of the campaign and in the mode of the execution. All was inconstancy, terror, and indecision in the cabinet and in the field. Since the æra of the French revolution, both in the civil and military departments, those men have been constantly employed in the highest stations of power and trust, who have most distinguished themselves by bravery, activity, energy, and talents; while in most other states the same honours and employments are usually conferred on influence, intrigue, and birth, though associated with the most contemptible imbecility and the grossest incapacity. In France all conditions are in some degree subordinate to the military. In her political transactions France employs military men of penetration and experience, of sound judgment and comprehensive views. And hence she derives no common benefits. If we call to mind the details of the different negociations with France, we shall find

Digitized by Google

that the French cabinet have always seized every military advantage, which other cabinets have imperceptibly suffered to escape.

In Hanover we may perhaps justify the want of a vigorous resistance by the overbearing power of France; but history teaches us that military success is not determined by physical so much as moral strength. In 1803, Hanover could raise a much greater force against France than she could bring into the field in 1758; but in 1758 she was attacked by 100,000 men, and in 1803 by 10,000. The military men who think that we can do nothing against an enemy who possesses a superiority of numbers, should read the campaigns of Gustavus Adolphus, of Turenne, of Charles XII., of Ferdinand, of Frederic II. and of Washington. But the soldier who regulates his motions merely by arithmetical calculations, will never be animated by the spirit of these heroes.

Nothing could exceed the tardiness, irresolution, and imbecility with which the Hanoverian government prepared to meet the approaching crisis. They seemed to be afraid of collecting the military resources which they possessed; and at last, when they evinced something like a disposition to make a vigorous resistance to the enemy, the opportunity was irrevocably gone by! The royal mandate for collecting the troops arrived in Hanover on the 19th of April; but it was not till the 6th of May that the Hanoverian ministry could resolve to put it in a train for execution. On the 13th of May the ministry, after exchanging many notes with the field-marshal, (with whom they might at any moment have had a personal conference,) determined to augment the army to 30,000 men. On the 19th a note was received from London, in which the ministry and the field-marshal, were directed to do nothing which might not seem for the general good of the electorate, or might expose them to the greater inconveniences of war. Thus the time for action was wasted in dastardly indecision; when on the 2d of June the enemy advanced towards Suhlingen, and would not suffer the negotiations which were begun, to impede his march or repress his activity. The Hanoverian troops were neither collected nor equipped; the military magazines were not removed; and thus 10,000 French with eleven pieces of cannon, and almost without ammunition and cavalry, got peaceable possession of the electorate of Hanover, and the fortress of Hameln. The brave Hanoverian army were made prisoners, and an immense quantity of artillery, ammunition, &c. fell into the hands of the enemy. On this as on many other occasions we cannot but remark that the French owed more to the mistakes, the indecision and the impolicy of their

Digitized by Google

enemies than to their own wisdom, energy, or prowess. Their conquests have been obtained less by courage than by art; the Hanoverian cabinet in London could choose only between two plans. If they intended that the Hanoverian army should offer no resistance to the enemy, they should instantly have transported the military stores, royal effects, troops, &c. from Hanover to England, and not have exposed the brave forces to misery and shame. For this purpose they had an interval of two months, if they had begun in time. If the cabinet preferred resistance, what was more natural than to order the field-marshal to complete the military preparations, and vigorously to oppose the enemy? One of these measures was so palpably requisite, that we should hardly suppose it possible for any thing but the most consummate treachery to have adopted a third, in which the military stores were lost, and the troops captured and disgraced. The results of indecision and of ignorance in military matters so often border on those of perfidy and crime, that it is impossible for any who are not intimately acquainted with the motives, to know to which they ought to be ascribed. In this account the field-marshal manifests correctness of thought and sagacity of observation; and he has been completely successful in proving that on his part he did every thing which duty and conscience directed him to do. The conclusion of the work ought to be deeply imprinted on those cabinets who are forced to contend for their honour and independence. 'May those unhappy events,' says the field marshal, 'prove to those whose business it is to watch over the welfare of nations, HOW DANGEROUS it is in critical exigencies to adopt half-measures!'

---

ART. VII.—*Muhammed Abul Casem, &c.*

*Mohammed Abul Casem, the great Prophet of Mecca. A Parallel to the Natural History of the great Teacher of Nazareth. Two Parts.* 8vo. 1802-3. Mecca in the title-page. 1806.

IN the first book the author gives an animated description of the characteristic features of Arabia and its inhabitants; and we meet with some remarks and explanations, which have an air of originality. Thus he supposes that the object of circumcision was in particular instances to render men more fit for the performance of the genial rite, or to augment the enjoyment. But on the other hand the circumcision of women, which is practised in Arabia (see Nie-

Digitized by Google

buhr) has from physical reasons a great tendency to diminish the sensibility to the pleasurable stimuli. In the east, in which polygamy has always prevailed, both usages may have been inverted in order in some measure to restore the equilibrium of power between the man and his numerous wives, and to secure the fidelity of the last.

In Persia, about the time when Mohammed first became acquainted with the country, Khobad Schirovich had usurped the throne by the assistance of the nobles, had murdered his father in prison, and put his own brothers to death. In Mohammed's childhood the Persians had conquered Yemen, and threatened to be as formidable to the Arabians as they were already to the Greeks. Such was the state of things when Mohammed attempted to complete the fond desire, which was still cherished by the Arabs, that God would send among them a person fitted to improve and purify their national religion. In the second book the author adheres to the historical fact, that the family of Mohammed had the care of the Caaba; that about 20 years before the birth of Mohammed, the rivalry between the Christian temple of the Ethiopian chiefs at Sana in Yemen, and the still heathenish sanctuary of the Caaba, had come to an open rupture, and occasioned what was called the Elephantine war; and that an old prophetess, on the mountains of the Kaikoam, had, according to the Arabian historians, a considerable influence in the conduct of all these events. The miraculous conclusion of the war between the chiefs of the white elephant, which is cited in the Koran, and which according to Sale's account could not have been the invention of Mohammed, is ascribed by the author with no small shew of probability to the agency of the Simoom. This deadly wind precipitated clouds of birds down upon the army; and the fabulous addition was made to the report, that each of these birds let fall three little balls of lime which destroyed the forces of Abraha. However this may be, the keepers and guardians of the Caaba were incited in every way to secure the existence of their favourite sanctuary, or to exalt its honour above that of its Jewish or its Christian rivals in Arabia. Many plans and attempts for this purpose are buried in the night of oblivion. Mohammed was the person who was destined to succeed in elevating his Caaba by means of a worship, neither heathen, Jewish, nor Christian, but partaking of the nature and properties of all three. The author accounts for the poverty of Mohammed, by the circumstance that his father was once obliged to procure his safety by the sacrifice of 100 camels, and his death took place before he could recover his former opulence. It is very probable that his early education was among the roving

Nomades; and that his grandfather Abdal Motalles gave the enthusiastic, and at the same time monotheistic direction to the mind of young Mohammed. Abdal Motalles himself is supposed to have meditated a religious reformation, and his commercial intercourse must have afforded him numerous opportunities of studying the character of the Arabians. In recounting the wonders which attended the early years of Mohammed, where the author cannot directly contradict the facts which are produced by the Arabian historians, he has recourse to the rational method of a natural explanation. We may sometimes regard such marvellous occurrences as mere inventions; sometimes we may discover circumstances which constituted the real basis of the fable; sometimes an explanation, an accident, a metaphor, an error of the narrative may have occasioned the miracle; sometimes it may have been originally taken for a miracle. A fair and impartial judgment on the subject is to be obtained only by a thorough investigation of all the possibilities. It is only that critic who to great depth of research, sagacity of intellect, and soundness of judgment, adds a comprehensive knowledge of history and of man, who can be expected to discover the genuine rules of interpretation for the marvellous relations of antiquity. All the readers of history are not so well able to detect or to explain the assertions of imposture as the young Ayescha, one of the most sagacious of Mahomet's mistresses or wives, who, speaking of the prophet's nocturnal journey on the glowing beam, said that 'the Apostle of God did not travel in the body but *only in the spirit*.'

That Mohammed was a person of a very different character from that in which he has been depicted by the polemical antipathy of the Greeks, is clear from the esteem which he enjoyed among his contemporaries before he made any claims to a prophetic mission. The appellation of *Al Amin* (one in whom we may confide) which was at that time given him by his countrymen, conveys a high and incontrovertible eulogy on his work. It appears that his admirers in a future period, considered him in many of his earlier actions to be younger than he really was. Hence the almost inexplicable gap of 15 years of serene quiescence between his marriage and his appearance as a prophet. The tradition of two thousand years that Abraham had raised the structure of the Caaba, was happily at hand on which to found the basis of his reformation. As the apostle Paul had referred to the faith of Abraham as a model of the belief which he so strenuously inculcated, so Mohammed very shrewdly appealed to Abraham's belief in the unity of the godhead in opposition to

Digitized by Google

the triune Deity of the Platonizing Christians, which appeared to be at variance both with the faith of Abraham, and with the doctrine of the prophets. With respect to the numerous Jews in Arabia, the name of Abraham operated as a sort of charm, of which the prophet made considerable use. The injunctions of Mahomet, purifications, alms, prayers, and fasts, were not new. The fifth, the pilgrimage to Mecca, a source of wealth, on account of which the Caaba was so important, was reserved when the Caaba of an idolatrous worship was transferred to the worship of the one only God. In the temperament of Mahomet, pride, ambition, sensuality, were incorporated with generous views and an artless enthusiasm. His extacies were sometimes so profound, that he knew not whether the operations of his fancy were an illusion or a reality. The author remarks the services which Khadidsha rendered to the cause of Islamism, and how much Mahomet degenerated into an unrelenting ferocity, when female benignity no longer exerted its softening influence on his heart. How true is it that no conceit is dearer to the soul of the fanatic, than the belief that he is doing the work of God; and that the glory of the creator, and the salvation of the creature depend on his exertions! What offering can then be too great, what means which may conduce to the end, either forbidden or unjust!!! More sanguinary measures were adopted after the union of the converts and partizans from Medina; or according to Gagnier, after an attempt had been made to murder the prophet in his bed. In the sequel, Mahomet appears so subtle in his plans, and prospective in his views, that we must either suppose more system and artifice in the preceding period, or acknowledge that in his more than ten years of placid but studious activity, he had excited and invigorated all those powers which were necessary for the support of his prophetic claims. The picture of this extraordinary man, which is delineated in the present work, appears to bear a much closer resemblance to the original, than that which we find in the biography of Gagnier.

---

ART VIII.—*Genie de Voltaire, &c.*

*The Genius of Voltaire, appreciated in all his Works.—Intended to serve as a Supplement to all the Editions of that illustrious Writer. By M. Palissot. Small 8vo.* Paris. 1806. Imported by Deconchy.

SOON after the death of Voltaire, there was set up, as usual, a general hue and cry after every page, acknow-

Digitized by Google

ledged or reputed to have been an emanation of his prolific pen. Every letter, billet, and card, every gibe and joke, purporting to be witty, blasphemous, or obscene, was put under contribution. The labour of collection, perfectly independent of selection, was assigned to Beaumarchais, and what with printing the same plays two or three times over under different titles, letters to bankers and orders to valets-de-chambre, a pretty little *recueil* was made up of seventy volumes in octavo. The Paris press being interdicted, a distant one was sought for, and in consequence an abundance of errors were admitted, the correction of which was remanded to the end of the last volume. M. Palissot therefore undertook the task of republishing his works in better order and with more accuracy, and added to each article a short summary of its merits and defects, and a brief account of its composition and reception, and (which constitutes one of his principal improvements) *compressed* the work into a less space than his predecessors by fifteen volumes. All these little accompanying critiques are now published separate by a Paris bookseller, Patris, and offered to the public as a desirable supplement to the other editions of his author.

M. Palissot was well fitted for the undertaking by a long acquaintance not only with Voltaire himself, but with all the literary characters contemporary with him; Crebillon, Lesage, Destouches, Marivaux, Louis Racine, &c. His critiques also (without meaning to praise them very highly) may be allowed to be more discriminative than the generality of French eulogists, who, as Bishop Hurd observed some years ago, are fond of dealing out their 'pulchrè, benè, rectè,' but are very shy of giving the reasons, or drawing the line of their praise. But unfortunately Palissot is like his author, an *esprit philosophique*, and with all his pretences to impartiality of judgment, was unable to discriminate between simple and adulterated Christianity, between religion as it was in his own country, and religion as it should be. The consequence is that his readers must prepare their ears for numerous offensive passages, and must expect to find revelation treated as a synonymous term with superstition, and deism with philosophy. With this exception, and a little too much *triade* about the 'happy government of the hero-deliverer of France,' this volume may afford some amusing information to those who wish to have a general notion of books without the trouble of reading them.

With respect to his dramatic talents, M. Palissot places his author next after Racine and Corneille, and before Cre-

Digitized by Google

billon. Voltaire's jealousy towards Corneille in the edition which he gave of his plays is well known. Palissot, in a posterior publication of Corneille with notes, has rescued him from the hands of his rival. He attributes the depravation of Voltaire's taste in regard to the importance of what are called the unities, to his attention to the English writers, a charge to which we are content to plead guilty, as long as unprejudiced judgment shall decide that these factitious rules are nine times in ten more honoured in the breach than in the observance. If Voltaire improved his taste during his visit to England, it cannot be said that he returned the favour in his strange translations from Shakespeare.

In considering the principles on which Voltaire wrote his commentary on Corneille, M. Palissot says:

'He established it as a fundamental maxim, that in order to judge whether verses are bad, it is sufficient to put them into prose, and if these verses, thus taken to pieces, offer either turns of thought or expression which offend the judgment, the verses are to be considered as faulty.—One would not have expected from a man so practised in the art of versifying and so successful in his practice, a paradox which (if my memory does not deceive me) had been imagined before him by Fréron.'

One would much less have expected that a person who sets himself up for a veteran in the art of criticism should be ignorant that the above mentioned criterion of poetry had been proposed, long before either Freron or Voltaire, by Horace. The rule seems to be applicable to any language rather than the French, which possesses very little diction peculiar to poetry, and still less harmony of versification that can give a passport to a thought or expression which would offend in prose.

Upon the whole we can bestow no very high commendation on the present work, nor can we feel any warmth of gratitude to the editors who have been at the pains of collecting its materials and publishing them separately. We have compared the observations of M. Palissot with the 'Avertissements des Editeurs' in the edition of Voltaire's works published at Deux-ponts, 1792, and we think that in various instances the advantage lies rather on the side of the latter.—Voltaire seems not to have been very happy in his posthumous auxiliaries, who were to pull the trigger (as Johnson said of Mallet) of the blunderbuss which he had loaded against religion and morality.

Digitized by Google

## Art. IX.—*Essais de Philosophie, &c.*

*Philosophical Essays on the Study of the Human Mind, by Pierre Prevost, Professor of Philosophy in the Academy of Geneva. With some small Pieces of the late G. L. Le Sage. Tome I, II.* 8vo. Geneva. 1805.

PHILOSOPHY, says M. Prevost in his preface, is the study of nature. The nature of the body is the object of physics; the nature of the human mind is the object of another science to which no definite name has yet been assigned. The analysis of the mental powers employs one part; the laws of thought another. This is logic, which, on account of the importance of the subject, should be regarded as a particular science. 'The present essays,' says the author, 'have logic for their object. Logic has hitherto occupied my attention more than morals, partly on account of its influence on physics, which inclination and duty have led me to cultivate partly from its immediate relation to the analysis of the mental powers.' These Essays, are in fact, a summary of logic formed into aphorisms, with a previous psychology, which, according to the views of the author, should serve as the basis of logic, and without the help of which it is nothing more than an unsatisfactory empiricism. The work contains more relative than pure logic; no profundity of research, but distinct perceptions and perspicuous thoughts in an easy and simple style.

The first part contains an analysis of the mental powers; which is more descriptive than explanatory, and confined to the detail of known appearances. The author determined to keep within the limits of well established facts, and to admit nothing which was at all dubious.---He begins with some familiar appearances of human and brutal nature, with the organization, senses and motives of brutes, and draws a comparison between the nature of the man and of the brute. He considers man as a social being, the origin of society, the state of barbarism and civilization, the activity, arts, and language of the human animal. The second book treats of the first appearances of thought, of the origin of all ideas from the senses, of the forms which they assume in the thinking substance, of space, time and the categories. ---In the second part of the second book he enquires how the idea of extension originates from the senses, and from what sense in particular, in which he gives the results of Condillac and Destutt de Tracy, who perpetually confound the matter and the form of perception.

'When we acknowledge,' says he, 'that all ideas are derived from the senses, we experience some difficulty in accounting for that of

extension. We have seen a philosopher who cuts the knot in two by representing the idea of space as a primitive form of our sensibility. Some psychologists have hoped for more success from their exertions. And in general, from the times of Locke, those philosophers who are strangers to the doctrines of Kant, have thought that they could explain how and by what senses we judge that there are exterior objects.'

The author treats of the organs of sense, and particularly and at length of those of hearing, sight, and touch. By the sight, says he, we do not originally discern any distance of the object from the eye. We do not discern the remoteness of surfaces and bodies from the sight, but deduce it from the sensations of vision as well as from touch;—a fact which is not subverted by the example of Cheselden's blind man, or many optical illusions. This the author himself allows, p. 98.—He divides the powers of the mind into simple and compound. To the first he refers memory, imagination, abstraction, association of ideas, attention; to the last, genius, and taste. These are treated according to this arrangement. It will be clear from this enumeration that the author's classification is not very complete; but his logic is designed to supply the deficiency.—The motives of the will the author divides into rational and irrational, among which he reckons the instincts, the animal appetites; the desires whose object is no corporeal want but some lifeless thing, as the desire of knowledge, of society, of distinction; the desires whose object is the good or evil of some living being, of ourselves or our fellow-creatures. These come under the denomination of affections. The rational motives refer either to utility or duty; the last are the unselfish. The sixth book contains a copious explanation of the theory of vision and of the imagination, in order to shew by both these examples what fund of matter is contained in the short propositions of the above sketch. In the first essay the author endeavours to shew Reid's theory of projection as the only one which is correct, and either to invalidate the objections or to unite them with the theory. The second essay contains Dugald Stewart's theory of the imagination; which includes many interesting observations, and serves to explain many appearances.—The ideas of vision, Stewart says, are more easily reproduced than those of sounds or smells, because the first are always more compounded than the last. Hence we more easily recollect a succession of sounds than any individual isolated sound. The author seems inclined to believe that a conviction of the reality of the objects accompanies the ideas of imagination, though this conviction is momentary and vanishes as soon as we reflect on the arbitrary power with which we can

summon up images or order them to retire. Hence the illusion of a dream. In this state ideas appear and pass away without the succession being determined by any liberty of choice. We consider them, accordingly, as ideas of reality, as when we are awake we refer sensations to objects, since they operate on us without our choice, or being able arbitrarily to regulate their continuance. Hence fainting often depends on the want of power to determine at will the succession of our thoughts.

The second volume contains the logic; but we find in it no developement of the laws of the thinking faculty. But this was not the object of the author. The work is divided into three books; the first treats of truth, the second of method, and the third of error. We are in possession of truth, says the author, when we affirm what is and deny what is not. Truth is conditional or absolute. The criterion of conditional truth is the identity between the principle and the consequences. Absolute truth has not one and the same criterion. We acknowledge it by direct and indirect means. The direct means, which we may also call the immediate criterions of this species of truth, are, 1, *the internal sensations*, which assures us of the truth of the following and similar propositions, *I will, I think.* 2, *the senses; this object is without me, this body is sonorous.* 3, *the recollection; I have seen, heard.* The indirect means or immediate criterions of absolute truth are, 1, *testimony*, 2, *the supposed resemblance between the known and the unknown*, on which are founded all the general conclusions deduced from experience, and particularly all predictions of the future, as, *the sun will rise to-morrow; bodies are hard.* It is difficult to explain on what the confidence is founded with which we express such general judgments of experience. The author passes over the enquiry as not indispensibly requisite in the analysis of reasoning. Such judgments suppose abstraction and association, but whether both perfectly explain the phænomena is a question which he does not discuss. Resemblance is either near or distant. The first proves the general results or truths of experience, the second is termed analogy, and is properly a method which is to be employed with caution. With respect to absolute truth, the author says, 'the object on which I judge is either where I am or where I am not. In the first case it is either in me or without me. In the second case it is either where I have been, or where I have not been, but others were present.' As truth is certain or uncertain, the author treats in separate parts of certainty and probability. In the first part very little occurs which relates to the formal exercise of the understand-

Digitized by Google

ing; the author pays more attention to the sciences of which the effect is certainty. Next follow various divisions of the sciences, with Bacon's genealogical tree, and the author's own classification, in which he avoids some of Bacon's defects, but which may itself be charged with others, and particularly the want of systematic arrangement. As a proof we adduce his subdivisions of philosophy. 1. Philosophie de raisonnement par mathematiques, 2 de raisonnement mixte. Nature corporelle, incorporelle. Philosophie des corps. Philosophie naturelle proprement dite, ou physique raisonnée. Philosophie des esprits. Esprit humain. Autres esprits. Philosophie de l'esprit humain. Analyse de ses facultés (ou psychologie). Logique Morale. Theorie des arts mecaniques-liberaux. Theorie du langage critique, &c. Philosophie des autres etres. Philosophie generale des êtres et de l'univers. Science transcendente. Theologie mêlée d' autorité et d'operations de l'esprit. As certainty is either immediate or mediate, the author treats of evidence, particularly of axioms and then of demonstration. Axioms are general propositions of immediate certainty. The author exhibits a table of axioms, and defines their use in the sciences, which consists in their supplying the place of definitions and theorems. They may properly be considered as hypotheses which we assume in order to prove what follows: even in moral investigations we may employ hypothetically assumed principles. The following is a specimen of the author's table of axioms. Axioms refer either to the different species of certainty, or to some particular object which is present before the eyes. The first are either particular or general. To the first class belong the following; (a), for the internal sense; *I am a substantial being modified by a diversity of impressions;* (b), for the external senses; *what the senses clearly attest is;* (c), for the memory; *what the memory clearly attests has been*; (d), for evidence; *language* (gesture, or any other) *is an index* of the *thoughts*; (e), for experience; *the laws of experience are unalterable.* We abstain from any observations which this classification would naturally suggest. The section on probability is very copious, but it relates principally to mathematical probability. The second book on method is particularly rich in useful rules; in which are included all the means which are possible for the investigation of truth, with an account of the methods of invention, and with a particular reference to the sciences of pure reason and of experience in general, with the questions which belong to each; and lastly of the use of oral and written instruction and of the art of instruction. These essays deserve considerable com-

Digitized by Google

mendation from their practical applications. This is particularly true of the treatises of Le Sage, which are found in the appendix, on the method of the hypothesis and exclusion, with a short history of the last, which serves for an introduction to the second treatise. This method is nothing else than a species of induction, in which after a complete enumeration of particulars, and an exclusion of the impossible or improbable, we form a determinate experimental proposition.

---

## Art. X. *L' Imagination.*

*The Imagination; a Poem. By James Delille. Two vols.* Paris, Michaux, 1806. Imported by Deconchy.

M. DELILLE informs us that he bestowed nine years on the composition of this poem. It was begun in 1785 and finished in 1794. Whatever therefore may be the merits of the piece itself, it certainly cannot justly be termed an hasty production. If excellence has not been attained, it must be imputed rather to the want of talent than the want of time. But the productions of genius are seldom of such tardy growth. Time is requisite to give them their last polish; and the precept of Horace 'nonumque prematur in annum,' was designed to enforce correctness rather than to restrain the rapidity of the original execution. A poem which is the work of ten years will usually be marked with many irregularities, corresponding with the vigour or lassitude, the indolence or animation, which the writer has experienced during the performance. Hence careful revision and diligent application of the file, 'limæ labor,' will be necessary to give a proper consistency to the whole, and to produce at least an approximation to uniformity of excellence. In the poem of M. Delille we perceive no striking elevations, no stupendous soarings of genius; an insipid mediocrity pervades the whole; in which we meet neither with any very attractive beauty nor repulsive deformity. Like most of the other poets of his nation, he is diffuse and tame. His descriptions tire by prolixity, and his episodes are flat and dull. His pictures are not destitute of ornament, but the ornaments which they have, lose their effect by their number or frivolity. A compressed energy of thought and expression is necessary to excite the true feeling of grandeur and sublimity; but M. Delille is sure to reduce and diminish what might otherwise have been grand or sublime by the minutiæ of his details. Even those parts of this work which might have been fabricated of solid gold, he beats



Digitized by Google

into such an impalpable tenuity, that we neither discern the substance nor the lustre of the precious ore. Amplification is a figure which when employed with moderation and with skill, forms one of the principal constituents of poetic excellence; but we may amplify till we cease to aggrandize, and till the feeble exertion to produce a giant generates only a dwarf. Poetry is nothing without imagery; but then it must be imagery that will interest, and it is not the multiplicity which excites the interest so much as the judicious selection of the parts and the tasty disposition of the whole. That poetry interests most which acts most powerfully on the sensations; but many writers miss this end by superfluity of exertion. They do not sufficiently study the climax of sensation, and consequently where they might leave impressions of delight, they go on till they enervate and tire. These remarks will be found very applicable to the poem of M. Delille, of which we do not object to the plan so much as the execution. The subject itself is naturally rich beyond the power of exhaustion. What is there either in nature or in art which may not be comprehended in a poem on the imagination? It blends the illusions of sense with the realities of life; moral ideas with material forms; the world of spirits with every species of corporeal existence. Instead of presenting the reader with any extracts, which it would be difficult to render into English verse so as to preserve all the characteristic features of the original, we shall lay before him a compendious view of the contents, from which it may be seen how far the plan of M. Delille's poem agrees with that of Akenside and other writers, who have written either on the whole or on detached parts of the same subject.

### First Canto.

### *Man in his Intellectual Relations.*

Material objects make certain impressions on the senses; these impressions are engraven on the memory. It is in this vast receptacle of ideas that the imagination selects, colours, modifies and combines them at its pleasure. Dreams are the product of the imagination, which is active even in the repose of night; the action of the imagination in the creation and use of forms; travels from the moral to the physical, from the physical to the moral world, make one serve for the embellishment of the other. What it is in the different characters of objects which most vividly strikes the imagination; the effects produced on it by contrasts, oppositions, and relations more or less immediate; how it passes from one idea to another which appears the most remote. What degree of happiness a man may procure by the culture of his reason and his imagination. Historical episode adapted to the subject.

Digitized by Google

## Second Canto.

Influence of the imagination on happiness; the pleasures of illusion substituted for the pleasures of reality; the imagination disdains the present, approximates the past by memory, and the future by anticipation. The memory operates powerfully on the affections, produces regret, remorse, friendship, gratitude, hatred. Episode relative to the subject. The future still more vividly affects the imagination; hope and fear constitute the impulsion; its influence not only moral but physical; some happy results from such illusions; injurious or salutary effects of fear, avidity with which it seeks the prognostics of the future force; with which the imagination tends to avarice, to ambition, and to love. Episode relative to this passion.

## Third Canto.

### *Impression of exterior Objects.*

Colours, forms, motions, grace, which result from their elegance and harmony; power and charm of modesty, power of novelty, its attractions and dangers, power of fashion, impression which is produced by the view of that which is beginning, and that which is ceasing to be, of infancy and old age. It is in our want of motion in which resides that charm of the most terrible spectacles of battles and volcanoes. What objects produce and support melancholy, sorrow, fear, and horror; shades of distinction between these different affections, smiling objects, their definition, picture of some objects of this kind, effects of grandeur on the imagination, grandeur in the works of nature; forests, sea, mountains, grandeur of the heavens, man the master-piece of creation, and more vividly affecting the imagination than any other object from the impression of his sentiments, the eloquence of speech, of his gestures, and of countenance. A view of Marius disarming his assassin.

## Fourth Canto.

### *Local Impressions.*

Reciprocal effects of the imagination on places, and of places on the imagination; influence of wild and cultivated spots, acting on us with a variety depending on the state of the mind and heart. With the physical power of places is joined the moral power which originates in our agreeable or mournful recollections. We are attached to places in which we were born or educated, in which we have been happy, which have been the scenes of courtship and of love, those even in which we have been unhappy, in which the objects of our affections and our regrets repose in the tomb. The antiquity of particular spots and the associated recollections, these places make a more lively impression in proportion as they recall more celebrated occurrences, the imagination is transported with the view of Athens and of Rome. Episode on Choiseul's travels in Greece; charm which is felt in those spots which have been consecrated by the inspirations of the muse, which have been the favoured residence of genius and talents. Impression produced by



Digitized by Google

dark places, by solitary wilds, by solitude and darkness united with a sense of danger, example of these impressions taken from a fact which happened in the catacombs of Rome.

### Fifth Canto.

### *The Arts.*

Hymn to beauty considered as the model of the arts. The beautiful idea of sculpture and of painting, care which the Grecian artists took to catch the most perfect forms of nature, and to compose a whole of many scattered tracts selected with taste and reproduced by genius, these artists have indeed often passed the boundaries of nature in order to attain a perfection to which nothing similar in nature could be found, the Apollo Belvedere, the Transfiguration by Raphael; music, dancing, architecture. Description of the dome of St. Peter's at Rome; poetry, its charms and consolations, its different species; comedy, tragedy, Moliere and Racine; the fable, La Fontaine, the Epopea; Homer, Virgil, Dante, Milton, Ariosto, Tasso, Ovid, Voltaire. Eloquence, the force which it gives to useful truths, the superior sciences in respect to the imagination, geometry, the mechanic arts, clock-making, printing, navigation.

### Sixth Canto.

### *Happiness and Morals.*

Influence of the imagination on happiness at different periods of life; by what principles we ought to govern the imagination; sources of happiness, independence, labour, virtue in respect to the imagination, it sees the past embellished by what it has done, and the future by what it hopes. Happiness in respect to society, inconveniences of excessive confidence and distrust. Portrait of J. J. Rousseau. The imagination which exaggerates the pleasures, exaggerates also the pains of life; how we may arm the imagination against the fear of death, poverty and obscurity; resources which nature itself furnishes in order to teach us not to fear, assistance which may be derived from the perusal of the moralists, Horace, Rousseau, Fontenelle, Voltaire, Montaigne; necessity of determining the choice of books, by our age and our necessities; necessity of repressing the activity of the imagination in unfortunate circumstances; ingratitude, loss of fortune, of friends; in exile and captivity; necessity of employment in these different situations to dissipate chagrin and prevent the mind from tormenting itself, example of Pelisson.

### Seventh Canto.

### *Policy.*

Insufficiency of laws and punishments to govern a people, means which the imagination has invented to supply the deficiency and inspire patriotism and obedience; power of ceremony, its political advantages, inconveniences and miseries produced by the neglect. Ceremonies and public festivals; respect paid to the dead among civilised and savage nations, its advantages to society, serves to connect successive generations by the ties of recollection and regret,

Digitized by Google

gives efficacy to the last will of the deceased; the festival of the dead; the resurrection, the recompense of the just; tribute of praise to M. Turgot. Rustic feasts designed for the recreation and the encouragement of labour: description of some of these festivals in different countries; triumphant feasts; description of Roman triumphs; solemn trial of the kings of Egypt; national festivals of the Greeks; species of spectacles which may be exhibited in climates less favourable to such solemnities. Effects of monuments, their origin, progress; tombs; mausoleum of Marshal Saxe; politic contrivance of the ancients to exhibit the monuments of illustrious men as objects of emulation and lessons of virtue; profanation of the sepulchres of St. Denis; danger of lavishing honours without discrimination; medals, eluding, by the solidity of their materials and the facility of their preservation, the ravages of time. Of the costume of different states; miseries which have been occasioned by the neglect and contempt of costumes; power of signs, the *green* and the *red* factions; the tricoloured cockade.

## Eighth Canto.

### *Religion.*

Contemplation of the Supreme Being, the original source of all perfection; distance which our infirmity makes between us and the Divinity, want of a worship which may bring us more into contact with the idea of an avenging and remunerating God. Divers sources of the different worships which have been created by gratitude, fear, hope, interest and pride; the benefactors of their country a primary object in the worship of antiquity; vices and even crimes sometimes shared with the virtues the honours of public adoration: apotheosis of the Roman emperors; fear a more common source than gratitude of a great number of religious creeds; hideous forms which it bestows on the deities of its creation; wishes of the poet in favour of the Africans brought up in capricious and destructive superstitions; Indian divinities formed on the model of the careless deities of Epicurus. Gods created by interest, feast of the Maldives consecrated to the winds by a people addicted to navigation. Influence of pride on some religious ceremonies; the ape worshipped in some countries on account of his resemblance to the human being; the Indians offering shavings to their gods because their hair is naturally curled. A craving for novelty gives birth to a great number of worships; the inventors of the arts of divination. Man invincibly propense to superstition; divine honours rendered to the vilest animals and even to inanimate beings; the worship paid to the Grand Lama; the people who, wanton in the creation of divinities; the desire of prying into futurity, creating auspices, augurs, and all kinds of predictions; the Romans governed by the cries or flights of birds; superstition of the oracles tributary to pride and ambition. True origin of the union between the authority of the priest and of the magistrate; happy effects of this union; the different divinities of the antients trans-

Digitized by Google

ported by tradition from the place of their nativity to other countries; the knowledge of one only God communicated by Moses to the Hebrews; the profound and permanent impression which this people retained of these original ideas; the pomp of their ceremonies; religion casts its awful veil over the most trivial occurrences of life. The gods of Egypt transported into Greece, but in a more benign and endearing form; the Romans by whom they were adopted gave them, according to their national character, forms more majestic and severe; the political engine which the Romans made of public worship; their triumphal and rustic feasts, exciting the love of glory and of agriculture; Jupiter Stator, Pales, the god Terminus, the protector of property; the domestic deities worshipped in Rome and in China; capricious treatment to which they were subjected at Rome, and of which we still find some traces in Italy. Influence on religion by the founders; Zoroaster, Numa, Mahomet, Confucius; influence of manners and of climates; the sun worshipped in almost all parts of the world; invocation of the poet to this star, the source of so many benefits. Revealed religion, its incomparable superiority; if the imagination did not create it, it has augmented the pomp of its ceremonies, embellished its triumphs, and supported it in its persecutions; picture of the martyrs and first Christians collected in the catacombs; cruelty of fanaticism; the greater moderation of the Greeks; all the people of Greece assembled at Delos to celebrate the festival of Apollo; human sacrifices in Gaul and Mexico. All religions make the hope of pardon run parallel with the fear of punishment; advantage of the Christian religion in this respect; episode on this subject.

Such is the substance of M. Delille's poem, in which it must be observed that there is no want of diversity of matter. But various and abundant as were the materials, the illustrations and embellishments which his industry collected, he has not been successful in combining them into a perfect whole, or in diffusing any thing like the fire and animation of genius through every part. A certain degree of languor is felt in every page, nay almost in every line, and though the diction be often smooth and polished, it is diction which never kindles with a poetic soul. Dulness certainly cannot be imputed to Mr. Delille; he has in many instances written too well to be called dull; but it must at the same time be observed, that many of the flowers which he has culled in the wilds of Parnassus for the decoration of the present poems, have a very lifeless odour and a very narcotic power; and though we may be willing to pay due respect to the salutary juices of the poppy, we never wish to see those juices mingled with the effusions of the muse.

Digitized by Google

ART. XI.—*Tableau Historique, Statistique et Moral de la Haute Italie, &c.*

*An Historical, Statistical, and Moral View of Upper Italy, and the Alps which surround it, preceded by a comparative Sketch of the Characters of the Emperors, Kings, and other great Princes who have reigned in Upper Italy, from Bellovese and Cesar to Napoleon the First. By Charles Denina, Librarian to the Emperor and King.* 8vo. Paris, 1806. Imported by Deconchy.

ALTHOUGH the modern and fleeting title of 'kingdom of Italy,' excites but little curiosity, yet the Alps, Savoy, Piedmont, and Lombardy, will ever be accompanied with the liveliest emotions; and the most incurious reader who has ever visited the Alps and Upper Italy, where the eye turns alternately on the most sublime, the most beautiful, and the most picturesque scenes in nature, will always seize every new description of that most interesting country with the same eagerness as the hand of a long lost friend and fellow traveller. An historical, statistical, and moral account of such a country, notwithstanding the numerous topographical, archæological, and geological works which have been published, may still abound in original facts and important observations and reflections. The present period indeed renders every thing relative to Piedmont and Savoy still more and more interesting, when we see a presumptuous effort made to obliterate many of the hallowed records of antiquity by attaching to ancient places, new and uncouth names taken from modern events, in order to identify the existence of the latter with the permanent history of nature. The vanity and irreverence of such an attempt, while it excites indignation, at the same time enlivens our respect for the sacred memory of former times. In justice to our author, however, we must observe, that he manifests no such frivolous partiality for new and irrational appellations: we do not read in his work of Mount Napoleon and Mount Buonaparte; he is a native of Piedmont, and feels the unfortunate degradation and vassalage of his country. Experience, perhaps adversity (for who in those countries has not been made to drink deeply of the bitter draught?) may have taught him prudence, yet his candid and apparently simple statement of the present and former taxes, revenues, and commerce of Piedmont and Savoy, will perhaps do more to generate discontent and hatred against the usurpation of Buonaparte, than volumes of declamations against his profusion, impositions, and tyranny. The whole work indeed, as tending to contrast the political situation of Upper Italy in its present

Digitized by Google

and former days, when under the kings of Sardinia and the house of Austria, militates strongly against all the new divisions and regulations made in those provinces. The only exception to this, is the preliminary discourse addressed to Eugene Beauharnois, which professes to give an historical sketch of the characters of the princes who have governed in Upper Italy, but which is in fact, a tissue of fulsome adulation and bombastic praises of Buonaparte, who is made as much superior to Cæsar and Charlemagne, as those worthies were to the meanest of their soldiers.

The volume before us contains 20 chapters subdivided into sections, embracing a brief history and topography of the chief towns in Upper Italy. The following are the principal places described: Piedmont properly so called, now the department of the Po, including Turin and its environs: Suza, Pignerol, and the fertile vallies of the Vaudese: Stura, including Savillan, Coni, and Saluces: the maritime Alps, and the county of Nice: the Tanaro, Montferrat, and the county of Ast: Marengo and Alexandria; the right bank of the Tesin, and the Upper and Lower Novarais: Sesia and Verceil: the Doine, Valley of Aosta, and Great and Little St. Bernard: Provence and Upper Dauphiny: Mont Blanc, Lac Leman, and Savoy: Austrian Lombardy, Milan, Pavia, Mantua, Modena, Ferrara, Serio, Mella, Bologna, Romania, Parma, Genoa, Lucca, Padua, and Venice.

'The first country at the foot of the Alps,' says Signor Denina, 'in entering from France, by way of Dauphiny and Savoy, is called *Pied-mont* (indicative of its situation) the capital of which is Turin. The etymon of Turin is not from *Taurus* as commonly supposed, but from *Taurini* the people of *Taur*, a Celtic word signifying mountain. In the two centuries which elapsed between the second Punic war and the battle of Actium, Turin was only denominated by the generic name *urbs* or *oppidum*, joined to that of the people who inhabited it. Under Augustus it became a Roman colony, and was called *Augusta Taurinorum*, *colonia* being understood; a name which it retained during several centuries, since we find it thus denominated in the Itineraries published under the emperors Constantine, Julian and Theodosius. Under the Lombards it was the seat of their principal dukes, and under the Carlovingian kings, that of the governors called counts. Finally, united to the marquisate of Suza, it passed under the dominion of the counts and dukes of Savoy, successors of the last marquis.'

The author proceeds to give a topographical description of the city of Turin, and mentions Po-street, which is built of brick, as the 'only monument remaining in Europe of a style of architecture which prevailed about the middle of the 17th century.' He excepts the custom-house at Berlin, but he

Digitized by Google

might also have excepted several places in France, as well as in this country. The construction of the citadel of Turin, that masterpiece of military architecture, Signor Denina has very properly and for the first time attributed to its real author, although the French had, as usual, ascribed it to their countryman, Vauban. Faciotto d'Urbino, who lived in the days of Leo X. and Charles V. it appears, gave the designs and superintended the works both of the citadels of Turin and of Anversa. Turin, the capital of the house of Savoy, in 1799, contained a population of nearly 80,000 souls; at present it does not contain 50,000, but the inhabitants of Moncalier, *Quiers* or *Chieri* (or as the natives call it *Kaer*), and Carmagnola, are included in the estimate. The population of the *Arrondissement* of Turin, appears considerable on paper, which is enough, in some countries, to sanction the levy of enormous taxes and conscriptions.

'In the department of Stura,' says the author, 'is *Bene*, written in the old charters Bayenne, sprung from the ruins of the capital of the people Bagienni, and called *Augusta Bagiennorum*, which was a quarter of a mile from the actual city. The vestiges of a Roman city are still seen in the remains of walls, in the distinctly marked traces of an amphitheatre, and in a quantity of inscriptions, which M. Durandi has published. *Augusta Bagiennorum* was destroyed by the Goths under Alaric, and was not again erected into a city till 1763. The natives of *Bene*, although not distinguished for their talents, are in general in easy circumstances. They are, however, distinguished by a species of commerce in what is a particular production of this little country: it is the seed of melons, which men, women and children crack with great facility one by one with their teeth to extract the kernel, of which they make emulsions for the sick, and *orgeats* for all the world.'

Unfortunately this peculiar commerce has suffered materially by French fraternity: their melon-beds are now covered with weeds, and their emulsions are scarcely in sufficient quantities to supply the comforts of the sick and indigent. A beverage similar to the above is made of melon-seeds in Valencia in Spain, where the melons are esteemed superior to any others in Europe.

Signor Denina here presents us with a long and not uninteresting digression on the character of the inhabitants of Nice, the maritime Alps and ancient Liguria. This is a favourite subject of our author, who has published several curious works on the language, genius and moral character of different nations. At the present moment indeed, when, in defiance of civil justice and the mighty barriers which nature has raised, we see these countries forced to become an integral part of France, this moral retrospect commands particular attention:

Digitized by Google

but it is too long to translate entire, and abridgment would be inadequate.

'The Marseillese, a Phocæan colony,' observes Signor Denina, 'the principal and most celebrated of the Gauls, were, as well as the Ligurians their neighbours, navigators and traders: but as much as the latter were hardy, laborious and warlike, so much were the former addicted to pleasure and all the *agremens* of human life. Their navy appeared destined only to protect their property and their commerce; and they never made war but when they could not avoid it. During the wars between the Romans and Carthaginians they generally remained neutral; and the people of Provence, of all the provinces of France, have been the least addicted to arms. The inhabitants of Cevenes and Gevaudan are an exception to this general character: they indeed are more like the Auvergnese, and are probably descended from the furious *Arverni* and *Ruteni*. The Ligurians, on the contrary, were always an economical, industrious, intrepid and warlike race of hardy republicans, whose vocabulary has ever been without the word KING, till they fell under the dominion of Buonaparte.'

The country now denominated the department of Marengo includes Alexandria; but the unwholesome marsh and petty town which are thus distinguished, can never become a populous and great province.

The author has distinctly characterised the people of the adjoining provinces of Verceil and Biella.

'It is true,' he remarks, 'that the people of these two provinces are of a character as opposite as their soils are different. The district of Biella is as mountainous, dry, and in great part sterile, as that of Verceil is flat, irriguous and fertile. The people of Biella, who are active and laborious, pass for being as subtle, cunning, and artful as the others are mild, good, and honest. The fact is, the mountains of Biella have produced many more artists, workmen, merchants, and men of great talents, than the rich plains of Verceil.'

One of the most interesting sections of this work, however, is that which details the nature and principles of the civil government of the states which of late formed the dominions of his Sardinian majesty. The complete re-establishment of that kingdom is not now to be expected, even if the victorious despot who at present enslaves Europe were laid in the earth. The remembrance of that constitution, and of the mild reign of the exiled sovereign are delicate points, on which the author proceeds very cautiously.

'The constitution of the countries under his Sardinian majesty, it is admitted, had become from time to time an absolute monarchy. The absolute power of the kings originally proceeded from the dignity of vicars of the empire. In this quality of private vicars of

Digitized by Google

the Holy Empire, the dukes of Savoy and kings of Sardinia received the oath of fidelity from the lords of the imperial fiefs, which before depended immediately and solely on the emperor of Germany. In Piedmont and Savoy the military commanders superintended the police in concert with the civil power. The council of state, superior in rank to the other departments of the magistracy, never repealed the sentences of the senate or courts of justice, but suspended their execution by allowing to the parties in the name of the king, a revision of the process. The grand chancellor, generally chief of this council, as well as of all the other tribunals, had the right to preside in person; but it was rarely that he exercised that right. It has even been observed that a first president or a minister of state, promoted to the place of grand chancellor, lost much of his former influence. In doubtful cases the decision of the supreme tribunal, called the Senate, was law, or in failure of that, the Roman code was adopted. The code of Charles Emmanuel formed the basis of the Prussian code, and has been admired by the ablest French lawyers. In two points, however, it differs from that of Prussia. The law of primogeniture, which, compelling the younger offspring to celibacy, is an excuse in some measure for libertinism, and forms an obstacle to the increase of the population in Piedmont and Savoy, bears some relation to the antient feudal system. The preceding laws, which were by no means favourable to the female sex, are still less so in the code of Charles Emmanuel: the women neither participate in the property of their fathers nor in that of their husbands at their death; they are reduced to a portion, and a very moderate jointure. The Piedmontese legislators, charged with the compilation of these laws, only had in view the means of preventing the property of a family from passing with the daughters into other houses, and seem never to have considered that by this same restriction they also prevented it from returning again. It was, after all, but a natural compensation, an exchange from family to family. If the women had acquired the right of sharing with their brothers and children, it would have facilitated marriages and given a greater activity to commerce; and if they had thought of augmenting the king's revenue by these means, it is certain that a division of property would have occasioned a multiplicity of contracts and public acts, without perhaps inducing more frequent or longer processes. In other respects the laws were equitable enough, except that in some articles they trenched on civil liberty, in prohibiting the exportation of all works of new invention out of the country. By the Piedmontese law it was not lawful for a subject to promulgate any discovery out of the country, nor even in it, without the sanction of government.'

The most advantageous mode of distributing personal property among a family is a delicate, perhaps a difficult, question to determine, and certainly requires the exercise of an enlightened and impartial judgment. Perhaps those laws are the most perfect, which consider all human beings as

Digitized by Google

moral and rational agents, and without distinction of sex or positive law, either for or against any party, only indicate the means of preventing very gross abuses in either sex. The only universal law in such cases is that of cultivating the judgment and governing the passions both in men and women, and then there is every reason to conclude that they will not injure their families by an improper or irrational distribution of their personal fortunes; and all that is not personal should be clearly appropriated by positive laws, such as have been long found of the first importance in this country.

On the actual state of learning in Piedmont, signor Denina tacitly admits that the ancient system, however bad, was preferable to any thing that has hitherto been substituted in its place. The *riforma degli studi* taught grammar, rhetoric, philosophy, theology and civil and common law: to this was added an establishment called the *college des Provinces*, which had no equal either in France or Italy. All these institutions have now passed away, and we have only a pompous display of the names constituting the academy of sciences, literature and fine arts of Turin. In this list we find the names of Giobert, Bonvoisin, Rossi, Vassalin Eandi, Denina (our author), Berthollet, Bossi, and Lagrange, 'all born and educated in Piedmont or Savoy.'

Signor Denina also notices slightly the state of the arts and manufactures; he acknowledges candidly the imperfection of the latter, but treats with just indignation the unjust insinuations of the French in 1795, that Piedmont was still in the same condition that it had been eight or ten centuries before.

The population of the kingdom of Italy is stated to be 3,552,555 individuals, and, with Savoy and Nice, in time of war capable of furnishing 70,000 men in arms. We have on former occasions given a scale of faith for French calculations, and it could in no case be more fairly applied than in the present. To complete the topographical view of the countries composing that kingdom, the author gives a brief sketch of Austrian Lombardy, the detached possessions of the house of Austria in Italy, and also the republics of Genoa, Venice, &c. The union, however, of the numerous petty states of Italy, although unquestionably attended with great injustice and oppression, is not an evil of sufficient magnitude to excite attention in such eventful times as those in which it is our lot to live. Political institutions are always verging towards extremes, and revolutions seem necessary to correct their aberrations. Under the heavy op-

Digitized by Google

pression of the iron crown, the Italian states may perhaps forget their local animosities, and by shaking off their little provincial pride eventually effect both the moral and political amelioration of the people.

A considerable part of this volume is occupied by notes tending to develope the routes of Bellovese, Hannibal and Cesar over the Alps; but the author, although possessed of considerable local knowledge, is very inferior both in learning and ingenuity to Mr. Whitaker, who has published two volumes on this now more curious than useful subject. Signor Denina contends that Mont Viso has been the route of Hannibal and Bellovese, from the conjecture of Simler, that the expression of Livy *Julias Alpes*, should be read *Inviæ Alpes*, as at the foot of the mountain the village Envie (called in Latin *Inviæ*) is still found. To such conjectural readings there is no limit, and they never can be received as valid argument. The chief reason, however, urged by our author for his belief, is the particular place whence Hannibal could shew his army the fertile plains on the banks of the Po; a circumstance very natural to enliven the drooping spirits of an army, but also very likely to have been much more brilliant in the imagination of the historian than before the eyes of the Carthaginians. Were it not foreign to our present purpose, we could state facts to prove that neither Mr. Whitaker's St. Bernard, nor Denina's Mont Viso were the real route of Hannibal.

Before concluding our remarks on this volume, we must observe that it abounds in judicious historical facts and impartial moral observations relative to the countries of which it treats; but, partly from the want of a well-executed map, and partly from the author's diffuse and unmethodical manner of writing, it is often obscure and sometimes almost contradictory, and requires to be elucidated by his other works on Italy. On statistics we have little more than the following extract from Peuchet:

'Piedmont, augmented by some parts of Lombardy, offers a territorial extent of 1108 square leagues, containing a population of 1,879,746 individuals, or 1696 inhabitants to each square league. In 1802 the poll-tax *(contributions directes)* amounted to 18 millions of francs, (about half a guinea a head.) The *new* arrangements, it is added, must diminish the population and the public revenue of Piedmont. Turin and Coni have already experienced its fatal effects.'

From a *vieux litterateur*, we have never seen such a mass of valuable materials as the present laid before the

Digitized by Google

public without some attempt at arrangement. Nevertheless, it will be read with considerable interest by all those who have ever visited the romantic regions of Upper Italy, and who have made themselves acquainted with the varying genius and different dialects of its inhabitants.

---

ART. XII.—*Recherches sur plusieurs Monumens, &c.*

*Researches, on many Celtic and Roman Monuments, by J.F. Barailon.* 8vo. Paris, 1806. Imported by Deconchy.

OF the state of manners and the civilization of a people of whom we have no written records, we can know nothing but from those works of art and industry which they left behind them, and some of which still survive the ravages of time. History presents us with only a few notices of the antient inhabitants of Etruria; but from the numerous works of art, which have been transmitted through a period of more than three thousand years, we may very rationally conclude that the Etruscans were a civilized and highly polished people. The first object of man is to procure subsistence: and agriculture, and even commerce must flourish in no inconsiderable degree, before any encouragement can be given to the elegant and ornamental arts. The manufacturers of articles of luxury and taste can find no vent for their commodities, and consequently cannot exist till capital has been accumulated and opulence diffused. Artificial wants are produced in proportion as the wants of necessity have been more abundantly supplied; and art is nurtured in the bosom of superfluity. In the first manufactures of any nation little attention is paid to ornament, and the ornament which there is, is destitute of taste. But when not only in the more rare and costly, but in the more common articles of manufacture, which are of daily and domestic use, we behold the utmost attention paid to beauty of appearance, to delicacy and variety of form, it is a certain proof that such a people have made great advances in civilization and refinement. In the vases and other articles of Etruscan origin, which are still remaining, we behold proofs of the most perfect workmanship and the most exquisite taste. We behold richness every where united with chastity of ornament; there is the utmost luxuriance of decoration, but it is the luxuriance of modesty. Hardly any two forms are alike; and yet, as in nature, all are beautiful. The authors seem to have aspired not only to imitate but to excel that beauty and diversity of form, which are visible in the varied productions of the universe. It is not long since our own arti-

cles of earthen ware consisted of the coarsest materials and the rudest shape, without any thing like elegance of ornament or beauty of appearance. To what then are we to ascribe the great improvements which have since taken place in these particulars? Certainly, to the imitation of the magic beauties of Etruscan art. If then only the scattered reliques of Etruscan genius have been so powerfully operative in improving the taste and increasing the elegance of a people so highly civilized as ourselves, is it not a proof that at least in that point of civilization which respects the discrimination of beauty and the power of exhibiting the beautiful, which with exquisite taste can discern, and with exquisite facility imitate, modify and combine the beauty of nature's forms, the Etruscans may fairly challenge the palm of excellence and the wreath of fame?

In M. Barailon's Celtic researches we do not find that he has made any discoveries, which, like the vases and manufactures of antient Etruria, give us any very favourable opinion of the manners or the manufactures of the pristine inhabitants of Gaul. M. Barailon considers the town of Chambon in the department of La Creuze, to have been one of the principal seats of the antient Celts; and this is proved less from any remaining monuments of that people than from the many Celtic terms which are still found in the vulgar dialect of the country, and from the names of places, of towns, villages, plains, valleys, and mountains, which are of Celtic origin. The ravages of conquest, which introduce new inhabitants and efface the old, or even the revolutions of time which seem continually attempting to make all things new, are not always sufficient to obliterate these durable records of the original occupants of a country, which the local nomenclature will supply. In the neighbourhood of Chambon most of the local names retain their primeval purity, or without any other alteration than what they have received from being compressed into the mould of French orthography: These terms are all very expressive, and well adapted to excite a sort of picturesque idea of the places for which they stand. Antient names of places will generally be found to pourtray the prominent features of the locality which they designate. At Chambon is seen a square temple, and very narrow, constructed of cut stone, turned to the south, which was originally open at the top. This was anterior to the time of the Romans, who added an arch, and left proofs of their addition in the bricks and tiles which they employed. This temple constitutes at present part of the church of St. Valery, and has for a long time served as the chapel of the tutelary saint. This fact

Digitized by Google

refutes the assertion of those who pretend that the first Christians actually destroyed the Pagan temples without even converting them into churches. We know that the emperor Phocas in 604 granted the pantheon to Pope Boniface to be united into a church and consecrated to the Virgin, 'sublatis omnibus idolorum fœcis,' after removing all the pollutions of idolatry. (Golzius Icon. Imperat. Roman. p. 190.)—In the solid substance of the walls in the Celtic temple at Chambon was discovered a secret stair-case, which was probably devoted to a variety of sacred uses by the Druids and their successors. The people held their assemblies on an adjacent eminence, to the gods and to the dead, and practised other religious ceremonies. When the Celtic institutions were abolished, part of this eminence was employed as the place of criminal executions, from which it took the name of Gallows-hill; where, in the ages of barbarism, the judge was also the executioner of the sentence. In a trial which took place between the inhabitants of Aurillac and the abbey of the same town in 1280, Peter Moyssete the judge deposes: 'Propria manu amputavi pedes, manus, auriculas, et suspendi ad furcas;' 'With my own hand I cut off the feet, hands, and ears of the prisoners, and hung them on a gibbet.' He attests moreover that his father acted in the same capacity. To the east of the town of Chambon, are still seen two real Tarpeian rocks, of which one known by the name of the *leaping-stone*, is washed by the river Tardes; the other is called the *rock of death*; it is very steep, and tremendous cascades roar beneath. Wherever the earth is turned up, foundations of edifices are seen, but they are so crushed together that it is difficult to trace the streets. The space between, where it can be discovered, seems to have been about three yards; they seldom run in a line, and bear a perfect resemblance to the construction of the most antient towns. In 1805, in an old burying ground, which had been deserted for many ages, a black urn of baked earth was discovered, very capacious and in the shape of a bomb. A flat stone constituted the lid; and the ashes of many dead must have reposed beneath. Macrobius, (Saturnal. lib. vii. cap. vii.) informs us that it was the custom to burn many carcases at the same time, and that to every ten men they added one woman, as they had found by experience that the female form was very efficacious in augmenting the activity of the flame and accelerating the incineration.

The author gives an account of some subterraneous caverns which are very common in this neighbourhood, and such as, according to the relation of Tacitus, German. 16.

Digitized by Google

Aglic: 38. were found among the Germans and Scotch, to whom they appeared to have served not only as habitations in time of peace, but as places of refuge and security in time of war. In a country, which was covered with wood above, and undermined by these caverns beneath, it was more easy to vanquish the enemy than to overtake the fugitives. Thus large armies of Gauls and Germans have readily eluded the pursuit of the Romans and suddenly disappeared. Tacitus designates these caverns by the name of *latebræ*. Florus by that of *speluncæ*. M. Baraillon discovered great numbers of these invisible habitations. He says that they are long tunnels from twenty to thirty yards in length, and cut archways. Their greatest width hardly exceeds a yard, their height a yard and a half. All have lateral branches, and almost all wells at the interior extremity, where water is seldom sought in vain. These subterraneous recesses often run under a mass of earth four yards thick, so that they are very difficult to find. They are narrow, and blocked up, wherever the stone resisted the instruments which were employed to open the passage. They are very antient, and anterior to the use of iron. They are found in dry and sloping situations; the entrance is always at the highest point, the extremity is more low. Some of these caves have an exterior circle, for fire and the preparation of food. This part is formed in the earth and in the open air. In one the author discovered some pieces of earthenware which shewed the infancy of art. Tacitus and Florus teach us that the Roman generals forced the natives to abandon these caves to their enemies, by stopping up the entrances with bushes to which they set fire. Tacit. Annal, lib. xiv 23. Flor. Epis. c. iii. 5, lib. iii. c. x. 6. Such caves, particularly in the colder regions, appear to have been the original habitations of the human race. 'Solent,' says Tacitus German. 16, 'et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium humi et receptaculum frugibus: quia rigorem frigorum ejusmodi locis molliunt si quando hostis advenit, & aperta populatur.' 'They,' the Germans, 'are wont to make subterraneous caves, over which they lay a thick covering of compost, to protect them from the inclemency of the weather, and to serve as a receptacle for their corn. In such places they temper the severity of the cold, and elude the pursuit of the enemy.' And Pliny, lib. vii. c. 96, informs us that 'at Athens Euryalus and Hyperbius were the first who constructed houses, and that before this the people dwelt in caves.'

The author gives an account of the Celtic antiquities which are found at Ioul, in the department of La Creuze.



Digitized by Google

On the summit of a high mountain, called de Toull, in that department, is found an immense quantity of stones, which fix the attention and excite the astonishment of the traveller. They spread round the contour of the mountain, and discover many circular inclosures. Their form and appearance shew that they have served for walls and buildings; though many of them would be rejected by the modern mason from the enormity of their size. Under these scattered masses are discovered the remains of walls, of which they formed a part, and which are high enough above the surface of the ground to shew the form, extent, and structure of the edifices. The walls are in general a yard or a yard and a half thick. The stones are often well squared and adapted to each other, so as to produce solidity of structure. The interstices of the walls are in some places filled up with earth and clay. Of the edifices some are round, others square; some are oblong, and even oval at one extremity.

Though the most antient inhabitants of Gaul, of whom any trace is found in history, do not appear, from the monuments which M. Barailon has described, to have made any considerable progress in the arts, yet they seem to have been less rude and barbarous than is commonly supposed. They had advanced beyond the first rudiments of savage life, but their progress was soon interrupted by foreign conquest, which left little more of the Celts than the name. Such are the vicissitudes of human things! which, however they may excite our regret, ought not to diminish our veneration for him who, in order to elevate our thoughts to a higher destiny, has permitted nothing like immutable stability in this present world.

---

ART. XIII.—*Prospectus of a National Institution, to be established in the United States.* 8vo. Washington. 1806.

AS labourers in the vineyards of literature, although but a small portion of the rich and racy fruits falls to our share, we sincerely rejoice in any event likely to promote the best interests of science, and of course the best interests of man.

We therefore hail, with pleasure, the dawn of public favour and protection, that appears to be now opening among our trans-atlantic brethren, upon establishments, which may, not improperly, be termed the fountains of useful knowledge, and the sources of literary and scientific improvement.

We have some reason to believe that our copy of the

Digitized by Google

work before us, is the only one at present in England, and though it be contrary to our general custom, to notice mere '*prospectuses*,' yet this appearing in a very unusual character, as in some measure sanctioned by the government of an opulent, extensive, and rapidly increasing nation, we have thought it our duty to introduce it to our readers; not altogether as a literary work, but more particularly as a subject of interesting consideration, most intimately connected with the progress and improvement of the human intellect.

The association of numerous men of science and literature into individual bodies, possessing a species of organization, and acting in a corporate capacity, for the purposes of advancing useful knowledge, encouraging and perfecting new discoveries, and extending the benefits and increasing the utility of the arts and sciences,—holds a distinguished rank among the important discoveries of modern times.

The schools and academies (if we may so term them) of the ancient philosophers had little or no similarity to the modern establishments, which, since the revival of letters, have been formed in most of the large cities of Europe under the names of societies, academies, institutions, and perhaps we may add, universities.

But while we readily allow the importance and utility of these corporate bodies, we cannot but observe that the weakness and imperfection of nature appears but the more visible from the hopes and expectations, which such promising and plausible theories hold out to public admiration. We mean not to enter the fields of polemic divinity; but merely to notice an obvious and undoubted fact.

An individual projects a plan of combined operation embracing the joint efforts, talents and acquirements of numerous other individuals. He adorns his ideal structure with all the ornaments of an exuberant imagination, and embellishes it with the glowing tints of a fancied perfection. He either forgets, or fears to remember, that the instruments he has to employ, and the agents that are to execute the various branches of his plan, are men, the creatures of caprice, interest and passion. No sooner therefore does the dazzling brilliancy of a first conception subside, than the imbecillity of all human productions begins to appear. With the accumulation of learning and aggregation of wisdom, the irascible and concupiscible passions are also brought together, and their influence is unhappily found to impede, and in some instances entirely to counteract, the united exertions of integrity, wisdom, and learning.

Dr. Johnson has, with much sagacity and profound ac-



Digitized by Google

quaintance with human nature, observed respecting academies for the improving of language, 'An academy could be expected to do but little; if an academician's place were profitable, it would be given by interest; if attendance were gratuitous, it would be rarely paid, and no man would endure the least disgust. Unanimity is impossible, and debate would separate the assembly.'

This observation is in a certain degree applicable to all the academies, institutions, and societies, with which we are acquainted.

Those in our own metropolis certainly are productive of very considerable benefits to society; but a *peep into the interior* of most of them would, we fear, justify the particular application of all our foregoing general hints.

Personal considerations, and personal interests, not only suffered to enter into competition with, but absolutely to counteract and defeat the public and general good of the establishment: undue influence of an enterprizing individual, or of an active junto: remissness and neglect in the discharge of the duties and offices undertaken without remuneration; or a perversion, direct or indirect, of the funds where officers are paid; and what is perhaps a more prevalent cause of injury than any other, a spirit of malevolent jealousy, that contravenes the best measures, misinterprets the best intentioned suggestions, carps and cavils at the most judicious propositions, and opposes the wisest regulations, when not originating with itself, and according with its own petty and personal views, or when likely to produce an impression in favour of the individuals that are the objects of its intriguing hostility.

It is a lamentable consideration, that the progress of science, virtue, and happiness should, in an age calling itself *enlightened*, and in a country calling itself *Christian*, be obstructed by such disgraceful impediments.

We are not ignorant that these general charges might without much difficulty be substantiated by an induction of particulars; but we had rather leave that task to more powerful censors: trusting that this slight notice may not be without its beneficial effects, by apprizing these public bodies that their aberrations are sometimes noticed from a quarter and in a manner the least expected: should such a persuasion induce a more circumspect attention in the discharge of gratuitously but voluntarily undertaken obligations, as well as in the duties of remunerated officers, we shall feel a sincere satisfaction in having hazarded these few observations.

Digitized by Google

We should then hope never more to witness the rejection (by an almost self-created junto) of a judicious and liberal measure, because an injudicious and illiberal one, originating with them, had not been adopted.

We should still hope to see the times when councils will not think it a just assertion of their authority, to defeat the best purposes of their formation: when professors and lecturers will not think it any derogation of their dignity to learn to read: when intelligent and active, but unassuming members may not be disgusted and driven from the board by an aspiring and dictatorial manager: when committee-men will not think it a sufficient discharge of their duties to permit their names to appear in prospectuses; or conceive it necessary to attend the meetings only to embarrass the proceedings by useless, if not injurious quibbling: when treasurers will think it an obligation of their office to know something of the accounts of the establishment: when secretaries will not be offended should it fall to their lot to have a few letters to write: and when men may associate for the purposes of science, charity, or literature, without having their designs thwarted by inefficient officers; their proceedings betrayed and misrepresented by gossiping collectors; or their characters traduced and vilified by impertinent librarians.

The extent of the projected establishments is thus stated:

'Two distinct objects, which in other countries have been kept asunder, may and ought to be united; they are both of great national importance, and by being embraced in the same institution they will aid each other in their acquisition. These are the advancement of knowledge by associations of scientific men, and the dissemination of its rudiments by the instruction of youth. The first has been the business of learned corporations, such as the Royal Society of London, and the National Institute of France; the second is pursued by collections of instructors, under the names of universities, colleges, academies, &c.' PP. 1. 2.

The author's opinion of the present state of science, however it may stimulate the exertions of his intended body corporate, is not very complimentary to the labours of the learned associations that have long existed in Europe.

'We are sensible that many of the sciences, physical as well as moral, are very little advanced: some of them, in which we seem to have made considerable progress, are yet so uncertain as to leave it doubtful whether even their first principles do not remain to be discovered: and in all of them, there is a great deficiency as to the mode of familiarising their results, and applying them to the useful arts of life, the true object of all labour and research.' P. 9.

Digitized by Google

In the following remarks we admit the fact but deny the reasons assigned:

'Researches in literature, to which may be united those in morals, government and laws, are so vague in their nature, and have been so little methodised, as scarcely to have obtained the name of sciences. No man has denied the importance of these pursuits; though the English nation, from whom we have borrowed so many useful things, has not thought proper to give them that consistency and standing among the objects of laudable ambition, to which they are entitled. Men the most eminent in their studies have not been members of their learned associations. Locke, Berkley, Pope, Hume, Robertson, Gibbon, Adam Smith, and Blackstone, were never admitted into the Royal Society This is doubtless owing to the nature of their government, though the government itself exerts no influence in these elections.' P. 11.

The author's opinion of the influence of the fine arts offers a fair specimen of the style and manner in which this prospectus is drawn up.

'There is no doubt but the fine arts, both in those who cultivate, and those who only admire them, open and expand the mind to great ideas. They inspire liberal feelings, create a harmony of temper favourable to a sense of justice, and a habit of moderation in our social intercourse. By increasing the circle of our pleasures, they moderate the intensity with which pleasures not dependant on them would be pursued. In proportion as they multiply our wants they stimulate our industry, they diversify the objects of our ambition, they furnish new motives for a constant activity of mind and body, highly favourable to the health of both. The encouragement of a taste for elegant luxuries, discourages the relish for luxuries that are gross and sensual, debilitating to the body, and demoralizing to the mind. These last it must be acknowledged are prevailing in our country; they are perhaps the natural growth of domestic affluence and civil liberty. The government, however mild and paternal, cannot check them by direct application of its powers, without improper encroachments on the liberty and affluence that give them birth. But a taste for the elegant enjoyments which spring from the culture of the fine arts, excites passions not so irresistible, but that they are easily kept within the limits, which the means of each individual will prescribe. It is the friend of morals and of health, it supposes a certain degree of information, and it necessitates liberal instruction,' P 18 and 19.

We have not elsewhere met with an account of the institutions for the promotion of science, literature and arts in the French capital, so condensed as that given in this; and as it also notices our own metropolis, we think the extract may not be unacceptable to our readers.

Digitized by Google

'In England there is a royal academy for the fine arts, as well as a royal society for the sciences; though men of merit in other learned labors are not associated. In France the two classes of eminent men, who pursue the sciences and the arts, are united in the National Institute. Besides these, and besides the colleges and universities, there exists in each of those countries a variety of institutions useful in their different objects, and highly conducive to the general mass of public improvement, as well as to private instruction.

'The French government supports,

'1. *The School of Mines*, an extensive establishment; where is preserved a collection of specimens from all the mines, wrought and unwrought, that are known to exist in that country; where, with the free use of a laboratory, lectures are given gratis one day in the week for nine months in the year, and where young men receive what is called a mineralogical education. At this place the proprietor of a mine, whether of metals, coals, or other valuable fossils, may have them examined without expense; and here he can apply for an able and scientific artist, recommended by the professors, to be the conductor of his works, as well in the engineering as the metallurgical branch.

'2. *The School of Roads and Bridges;* whose title ought to extend likewise to canals, river navigation and hydraulic architecture; since it embraces all these objects. Here are preserved models and drawings of all the great works, and many of the abortive attempts, in these branches of business. It is a curious and useful collection. This establishment too maintains its professors, who give lectures gratis, and produce among their pupils the ablest draftsmen and civil engineers, ready to be employed where the public service or private enterprise may require.

'3. *The Conservatory of Arts;* meaning the useful arts and trades. This, in appearance, is a vast Babel of materials; consisting of tools, models and entire machines, ancient and modern, good and bad. For it is often useful to preserve for inspection a bad machine. The professor explains the reason why it did not answer the purpose; and this either prevents another person from spending his time and money in pursuit of the same impracticable scheme, or it may lead his mind to some ingenious invention to remedy the defect and make it a useful object. Here is a professor for explaining the use of the machines, and for aiding the minister in discharging the duties of the patent office. Here likewise several trades are carried on, and persons are taught gratis the use of the tools by practice as well as by lectures.

'4. *The Museum of Natural History.* This consists of a botanical garden, an extensive menagery, or collection of wild animals, and large cabinets of minerals. To this institution are attached several professorships; and lectures are given on every branch of natural history.

'5. *The Museum of Arts;* meaning the fine arts. This is the school for painting, statuary, music, &c. The great splendor of this establishment consists chiefly in its vast gallery of pictures, and

Digitized by Google

its awful synod of statues. These are as far beyond description as they are above comparison. Since, to the collections of the kings of France, the government has added so many of the best productions of Italy, Flanders and Holland, there is no other assemblage of the works of art where students can be so well accommodated with variety and excellence, to excite their emulation and form their taste.

'6. *The National Library.* This collection is likewise unparalleled both for the number and variety of works it contains; having about five hundred thousand volumes, in print and manuscript; besides all of value that is extant in maps, charts, engravings; and a museum of coins, medals and inscriptions, ancient and modern.

'8. *The Mint*; which is a scientific, as well as a laboratorial establishment; where lectures are given in mineralogy, metallurgy and chemistry.

'9. *The Military School*, where field engineering, fortification, gunnery, attack and defence of places, and the branches of mathematics, necessary to these sciences, are taught by experienced masters.

'10. *The Prytaneum*; which is an excellent school of general science, more especially military and nautical; but it is exclusively devoted to what are called *enfans de la patrie*, children of the country, or boys adopted by the government, and educated at the public expense. They are generally those whose fathers have died in the public service. But this distinction is often conferred on others, through particular favor. The school is supplied with able instructors; and the pupils are very numerous. They are taught to consider themselves entirely devoted to the service of their country, as is indicated both by their own appellation and that of their seminary.

11. *The College of France* retains all its ancient advantages, and has been improved by the revolution.

12. *The School of Medicine*, united with anatomy and surgery, is in able hands, and well conducted.

13. *The Veterinary School;* where practical and scientific lessons are given on the constitution and diseases of animals.

14. *The Observatory* is an appellation still retained by an eminent school of astronomy, though its importance has grown far beyond what is indicated by its name. It publishes the annual work called *la connaissance des tems;* a work not only of national, but of universal utility for navigators and astronomers.

15. Another institution whose functions have outgrown its name is the *Bureau of Longitude.* It not only offers premiums for discoveries, tending to the great object of finding an easy method of ascertaining the longitude at sea, and judges of their merit, but it is the encourager and depositary of all nautical and geographical discoveries, and in conjunction with the school of astronomy, and that of natural history, it directs and superintends such voyages of discovery as the government chooses to undertake.

16. The last public establishment for liberal instruction, that I shall mention in the capital, though not the only remaining one that

Digitized by Google

might be named, is the *Polytechnic School.* This, for the variety of sciences taught, the degree of previous attainment necessary for admission, the eminent talents of the professors, and the high state of erudition to which the pupils are carried, is doubtless the first institution in the world.

'Besides the public foundations, established and partly supported by the government, there is a variety of private associations for collecting and diffusing information, such as agricultural societies, a society for the encouragement of arts and manufactures, and another, which though neither scientific nor literary, is a great encourager of literature. It is a charitable fund for giving relief to indigent authors, and to their widows and orphans.

'*The Lyceum of Arts*, as a private society, merits a distinguished place in this hasty review of the liberal establishments in Paris. This foundation belongs to a number of proprietors, who draw no other advantage from it than the right of attending the lectures, and of using the laboratory, reading rooms, library and philosophical apparatus. It employs able professors in all the sciences, in technology, in literature, and in several modern languages. It admits annual subscribers, who enjoy these advantages during the year; and it is particularly useful to strangers and to young men from the provinces, who might otherwise employ their leisure hours in less profitable amusements.

'If, in speaking of the state of public instruction in England, we are less particular than in those of her neighbours, it will not be for want of respect for her institutions; but because most of them are better known in this country, and some of them similar to those we have described. Her universities and colleges, her numerous agricultural societies, her society of arts and manufactures, her royal society, royal academy, royal observatory, British museum, marine and military academies, her society for exploring the interior of Africa, her missionary society, and her board of longitude, are probably familiar to most of the readers of this prospectus. We shall particularise only two or three others, which being of recent date, are probably less known.

'*The Literary Fund*, for the relief of indigent authors and their families, is an institution of extensive and increasing beneficence. It is not merely a charitable but a patriotic endowment, and its influence must extend to other nations and to posterity. For an author of merit belongs to the world at large, his genius is not the property of one age or nation, but the general heritage of all. When a fund like this is administered by men of discernment and fidelity, worthy of their trust, as the one in question certainly is, lending its aid to all proper objects, without regard to party or system, whether in politics, science or religion, it gives independance to literary pursuits. Men who are fostered by it, or feel a confidence that they may, in case of need, partake of its munificence, become bold in the developement of useful truths; they are not discouraged by the dread of opposing the opinions of vulgar minds, whether among members of the government or powerful individuals.

Digitized by Google

'This generous and energetic establishment owes its foundation to David Williams; whose luminous writings, as well as other labours, in favour of liberty and morals, are well known in this country. It was a new attempt to utilise the gifts of fortune, and the efforts of timid merit. It was not till after many years of exertion, by its patriotic founder, that the institution assumed a vigorous existence, became rich by the donations of the opulent, and popular from the patronage of the first names in the kingdom. It was from this fund that the one of a similar nature in Paris was copied; but the latter is hitherto far inferior to the former, both in its endowments and its activity.

'On the other hand the *Royal Institution* and the *London Institution* have been copied from the Lyceum in Paris. But in these instances the copies have already equalled, if not surpassed, the original.'

It appears to us somewhat remarkable that we should see in a foreign publication the first printed notice of the Literary Fund that appears to us in any tolerable degree to comprehend the purposes and appreciate the possible and probable benefits of that truly patriotic and interesting establishment. We fully agree with this anonymous author in his liberal view of its necessary effects whilst it continues to be administered with discernment and fidelity; indeed its present circumstances seem peculiarly auspicious. The royal and illustrious patronage it now enjoys, has a natural and powerful tendency to dissipate all doubts and misconceptions respecting its views and ultimate purposes, and by an engaging and powerful attraction to associate patrician dignity, and commercial wealth in the active protection of genius, literature, and science.

Whilst we also fully agree with our author in his commendation of the Royal Institution and the London Institution, we cannot omit this opportunity of offering a few hints relative to some circumstances in the conduct of the former of these establishments. It appears to us that the Royal Institution, though still very deservedly an object of popular favour, has in a great measure abandoned the original and avowed purpose of its formation; it is with much regret that we hear very general complaints that the advancement of science, and diffusion of useful knowledge appear to be no longer the leading purposes of the institution. If the regulations of admission be allowed to offer a proper criterion of the principles that influence the philosophers who form them, the public may be led to suppose that the love of wealth has taken place of the love of wisdom; and that it is a much greater object with them to form an opulent establishment, than it is to found a dignified and useful charac-

Digitized by Google

ter, and to illumine with the invigorating beams of science, the labours of industry, the activity of youth, and the general habits of social and domestic life.

When it is intimated that this must be a random and unfounded charge, it is then asked, What are we to infer from the admission fee being fixed so high as necessarily to exclude by far the greater part of the professed votaries of science? What must we think of the further restrictions imposed on those whose pecuniary ability has admitted them over the privileged threshold of wealth? Many, whose love of wisdom induces them to subscribe, and whose previous attainments enable them to profit by the higher displays of scientific proficiency, have it not in their power to attend all the lectures, nor do they find it necessary; unwilling to deny themselves the means of attending discussions on particular branches of knowledge, they take a subscriber's card, but this card being restricted to his own personal use, the diffusion of science is unnecessarily limited. The initiatory lectures, and those parts of the subjects necessary to the completion of the course, but not calculated to excite the curiosity of persons already acquainted with them, might be made much more conducive to the promulgation of useful knowledge than they are at present, by allowing the sons or younger friends of the subscribers to attend the lectures when the subscribers themselves do not make use of their cards; thus the extension of scientific improvement would be greatly facilitated—the lecturers excited to exertion by a numerous and improving auditory—and the splendid and expensive apparatus, provided by the institution, employed to the most beneficial purposes.

We are not insensible to the inconveniences felt in consequence of the extraordinary degree of public curiosity excited by the attractions of one popular lecturer; but we fully and cordially concur in the opinion that these trivial and temporary inconveniences might have been satisfactorily remedied, without overturning the original constitution and purposes of the establishment.

Whatever difference of opinion may have arisen respecting these points, one truth presents itself most prominently and indisputably. The utility of the institution, that might have resulted from a more general dissemination of knowledge in the sciences is most materially lessened by the present excessive high price of admission, and the system of exclusion now adopted, which compel the lecturers to exhibit their apparatus and experiments, and to spend their breath in too many instances to almost empty benches.

But here let us not be misunderstood, not charged with in-

Digitized by Google

consistency in what we are about to offer: we mean not in the remotest degree to insinuate that the more elevated classes of society ought not to be invited and encouraged to study and participate in the enjoyments of literature and science; nor do we mean to join in the injudicious, and in our opinion illiberal observations that we have heard respecting the popular lecturer alluded to above; on the contrary we think the uncommon degree of public favour with which his lectures were received by a part of the community, that has generally been supposed from their rank and education to be not altogether incapable of judging, ought to be considered as a proof that the composition and delivery ought not to be described under the flimsy if not ridiculous character with which some critics have appeared anxious to designate them. Indeed we cannot but conceive that lecturer to be entitled to no small share of commendation, whose natural and acquired powers, in discussing subjects not generally thought to be very inviting, are sufficient to attract and (what is by far more difficult) to arrest the attention of those who are frequently called the gay and volatile classes of society. And surely if such auditors can be induced to listen with eagerness to the dictates of moral wisdom, and sit not only with patience but with applauding attention for an hour, whilst some speakers that could be mentioned are not heard for one third of the time without soporific wearisomeness, we may venture to inquire whether sarcastic and invidious criticisms on such an instructor can be supposed always to originate in a pure love of decorum, truth and virtue, or whether they may not have sprung from principles of a very different description. We must be permitted to think that the lectures upon instructing the poor and reforming the education of females, delivered last spring to crowded auditories, whose rank and situation in society give their opinions and habits the greatest possible effect upon the general manners, were calculated to produce more real and lasting benefit to the public than all the other labours of the institution taken together.

If such auditors can be induced but for one hour to exchange the avocations of frivolty and fantastic pleasure, to give a sedate and willing attention to such important subjects, the probable effects must be so evidently conducive to decrease in a large degree the aggregate of human misery, and increase in an equal proportion the aggregate of human happiness, that opposition to so useful an attempt must launch its shaft, even if pointed with the gravity of pedantic solemnity, without its intended effect, *telumque imbelle sine ictu conjecit.*

Digitized by Google

But while we thus speak our decided sentiments respecting this celebrated lecturer, we are not insensible to his defects; we suppose he lays no claim to exemption from the common lot of human nature, and will receive with candid acquiescence an intimation that he is not more than man: we shall not enlarge with the minuteness of hyper-criticism upon minor faults, such as twisting a pocket handkerchief, a misplaced joke, an unsuccessful attempt at repartee, &c. &c. but proceed to what we consider a very considerable defect. We could not but lament that in handling some of the important subjects before him, he confined himself to the low ground of moral fitness, when the more elevated points of revelation were within his reach; he told the truth, but not the whole truth; as far as he went he had our cordial approbation, but we should, with increased pleasure, have attended him through the attractive range of motives emanating from gratitude and love, and which speak with almost irresistible force to the best affections of the heart in the doctrines of the Gospel. In a Christian country, before an assembly of professing Christians, and from a Christian minister, the addition of the arguments and motives we have alluded to could not have been improper, and must have added incalculable weight to his important conclusions.

We have also observed with much satisfaction that the institution is likely to draw at least some portion of the attention of the learned, to the undeniable and evident effects of what is called a good delivery in reading and speaking: here we have indeed much to say, but our limits compel us at present to be brief. Is it not an astonishing truth, that what all are capable of judging of, and what all so decidedly admire, very few should labour to attain? in six hundred senators can we find a sixtieth part, graceful and eloquent speakers? In a country where a numerous body is educated for the express purpose of public instruction, why are the compositions disgraced by an awkward and imperfect intonation? Why are our pulpits filled with stupid monotony, injudicious bawling, or disgusting provinciality? Why are discrimination, pathos and devout sensibility banished from the delivery of our admirable liturgy? Why cannot we enter even a college chapel, in the very seats of learning, without being disgusted with irreverence, negligence, and intolerable contempt of all just enunciation? Why even from the chairs of learned professors, and the tables of studious lecturers, are our ears so tortured by the tones and articulation of the speakers, that the attention of the mind is almost irresistibly drawn from the subject; and the most accurate and highly finished labours of the pen lose much

Digitized by Google

of their utility from the defective manner in which they are delivered? We cannot now stay to answer these questions but earnestly recommend to all, whom they may concern a due consideration of them.

---

ART. XIV.—*Authentische Darstellung, &c,*

*Authentic Representation of the Relations between England and Spain before and at the Time of the breaking out of the War between the two Powers. By Fred. Von Gentz.* 8vo. Petersburg. 1806.

M. GENTZ had ceased for four years to labour for the public, with the full conviction that till some essential change was effected in the political system of Europe, it would be useless either to write or to speak on public affairs, and that it was beneath the dignity of a writer who set any value on his own character to weep over acts of oppression which no one seemed to feel, and like the voice in the wilderness, to preach without being heard, and to remonstrate without being regarded. But this change of sentiment seemed no sooner to have advanced so far that it might be publicly mentioned without injuring the public interest by any precipitate declarations, than the author resumed his political labours, which, from the genius and spirit of the execution, cannot be indifferent to any one of whatever opinion he may be. When the present work was ready for the press he made many unsuccessful attempts before he found any bookseller willing to undertake the publication.—In the more favourable circumstances, which soon after appeared, he thought it right to direct the attention of the public to the origin of that war which had been so grossly misrepresented by the enemies of the British ministry. On the first news of the attack on the Spanish frigates, appearances were against the government of this country, while the system of the French government, without any regard to facts, was extolled beyond measure in the official journal, in order to pervert the public opinion, and by irritating the minds of people against their own governments, to paralyse the public activity, or to produce a degree of political indifference which would be equally destructive. In his introduction, which was written in July 1805, the author has circumstantially unravelled these facts with great sagacity and an impressive eloquence:

'May,' says he, in his preface, which was written the day before the fatal battle of Austerlitz, 'may the victory of Trafalgar produce the same effects as the victory of Aboukir once produc-

Digitized by Google

ed! If they who carry arms, be ready so to die, and they who in other relations contend for all that is most dear, be ready so to live as Nelson died, we may deride all the plans with which the tempestuous audacity of a robber threatens the liberty of Europe, the treasure of treasures. Beaten by the waves, oppressed, persecuted and surrounded by raging enemies, we shall never be subdued as long as we deem impossible to fall, and exclaim "*Justice must be triumphant*" till we outvoice the storm, and deserve and gain the victory.'

The author, as this passage will shew, by no means sat down coldly and dispassionately to the consideration of the question, which of the two states, England or Spain, was the author of the war; but it must be allowed that he advocates the cause of the British government with a force of argument and an energy of expression which are not easy to be resisted.—He considers the whole interval which passed from the beginning of the war between England and France, to the public declaration of war between England and Spain under four principal epochs, which are determined by certain principal points in the transactions between England and Spain. The first extends to the conclusion of the treaty of subsidy between France and Spain in October 1803; the second to the change of administration in England in May 1804; the third to the orders for the first hostile measures against Spain in September 1804; the fourth to the appearance of the two manifestos, that of the Spanish on 12th December 1804, and of the English on the 25th Jan. 1805.—The inference which he draws from these inquiries is, that neither the British nor the Spanish government were desirous of war, but that the latter was plunged into it by the influence of the French government, exerting itself either through the French agent or the Prince of Peace, who was merely the tool of the French court. The treaty of S. Ildefonso, of 19th August 1796, between France and Spain, was the most complete model of an unlimited alliance, which seemed absolutely to incorporate the fortunes of the two nations; and though it agreed in its most essential parts with the known family compact, yet, where it differed, it was throughout, both in fact and in expression, more oppressive to Spain and more hostile to England than the antient treaty. Though the ministry at the head of public affairs in this country in the years 1802, 1803, considered it for the interest of England in case of hostilities between England, and France, to use the utmost diligence to prevent the Spanish government from taking any part in the same, and for this purpose to treat that government with all possible mildness and indulgence, so long as France should not energetically call on

Digitized by Google

Spain to fulfil the stipulations of the treaty. Such were the views and such the spirit which animated the instructions that were sent to Mr. Frere, the English minister at Madrid, on the first apprehension of a new war with France, and even after the commencement of this war. And during this interval the Spanish ships laden with treasure from America, were permitted, at a very critical juncture and in circumstances which would have fully justified the capture, to pass without any molestation, though the commander of the fleet had, as a necessary measure of prudence, received instructions from the admiralty to watch the movements which were making in the Spanish harbours, and by no means to permit any Spanish ships of war to enter the ports of France or Holland. When therefore, in a treaty which was probably signed on the 19th October 1803, the Spanish government, instead of the stipulated succours, engaged to pay to France six millions of livres a month, that is, a sum equal to one third of the whole revenue of Spain, and had at the same time entered into other engagements very injurious to England, on which the Spanish court refused to furnish any explanation, and when even Portugal was apprized that in order to avoid an attack which was meditated against the integrity of her dominions, she must submit to the annual payment of twelve millions of livres, the British ministry with the greatest justice ordered their minister to protest against that transaction, and positively to declare, that it was only the supposition that the measure was not designed to be persisted in, which could have prevented the king of England from immediately resorting to hostilities; and at the same time that the introduction of French troops into the Spanish territory, or the smallest attempt to afford the French any assistance by sea; would be considered as a signal for immediate war. In the sequel, England, by a note of the 18th of February, had more definitively required as the conditions of a suspension of hostilities, in which she was already justified, as she had never either formally or tacitly acknowledged the neutrality of Spain and the communication of the treaty of subsidy, the cessation of all preparations in the Spanish ports, and a prohibition to purchase English prizes. Only the last article was on the 22d March finally conceded;—with respect to the preparations, the Spanish government endeavoured to elude the question by ambiguous declarations; and the Prince of Peace himself declared the communication of the subsidiary treaty to be impossible, as at the time when it was concluded the Spanish court itself had felt the necessity of the measure,

Digitized by Google

but which General Bournonville peremptorily forbad. With this answer the accustomed relations between the two courts were properly at an end; and England was entitled to exercise at pleasure the right, which she had never abandoned after the conclusion of the treaty of subsidy, of immediately proceeding to hostilities. In the mean time, not only in the West Indies, but in the Havannah, the seat of the Spanish governor, the utmost partiality was shewn to the privateers of France; and the Prince of Peace gave the clearest proof of his unbounded servility to the French government, who from pretexts as insignificant as they were indecent, had avoided giving any explanation to the English minister on account of a calumnious attack in the Moniteur; (25th March 1804,) as if in a conversation with the Prince of Peace, he had on the part of England defended the practice of assassination. It is true that Mr. Frere at last abandoned his demands, less on account of his personal opinion of his adversary, than from an unwillingness to implicate his government in discussions, which were entirely adverse to the sentiments which they were known to entertain. In the mean time, on account of the unpleasant circumstances to which this transaction gave rise, Mr. Frere, was, no doubt at his own solicitation, recalled on the 11th of July by the new ministry, which came into office on the 1st of May, 1804. Hence it is clear, that even this ministry adhered for two months to the system which had been hitherto observed towards Spain. But, when Mr. Frere in the beginning of August took his departure from Spain, and left his brother as chargé d'affaires behind, and when Mr. Wellesley Pole was already appointed as his successor, the Spanish government continued to send troops and sailors to the French fleet, and in the same ship which brought Mr. Frere home, undoubted intelligence was received from Admiral Cochrane before Ferrol, of the preparations which were going on in the Spanish ports. The British ministry thus convinced that the Spanish government, seduced or overawed by the influence of France, entertained no friendly designs towards this country, took the requisite measures for giving a timely check to such hostile operations. On the 18th and 19th of September, they dispatched orders to all commanders of ships to capture the Spanish register ships which were expected from America, and to detain them in a place of safety till farther orders, and at the same time to prevent any ships of war from entering, or from leaving the harbour of Ferrol. A notification of these measures was made to the Spanish government, and thus an opportunity was afforded for new-



Digitized by Google

discussions. The consequence of these orders was the engagement on the 5th October off Cape St. Marin, four miles from Cadiz, in which four English made an attack on four Spanish frigates, of which three were taken, and one accidentally blown up. But this rencounter could not of itself be considered as the occasion of the war, since by a rare conjuncture of circumstances it was not known in Madrid till the 9th or 10th of November, when all intercourse with the court of England was already at an end. But the English secretary of state, who received the news on the 17th of October, declared to the Spanish ambassador that this event would by no means put an end to all farther discussion; but that the English government were willing to re-establish the friendly understanding between the two courts, if Spain would give satisfactory assurances of her pacific intentions by communicating the subsidiary treaty and putting an end to her maritime preparations. The conduct of the Spanish government, on the renewal of the negociations with the English ministry, plainly evinced a dastardly dread of incurring the displeasure of the French potentate; since, in opposition to their manifest interest, they not only did not seek to gain time, but diligently avoided the discussion; so that the issue would no doubt have been the same if the sea-fight had never taken place, and the orders, which occasioned it, had never been issued. The English chargè de affaires, on the 29th of September, had been ordered first to insist on an unreserved explanation of the treaty with France, and next to procure an immediate cessation of the maritime preparations; when the king of England would send a minister with full powers to adjust all the remaining points. On the 21st of October, the English minister circumstantially detailed all these instructions to the secretary of state D. Pedro Cevallos; and after he had delivered a note to the same effect, he received a written answer in which the minister represented the orders given to Admiral Cochrane as an act of hostility, instead of returning a satisfactory answer to the two principal demands, eluded the desire of putting a stop to the naval preparations as an act of injustice and a breach of treaty; and without explaining, much less communicating the treaty of subsidy, merely expressed an extreme astonishment that the court of London should imagine that this treaty was not concluded for the whole continuance of the war. After such an answer, which, like the instructions delivered to the Spanish minister in London, was composed in an unfriendly, vindictive, and bitter style, Mr. Frere nevertheless vindicated his government in a note, in which he enumerated all

Digitized by Google

the proceedings of the two courts, represented the contempt and absurdity of withholding the treaty, and insisted on the omission of the naval preparations; but when no answer was returned to this reiterated remonstrance, nothing farther remained than to apply for his passports for his return to England. But on the 3d of November he received an answer, in which, after a formal introduction and a great parade of determinate particularity, every thing was left as it stood before. On the same day, in another note, he shewed the utter insufficiency of the Spanish answer, and again renewed his application for his passports, which, after complaining of the delay on the 5th, he received on the 7th, with this observation of the secretary of state, that, since the Spanish government had not afforded the slightest pretext for this proceeding, but, on the contrary, had given every explanation which was agreeable to its relations, the British cabinet must be alone considered responsible for the result of this precipitate resolution. On the part of Spain the first order for hostilities was issued on the last day of November, and the Spanish manifesto appeared on the 12th of December, which, on the 20th of January, was followed by that of England, which differed in no small degree from the former in the majesty and tranquillity of its tone. The various official papers which were written on this occasion, are arranged in the work of M. Gentz, in four principal sections, the first of which contains the ministerial correspondence under Lord Hawkesbury, the second under Lord Harrowby, the third, the whole correspondence with the admirals, and the fourth, the occurrences in the West Indies. M. Gentz has added two appendixes, in which we find explanations of the war between Spain and England, and the correspondence between Mr. Frere and the Prince of Peace relative to the article which appeared in the Moniteur on the 25th of March 1804. The last is taken from the accounts in the public papers, which may not be quite correct; it is not only interesting in respect to the subject, but it exhibits what is fortunately a very rare phenomenon in the annals of diplomacy.



Digitized by Google

# RETROSPECT

## OF

# FOREIGN LITERATURE.

## FRANCE.

ART. 15.—*Les Voyages de Celina, &c.*

*The Travels of Celina, a Poem. By Ev. P***.* 18mo. Paris. 1806. Imported by Deconchy.

M. PARNY, the author of these pages, has already obtained some celebrity among his countrymen by several poetical works, not indeed destitute of genius, but distinguished by greater profligacy and a more unblushing contempt of decorum, than is usually found even in the publications of our immoral and licentious neighbours.

The little poem before us is an entertaining trifle. Celina is a young lady, of sufficiently warm temperament, who has been married just long enough to know and to regret that the attentions of a husband are by no means correspondent with the ardour of a lover. Lying in her solitary bed, she thus opens the poem:

'The night rolls rapidly away, and I in vain expect the ungrateful man who has deserted me. That such coldness should dwell in one who calls himself a lover! That my tenderness should thus be outraged! Alas! it is matrimony that has made me miserable! While I was still free, young, and beautiful, I loved, and I tasted happiness! But now Dorval is unfaithful. How is the female sex to be pitied among a people who are called so sensible and so superior, so distinguished for their nobleness and their gallantry! Women have every thing to dread; marriage, love, the opinion of the world, the laws themselves. Happy, thrice happy, those remote regions, faithful still to nature, where love knows no deceit, but reigns without reserve, without anxiety, and without end!'

During this sorrowful complaint, sleep surprizes our expecting fair one; she is conveyed by Morpheus in a dream to the unculivated regions of North America, and landed on the banks of the Mississippi. These wild and artless regions, the enraptured Celina hopes to find the scenes of real love, and of pleasure without alloy. A savage, copper-coloured, naked, and besmeared with dirt, advances towards her, and claims her as his wife. 'But there is no hurry,' says the ungallant lover. 'In the mean time take this load upon your back.' He places upon her a quantity of skins, snakes, and iron tools, and orders her to hasten to a place which he points out at a distance, to build him a hut, and prepare his dinner, with a

Digitized by Google

gracious promise of the leavings of the feast as a reward. Our heroine could only express her chagrin and disappointment by her tears. The opportune kindness of Morpheus however transported her in an instant to the charming island of Otaheite,

Where love is liberty, and nature law.

But the gross inhabitants of that licentious country, dispense with that mysterious secrecy which constitutes the principal charm of love. They preferred day to night for their enjoyments. Celina turned away her eyes with dissatisfaction and disgust. 'Innocence,' says she, 'may be too naked. These good people would shew their wisdom in being somewhat less natural. How disgraceful is the homage which is here paid to love! The wretches possess senses only. What! none of the little fears which spring from jealousy? No refusal! No murmurs! No obstacles! No importuning! The rose is here without flowers, but it is also without colour, and without perfume!'

She now wishes to bid adieu to uncivilised life; but suddenly finds herself transported among another race of savages, though of a different description from the former, the New Zealanders. The tribe, which she visits, is just marching to battle against a neighbouring horde. The females attend their husbands, and fight with desperation. Celina is lifeless with fear. Her tribe is defeated. One of the conquerors seizes on her, and grinning with pleasure examines with his eyes and his hands her soft and delicate limbs, her white arms, her well-proportioned leg, and her naked bosom, and overjoyed with his prey, which promises so luxurious a dinner, gives her over to his attendants to be roasted for the banquet of victory. She shudders with horror the most insupportable, but Morpheus deranges the plan of the festival, lends her the assistance of his wings, and she does not slacken her flight till she arrives in China. She is espoused by a mandarin, who happens to pass, and is struck with her beauty. She is shut up in a splendid palace, and guarded with the most rigorous jealousy. The tedium of solitude and confinement is poorly alleviated by the honours which are paid to her, and the grandeur with which she is surrounded. But is the husband, who so carefully guards her, faithful to his new possession? Is he alive to the power of her charms! Alas! his attentions are confined to objects the most unworthy, and he even devotes himself to brutal pleasures. Celina cannot live in China. 'Perhaps,' says she, 'the haughty and wandering Tartar, though he be called barbarian by these villainous Chinese, whom he has conquered in spite of their numbers, their civilization, and their cunning, will prove more kind, and, without doubt, he will be less jealous.' The beautiful stranger makes her escape, and approaches a solitary cabin, which is occupied by a young Tartar. With the rapidity of thought, she is woo'd, married, and becomes a mother. The first strange custom, that astonishes her in her new country, is the ceremony attendant on an accouchement, where the men

Digitized by Google

Go to bed
And lie in in their ladies' stead.* HUDIBRAS.

'I must reconcile myself as I can,' says she, 'to this senseless custom. At least my husband is faithful to my bed, and does not neglect me. But another ceremony, still more extraordinary than the last, awaits her. Two travellers enter the cottage of the generous Tartar, and claim the privilege of passing the night, which is easily granted. The hospitality of this people knows no bounds. Celina is commanded by her husband to make an offer of her person to the strangers. Her remonstrances are vain, and she is obliged to acquiesce. According to the custom of the country, however, it is necessary that her purity should be restored by a slight castigation with a horsewhip, which her husband, to comply with custom, and not from ill-will, proceeds to inflict with an unsparing hand. Morpheus again befriends her in the very commencement of her penance. She passes to the Indies, and the first object that strikes her eyes is a young and beautiful Hindu female preparing to ascend the funeral pile of her husband. This is not the country for barbarism. 'It is right,' says she, 'to lament one's deceased husband, and to detest life without him; but to follow him! That, it must be owned, is a little too much.'

She is conveyed to the isle of Ceylon, where the laws of the East, in general so unfavourable to the female sex, are reversed, and women are permitted to make two husbands happy. Celina has the good fortune to render herself acceptable to two young friends, who determine to live together, and share alternately the bed of Celina. The first month of her new marriage was delightful to our fair one; the second was only passable; the third disagreeable; the fourth absolutely intolerable. She is neglected by both her husbands, and on reflection cannot wonder that indifference should spring in the bosom of those who can bear a partner in their love. But offended beauty knows how to be revenged. Her infidelity is discovered, and as the option of the dagger or the bowl is offered to her, she once more makes her escape.

We are now carried with her to several of the uncivilized countries of Africa; each is distinguished by different usages, but none of which are to the taste of our heroine. Among the Caffrarians her very beauty is her misfortune, and she is insulted because she has not high cheek bones, a flat nose, short hair, thick lips, and a pendant bosom. The last journey which she makes is to Asiatic Turkey.

---

* Among the Chinese Tartars, the men of quality, when their wives are brought to bed, are nursed and tendered with as much care as women here, and are supplied with the best strengthening and nourishing diet. This is also the custom of the native Brasilians, if we may believe Maffeus, (see Purchase's Pilgrims, vol. 5, book 9, chap. 4, p. 900), who observes, 'That women in travail are delivered without great difficulty, and presently go about their household business; the husband in her stead keepeth his bed, is visited by his neighbours, hath his broths made him, and junkets sent to comfort him.' See Baron Pollnitz's Memoirs, vol. 2, p. 396.

Digitized by Google

She falls into the hands of a Jew merchant, who treats for the sale of her with a wealthy Mussulman. They squabble about the price. 'Is she a virgin?' demands the son of Mahomet. 'No,' says the facetious Israelite, 'she is a French woman.' A bargain however is struck. Celina is conveyed to the haram of her master, and a crowd of jealous rivals are compelled to yield their ascendancy to hers. Among the Mahometans there is no first act in courtship. Regardless of preliminary forms the Mussulman proceeds to take advantage of the right of purchase; Celina's European delicacy revolts at this unceremonious mode of proceeding; she resists; the Turk is angry, Celina persists in her opposition, and seizes a dagger to revenge herself; the Turk uses strength to force her to compliance, but in the heat of the struggle she awakes, and cries out in a tone of agreeable disappointment, 'Ah! c'est tu, Dorval!' She relates her dream to her husband, and determines to be no more dissatisfied.

The above story is told in a pleasing manner, and with all the vivacity which so much distinguishes the French. Those severer readers who are of opinion that amusement can only be allowable when it is made subservient to the noble purpose of instruction may draw from it no useless moral; they may make it illustrate the folly of those, who suffer their minds to be possessed with ideas of unalloyed happiness, and may inculcate from it the necessity of submitting to partial evils, and of being contented with that situation for which Providence has designed, and habit qualified us.

ART. 16.—*Elizabeth, or the exiles of Siberia; to which is added the taking of Jericho, a Poem, by Madame Cottin. A* Paris, *chez Giguet et Michaud, Imp. Libraires,* Rue des Bons. Enfans, No. 34.

MADAME Cottin, the celebrated authoress of Amelia Mansfield and other works of considerable repute in the world of novels, has here presented to the public a very pleasing production.

It is founded on the circumstance of a daughter travelling on foot from Siberia to Petersburgh to solicit of the emperor the pardon of her father. The subject is original and conducted in a very skilful manner, the incidents are few, but what there are are natural and affecting. The character of Elizabeth, the only one who makes any figure in the piece, is beautifully drawn, and we may safely venture to recommend the work to the perusal of our fair readers.

It is followed by the taking of Jericho, which but for the title-page we should never have discovered to have been a 'Poem.' It is nothing more than stalking prose, displaying hacknied similies, unnatural events, common-place characters, and what we must deprecate as its greatest defect, placing the character of the Deity in too familiar a point of view. Madame Cottin appears entirely to have disregarded that excellent rule of our amiable predecessor in the fields of criticism:'

'Nec Deus interait nisi dignus vindice nodus
Inciderit.'

Digitized by Google

ART. 17.—*Epitre à Voltaire.*

*Epistle to Voltaire, by M. Chenier. Fourth Edition. Paris. 1806. Large 8vo. pp. 22.* Imported by Deconchy.

'CHENIER, Auteur tragique et satyrique tres-distingué, attaqué par l'envie et vengé par le gout.' Such is the observation of the satiric author of the Review of the Theatres of Paris and of its 800 authors. The present effusion will not perhaps detract much from his reputation for taste and satire, though it most unquestionably will add but little to his fame as a poet. With the exception of the first twenty lines indeed, it contains nothing but a combination of the harshest syllables and most awkward rhymes that could be combined in any language. Considering however the feebleness and general insignificance of French verse, if the present be entirely devoid of grace and harmony, it has some claim to that kind of strength and dignity which may result from the laboured disposition of hard names, and unpoetical epithets. Nevertheless the object of the author seems to be pretty fully attained. His design has been to avoid all direct eulogy on Voltaire as far as possible, and to seize only those truths or facts in his life, which must leave impressions, and at the same time to contrast them with those of other literary men accompanied either by approbation or censure, as it may suit the effect of adding glory to his hero. The vicissitudes of Voltaire's life are marked in a few verses rather rapid than lively, and this "universal author," a mere versifier, but no poet, (as Palissot has justly denominated him) is placed "between Sophocles, Horace, Ariosto and Virgil!" Several stanzas in this epistle are less complimentary to the French nation than usual;

"La triple alliance
D'un regne ambitieux punissait l'insolence;
Et dans Versailles même, au nom du peuple Anglais,
Bolingbrocke à Louis venait *dicter* la paix."

"Tu courus d'Albion visiter le rivage,
Et, par elle éclairé, tu revins aux nos bords
De sa philosophie apporter les tresors."

Few of Voltaire's friends or enemies are here left without a line of praise or rebuke, which abounds in such lines as "De la philosophie arboraient l'étendard," "Et pour le genre humain voulait de lois humaines." As a defence of the French philosophers, it has considerable merit, but as a poem, compared with La Harpe's Dithyrambic to the Manes of Voltaire, which gained the prize from the Academy in 1779, it is greatly inferior. There is scarcely a word in La Harpe which is not highly poetical and fit for his subject, whilst that of Chenier is but measured and unharmonious prose.

ART. 18.—*Histoire de Fanny Seymour, &c. History of Fanny Seymour, or Innocence persecuted. By M. Lesbroussart. in three Vols. 12mo.* Paris. 1805. Imported by Deconchy.

WE read this production of M. Lesbroussart with tolerable pa-

Digitized by Google

chance, until the contents of the ninety-seventh page entirely divested us of that much to be desired qualification. 'In a word the ravisher triumphed over the efforts of Fanny, and possessed her without reserve. If these memoirs fall into the hands of a prude, or if by chance they are read in a circle of old dowagers, I doubt not but my heroine will incur their indignation. She yielded, they will cry, and her weakness ought to be attended with the most fatal consequences. Let us leave them under the veil of falsehood and hypocrisy to rail against *an innocent error*; their indignation was always considered as a forced homage, and their criticism as an eulogium. But to the opinion of my amiable and sensible female readers of a different class, I attach infinitely greater value, and I earnestly wish to shelter my Fanny from their censure. My dear ladies, pray suspend your judgment, and put yourself for a moment in Fanny's place. The man, who she believed was on the point of being her husband, and who after the confidence she had in his honour, ought not to have inspired her with any fear, this man solicits as a favour, what he could the next day have demanded as a right; he solicits her with so much ardour, that all resistance would have been ineffectual. Tell me, my charming Lucretias, what would you have done in her situation? Which among you, waking in the arms of a passionate lover, whom you were to marry the next day, would be so ungenerous as to refuse the possession of a blessing, which you must give up a few hours afterwards, and thus lose the merit of a voluntary concession? I have too good an opinion of your character to insist upon this question; and I am convinced that there are certain trials, which nature cannot resist; and I also maintain that Fanny, in spite of her error, did not remain the less pure or the less innocent. It was not in the power of a human creature, to struggle with the force to which she yielded; and in spite of those romantic virtues, which some biographers have given to their heroines, I can only regard such characters as chimeras. Perfection does not belong to any inhabitant of the world; *women therefore are not perfect, and if they were, we should soon destroy their perfection, &c. &c.!!!*

ART. 19.—*Etat de la Gaule, &c.*

*State of France in the fifth Century, at the Epoch of the Conquests of the Franks; extracted from the Manuscript Memoirs of Uribald; containing a Detail of the Entry of the Franks into France. 2 vols.* 12*mo.* Paris. 1805. Imported by Deconchy.

THIS work, which from the title seems to be extracted from the memoirs of Uribald, appears upon perusal to be nothing more than a collection of sentences, which are scattered through the pages of various ancient authors, arranged in something like the form of a history. In order to swell the book, pages of three or four lines are decorated with extracts from Ammianus Marcellinus, or as the French call him Ammien Marcellin, from Tacitus, Sueto-

Digitized by Google

nius, and many monkish writers in bad Latin; Gibbon and the Theodosian code are put in copious requisition, and all to inform the reader of what? that the epoch, at which the Franks established themselves on the right bank of the Rhine in the third century, is continually confounded with that of the fifth century, when they invaded France; and that the Franks of 445 no more resemble those of 200, than the Russians of 1805 resemble those of 1600!

ART. 20.—*L'Opinion du Parterre; Or a Review of the French Theatres, the Opera, the national Comic Opera, the Louvois, the Opera Ruffa, and du Vaudeville, forming the Sequel to a Work published under the same Title in the Year* 11. *By M. Valleran.* 12*mo.* Paris. *Anno XIII.* Imported by Deconchy.

M. C. C. under a fictitious name published an 'Opinion du Parterre,' or a critique from the pit, in the year 12, dictated according to M Valleran by a spirit of party. To do away the ill effects of this work, M. V. has undertaken the present volume, because he thinks it is more agreeable to be profuse in praise, than to censure with asperity. Which of these two gentlemen is in the right, it is impossible for us to determine.

ART. 21.—*Entretiens, &c.*

*Conversations for the Amusement and Instruction of Children: Two volumes.* 12*mo.* Imported by Deconchy. 1806.

THESE may be very entertaining conversations for children in a catholic country, but to the offspring of John Bull they will appear in a very different light.

ART. 22.—*Lettres inedites de Madame la Princesse des Ursins, &c.*

*The unpublished Letters of the Princess des Ursins to the Marechal de Villeroy, and her Correspondence with Madame de Maintenon; to which is prefixed a biographical Sketch of the Life of the Princess des Ursins, by Leopold Collins.* 12*mo.* Imported by Deconchy. 1806.

ART. 23.—*Lettres de Mademoiselle de Montpensier, &c.*

*Letters of Mademoiselle de Montpensier, of Mesdames de Motteville and de Montmorenci, of Mademoiselle du Pré, and of the Marchioness de Lambert; accompanied with biographical Sketches, and explanatory Notes.* 12*mo.* Imported by Deconchy. 1806.

THESE are the two last volumes of a collection of letters by that small number of females, who after the manner of Madame de Sevigné, have been capable of interesting the public by a correspondence not originally intended for their perusal.

It is greatly to be regretted that the letters of the Princess des Ursins embrace but a very short period of her long life: they relate prin-

Digitized by Google

cipally to the establishment of the grandson of Louis 14th on the throne of Spain, a period when Europe experienced the most alarming sensations; and such was the situation of the writer of the present volume, that she acted a conspicuous part in the then passing scenes. These letters therefore may be esteemed among those memorials, to which the historian may apply in searching for truth. They also occupy a pre-eminent place among the epistolary correspondence of those women who have been distinguished by an agreeable style in letters of business. The manner of Madame de Norias greatly resembles that of Madame de Maintenon, with whom she was connected, and to whose character she makes so near an approach.

ART. 24.—*L'ancien Clergé &c.*
*The Ancient constitutional Clergy, by a Bishop of Italy.*

A THEOLOGICAL dispute which took place in the year 1801, but which has now subsided: the only article in the work worthy of notice, is the oath of the pope's legate to the first consul an. 1802. Promitto primo consuli, me legati munere non functurum, nec facultatibus mihi a S. sede concessis usurum, nisi quamdiu in republicâ ero, et primo consuli placuerit; adeo ut certior factus de illius voluntate illi convenienter, legati nomen et jus, continuo sim depositurus; simulque omnium, quæ gerentur a me, legatione finitâ, codicillos relicturum in manibus quem voluerit primus Galliarum reipubl: consul!!!

ART. 25—*Aurelii Thomasii ad Lucium Valerium Marinium de Scipionis Dericcii Pœnitentiâ, epistola.*

THIS is a letter on a subject, which will afford little interest to an English reader. Scipio Dericcius, the bishop of Pistoria, appears to have been refractory to the holy see, but compelled by hard usage, he retracts his errors, and is restored to his honours.

ART. 26.—*Rivalité de la France et de l'Angleterre.*

*The Rivalry of France and England, from the Conquest of England by William Duke of Normandy, to the Rupture of the Treaty of Amiens by England. By Vienot Vaublanc, Member of the Legislative Body.* Paris. 8vo.

THE history of rival nations, like the quarrels of individuals, should, in order that we may have a clear and impartial statement of facts without any invidious remarks or interested exaggerations, be written by those who are not parties in the dispute. The French have for thirty years been in possession of a work, in eleven vols. on their rivalry with the English, which was written by the late M. Gaillard. (See Meusel's Bibl. vol. vii. p. 11. p. 113. ss.) Notwithstanding its prolixity it reaches no further than the end of the reign of Louis XIV. M. Vienot Vaublanc is more methodical than his successor, mingles less extraneous matter in his narrative, and carries his history down to the present times. Gaillard pro-

Digitized by Google

mised strict impartiality, to which however he did not often adhere; the present author, particularly in his account of more recent occurrences, is still less deserving of the praise of an unprejudiced historian. In every dispute and every war England is always in the wrong; and virulent expressions are sometimes employed, which however they may be excused in the mouth of the controversialist, ought never to be suffered to proceed from the pen of the historian. Gaillard quotes his authorities in the margin; but M. Vaublanc quotes no authorities; and, like many other French writers of history, seems to think that his own assertion is sufficient authority for every statement which he delivers, and every fact which he relates.

ART. 27.—*Essais de Morale et de Politique.*

*Essays on Morality and Policy.* 8vo. *Paris.* Imported by Deconchy. 1806.

THE author of this wretched pamphlet informs us that man has a double nature; and that the union of his two natures produces life; from which very profound observation, he pretends to deduce, though we cannot see with what possible power of inference, that absolute monarchy is that government which deserves the preference to every other. And as according to his notions, theory and practice ought never to be separated, absolute monarchy is with him the best government not only in theory but in practice. It might be worth our while to expose the futility or to reprobate the malignity of the observation, if the obscurity of the composition and the want of any thing approaching to intelligence in the reasoning were not a sufficient antidote to the otherwise mischievous tendency and nefarious design of the publication.

## GERMANY.

ART. 28.—*Carmen Macrobioteon, &c.*

*A Poem on long Life, by John Christ. Ant. Sonnenburg.* Helmstadt, 8vo. 1803.

THIS work is designed for the use of schools: it contains many rules of health expressed in easy Latin, and interspersed with episodes tending to delineate those passions which are injurious to health and life. It may be employed as a catechism of health.

ART. 29.—*Novum Testamentum Græcè, &c.*

*The New Testament in Greek, from the Text of Griesbach, with a new Latin Version, and a brief Index of various Readings and Interpretations of principal Importance. Edited chiefly for the use of Schools and Universities. by H. Aug. Schott.* 8vo. Leipzig. 1805.

THIS appears to be a useful edition of the Greek Testament,

Digitized by Google

Under the Greek text are printed the most important various readings: the critical remarks are brief and clear, and the young student will find in the Latin version no small help to a right interpretation of the sacred volume.

ART. 30.—*Ueber die Blutflüsse, &c.*

*On Hemorrhages in a medicinal View, by Dr. G. A. Spangenberg.* 8vo. Brunswick. 1805.

IN this work the whole subject of hemorrhages is discussed with great depth of research, acuteness of observation and accuracy of detail.

Hemorrhages are either general or local; the first originates in an unnatural excitement of the vessels; the last in a lesion of their integrity. General arterial hemorrhages arise from sanguineous secretion, from anastomosis, or from paralysis; local arterial hemorrhages are caused in three ways, by diœresis, rhexis, and diabrosis. Many general hemorrhages are secretions which depend on inflammation; every inflammation has its seat either in the parenchyma or in the vessels of an organ; or in both at the same time. Every loss of blood weakens directly by decreasing the excitement and increasing the excitability in the whole organization, and particularly in the muscular system; both by the diminution of the mass of blood and the alteration of the quality; and indirectly by abstracting and lessening the nutriment and support of the body. The existence of hypersthenic hemorrhages is rationally shewn; they arise indirectly from sanguineous secretion, and are produced by too great activity in the vessels of an organ. After the author has circumstantially discussed the diagnostics, cetiology and prognostics of hemorrhage, he proceeds to the considerations of the cure. He admits merely the hypersthenic and direct asthenic hemorrhage; in the first he recommends tonic remedies with or without venesection, and where there are any indications of plethory, cooling, laxative and particularly local applications. Of cold applications to the nose he advises caution in the use, particularly in the beginning of the cure, since they lessen the excitement of the part disproportionally with that of the rest of the system; promote a new form of disease, and even increase the hemorrhage. For the cold operates first, by abstracting the caloric and lowering the excitement; secondly, by altering, lessening or impeding the activity of the part to which it is immediately applied. It may hence at times, where the nervous system is not considerably debilitated, remove asthenic hemorrhages, but it always increases the original disease, and alters only the appearance. In the direct asthenic hemorrhage the most certain remedies are *Eliz. acid. Hall. Digital. purp.* Ipecacuana in small doses. *Extr. Hyoscyam. Belladon. Nuc. comic* infusions of aromatic herbs *Musk, castor, opium, &c.* The author touches briefly on the cure of local hemorrhage.

Digitized by Google

## PRUSSIA.

ART. 31.—*Bruchstücke aus Neander Leben, &c. Fragments of the Life of Neander, by Charlotte Elizabeth Constantia von der Recht. Published by C. A. Tiedge.* 8vo. Berlin. 1804.

THIS little book, says the publisher, will find readers in those who love to muse in silence on those monuments which sensibility has erected. The life of Neander was as poor in events, as it was rich in virtue. In commemorating the pains which his pious mother bestowed on his education, the writer well remarks that every wife may be animated by the reflection, that almost all men who have been distinguished by their merit have been indebted to the virtues of their mothers for the first scions of those habits, which have afterwards shot up into so much genuine worth.

ART. 32.—*Slownik dokladny iezyka Polskiego i Niemieckiego, &c.*

*A complete Polish and German Pocket Dictionary, &c. by G. S. Bandtke.* Breslau. 8vo. 1806.

NOWY Slownik Rieszonkonz, new pocket Dictionary of the Polish, German, and French languages. Though the Polish language has to contend with many unfavourable circumstances, both within and without, yet the author, judging from the natural energy of the Poles, supposes that the language will still recover from its present depression. This opinion might be realised if every Pole were animated with the same zeal as M. Bandtke, to promote the Polish language and literature.

ART. 33.—*Abhandlung von der düngung, &c.*

*A Treatise on Manure, and the proper Method of managing the same, Drawn up for the Use of all Economists, by Johann Karl Fischer, Professor of Philosophy at Jena.* 8vo. 1803.

FOREIGNERS are far behind us in agricultural experience, and the method of mixing manure and of accelerating the putrefaction, which is here recommended, has long been practised in this country. We are, however, happy to find a professor of philosophy at Jena, devoting his thoughts to so useful a subject. It gives us pleasure to see the advocates of idealism forsake their airy speculations in order to improve the solid products of the earth. Of agricultural *innovations* in general, we must remark that the only test of their excellence, is the general utility, and the facility of practical execution. Experimental agriculturalists often forget that what is true on a small scale, may be false on a large, or in other words that experiments which on a small scale, have been attended with the happiest results, will, from a variety of circumstances, and more particularly from the very circumscribed powers of individuals, be impossible to be executed on a large.

Digitized by Google

## RUSSIA.

ART. 34.—*Die Geschichte der Philosophie, &c.*

*The History of Philosophy. First Part. The Wisdom of the Ancients. By Erhard Gottlieb Steck.* 8vo. Riga. 1805.

M. STECK is one of the Idealists, and idealism appears to be the refuge of dogmatism, driven by criticism into a corner, of which, notwithstanding the shouts of victory, a penetrating eye soon discovers the beggary and despair. Every thing, remarked Anaxagoras, lay confounded together, when intelligence came and arranged the whole; the reverse may be said of the spirit of this history. We are however willing to pay the tribute of respect to the talent and the knowledge of the author. For this reason we cannot but wish that he may submit his philosophical notions to a more serious and attentive examination, that he may no longer lavish the strength of his mental faculties on visions and chimeras.

## DENMARK.

ART. 35.—*L. M. Widels Inderlandske Reise igiennem de betydeligste og skionneste Egne af de danske Provindser.*

*Widels Inland Travels through the most important and beautiful Parts of the Danish Provinces.* 2 *Parts.* 8vo. Copenhagen, &c.

WE have here a copious description of the travels which the author made in 1799 and 1801, through Zealand, Jutland, Schleswick, Holstein, to Altona and Hamburg and back again. We have no descriptions of many of the places and towns which he visited so circumstantial as with those which he has presented us: and we meet with some instructive observations.

ART. 36.—*Christian II, Konig Dienemark, &.*

*Christian II. King of Denmark. Norway and Sweden, by Henry Bohrman. First Part.* Copenhagen, 1805.

IN the history of this distinguished and remarkable personage the author has with a laudable industry drawn his materials from the most undoubted authorities; compared the writers of different nations, and, as far as was possible, rescued the truth from the exaggerations and misrepresentations of the enemies of Christianity.

## TURKEY.

ART. 37.—*Nochbei Wehbi.*

*Wehbi's Selections. Scutari,* 1220 *of the Hagir.* 8vo.

IT is well known that in the Turkish schools, boys are taught the most necessary Arabic and Persian words, by the help of rhyming glossaries, Schahidis, Persic and Turkish glossary, and the Arabic and

Digitized by Google

Turkish which were known under the name of *Sukei Sibjan* were the rhyming vocabularies most usually employed in the Turkish schools. Wehbi Efendi, a meritorious old man, who is still living, and the greatest philologist of his time at Constantinople, has entirely revised the first of these elementary books, or rather has produced a new and more complete work of the same kind under the title of Tohfei Wehbi, that is, Wehbi's gift. Wehbi Efendi composed his Nochbei Wehbi, or Arabic and Turkish vocabulary, as a companion to his Tohfei Wehbi, which is Persic and Turkish. In his rhyming preface, after the usual praise of God and the Prophet, the author declares that the uncommon approbation which his Tohfei had experienced had incited him in his old age to spare no pains in the composition of the Nochbei, that it might be a worthy companion to his former work.

## HOLLAND.

ART. 38.—*Examen de Systeme du Dupuis et Volney, &c. Examination of the Systems of Dupuis and Volney on the Origin of the Mosaical and Christian Religion. Prize Essays, from the Teylerian Society.* Amsterdam. 1806.

THE systems of Dupuis and Volney have made no impressions in England, and their absurdity has been acknowledged even by the enemies of our faith. But the subject deserved to be examined, and became naturally a question fit for the discussion of the Teylerian society. This discussion is well arranged in the work before us by the mathematical professor of the university of Leyden. He examines the opinions of the two atheistical writers with great sobriety and impartiality; shews that the idea of referring christianity to astronomy must be grounded upon popish notions, not on any thing in the Christian religion; and due allowance being made for the system of theology which prevails in the Low Countries, he vindicates the Christian faith from the aspersions thrown upon it by his antagonists. The essay does the author certainly great credit, and we are glad to see it translated from the Dutch into the French language, that the infidels in France may have an opportunity of seeing in a very short compass the chief arguments of their favourite philosophers placed in their true light, candidly examined, and completely refuted.

Digitized by Google

# ALPHABETICAL INDEX

TO THE

## *AUTHORS' NAMES AND TITLES OF BOOKS.*


ABERNETHY'S surgical observations, 252. Local diseases and constitutional affections have a reciprocal action on each other; and in particular the stomach and other organs connected with digestion appear affected from local injuries, arising either from accident or from operations, 253 Two cases instanced to exemplify and illustrate the nature and course of these symptoms, ibid. General characteristics of the disordered condition of the digestive organs, 254. Paralytic affections of the lower limbs, 255

Account of Buenos Ayres, 224

Account of the proceedings of the Baltimore committee to civilize the native Indians, 107

Account of the remittent fever among the troops, 332

Account ofthe Pennsylvania committee, 107

Accounts of the Hanoverian army in the months of May, June, and July, 1803, 484

Address to the visitors of the incorporated society of doctors in civil and canon law, Highmore's 336

Admonitory letter to the Prince of Wales, 107

Ægis, Cartwright's England's, vide Cartwright.

Æsop's fables, 115

America, prospectus of a national institution in, 514

Ancien clergé, 540

Andrews on the war and politics between England and France, 329

Annals of commerce, vide Commerce.

Anthology, translations from the Greek, 401. Curious fate of the fragments and minor poems known by the name of the Greek anthology, 401. Lines of Meleager, 405. Statue of Venus on the sea-coast, ibid. On Hesperus, 406. On Alpheus, ibid. Translation from Moschus, 407. The invocation of the master of a vineyard for punishment on those who had torn and bruised his vines, translated, 407. Description of a savage life, 409

Antidote to poison, 80

Antiquities of Great Britain, architectural, 221

Antiquities of Stratford upon Avon, 223

Architectural antiquities of Great Britain, 221

Aristide's answer to a letter to the Prince of Wales, 318

Army, in the months of May, June, July, 1803, accounts of the Hanoverian, 484

Augmentation of the regular army, plan for the, 103

Aurelii Thomasii ad Lucium Valerium Marinum de Scipionis Dericcii Pnitentia, epistola, 538

BALLADS, Jamieson's, vide Jamieson.

Ballads, Scott's, 344. Description of second sight, 345. Cadyow castle, ibid. The dying bard, 347

Barailon's Researches on many Celtic and Roman Monuments, 510. The ancient inhabitants of Etruria, far advanced in civilization and refinement, 510. Chambon in the department of La Creuze said to have been one of the principal seats of the antient Celts, 511. Antient names of places generally pourtray the prominent features of the locality which they designate, ib. A square narrow temple at Chambon, 511. A

secret stair-case discovered in the solid substance of the walls in the Celtic temple at Chambon, 512. A black urn of baked earth discovered in anold burying ground, in 1805. 512
Barne's Sermon, 98
Barren's Lectures on belles lettres and logic, 278. Comparison of antient and modern languages, 299. Eloquence of the Swiss and Dutch, 280. Of Lord Chatham, 281. Comparison of Mr. Pitt and Fox, 282. Appreciation of a syllogism, 283. The Henriade of Voltaire, 284. Lusiad of Camoens, 285. Leonidas of Glover, ib. Epigoniad of Wilkie, 285
Barrow's Voyage to Cochin China, 21. Description of the singular entrance into the magnificent and picturesque Harbour of Rio de Janeiro, 23. The author vindicates the Brazilian ladies from the imputation of licentiousness, under which they in his opinion unjustly labour, 24. A singular custom observed at Liverpool on Easter Tuesday, 25. Plan of the city of Batavia, which contains, according to the registers, 175,960 inhabitants, Dutch, Chinese, natives and slaves, 26. Causes of the unhealthiness of Batavia, 27. The wisdom of Nature signally displayed in the conformation of the nepenthes distillatoria, 28. Extraordinary treaty between the king of Cochin China and Louis XVI., King of France, 30. The attention paid by the king of Cochin China to the improvement of his country, and the welfare of his people, 33. Character of the king, 34. His great veneration for the English, 35. His land forces amount to 113,000 men, among whom are 15,000 artillery-men, and 42,000 infantry, trained to the tactics of Europe. In the sea-service he has 26,800 men, a portion of whom are attached to the European built vessels, 36. Notions of the Cochin Chinese on the subject of morality, ib.
Bates's Christian Politics, 238. A view of civil government in its influence on virtue and happiness, chiefly from the relation it bears to liberty and property, 240. The importance of religion both to society and the individual, with reflections on religious establishments and toleration, ib. The conduct of a good citizen, particularly under a moderate government, ib. The way to live happily under all governments and in all situations, ib. et seq.
Bees, Evans's, 321
Belgian traveller, 170. Anecdote of Talleyrand, 171. Of a Swiss Lady, 176
Belles Lettres, Barron's Lectures on, vide Barron.
Bengal, remarks on the husbandry and internal commerce of, 86. Aspect of Bengal, 87. Method of cultivating the land, 87. et seq. Population of Bengal, 88. State of the Bengal territory, reduced to proportions of 24 parts, 89
Bible Society, second report of the British and Foreign, 448
Bicheno's destiny of the German Empire, 105
Bigland's essays on various subjects, 163. A national establishment for religion, the surest method of propagating and transmitting the knowledge and practice of Christian morality, 164. The question discussed whether dissenters are justified in considering it an oppression to be obliged to contribute towards the support of the established church, 165. Liberty of conscience, 166. Public and private education, 167. A national establishment of education for the lower ranks of society, 168. Expenses of such a plan, ib. Friendship, 169. A town and country life, ib.
Birch's objections to vaccine inoculation, 331
Birds of Scotland, vide Grahame.
Biographical memoirs of Dr. Warton, vide Memoirs.
Blair's vaccine contest 448
Booker's Calista, 215
Botany, compendium of British, 110
Bourne's cases of pulmonary consumption treated with uva ursi, 410
Bowles' inquiry into the best means of national safety, 104
British botany, compendium of, 110
British and foreign bible society, second report of the, 448
Brirton's architectural antiquities of Great Britain, 281
Buenos Ayres, account of, 224
Bulmer's sermon, 324
Buonaparte, Hunter's reasons for not making peace with, 489
Buonaparte and Talleyrand, dialogue between, 212

CALISTA, 215
Cancer, Home's observations on, vide Home.
Carr's Stranger in Ireland, 315. Spe-

Digitized by Google

cimen of cockney language, 317. Delineation of the Irish character, ib. Dermody's personification of danger, 319
Cartwright's England's Ægis, 81. Liberty of the press considered, ib. Buonaparte's wish to restrain it, ib. Restoration of the old posse comitatus, or Saxon militia, to its antient extent and vigour of exertion recommended, by which means 1,200,000 men may be raised, 84
Catlow's outlines of a plan of instruction 221
Celina, travels of, 532
Celtic and Roman monuments, Baraillon's researches on, vide Barailon.
China, Cochin, Voyage to, vide Barrow.
Christ's poem on long life 540
Christian knowledge, letter to the society for promoting, 205
Christian Politics, Bate's, vide Bates.
Christian 3d, King of Denmark, 543
Chronicles of England, France and Spain, vide Froissart.
Clarke's Sauntcrer, 333
Clarke's further evidence of the existence of a deity, 326
Clayton's translation of Filangieri's science of legislation, vide Legislation.
Cleeve's sermons 209
Clowe's answer to the question, 'why do you receive the testimony of Baron Swedenborg?' 326
Cochin China, Voyage to, vide Barrow.
Colonel Villey, death of 448
Commerce, Macpherson's annals of, 152. History little better than a detail of the crimes and follies, and consequently of the miseries of mankind, 153. The annals of commerce represent man employed for the most beneficial purposes, 158. An account of the arrangement of the tiers of oars in the war gallies of the antients, 154. Commerce flourishes where property is secure, 156. Anticommercial spirit of the Romans, 157. Commerce more frequent in small states, because freedom has been usually found to flourish in small states more than in large, 158. The spirit of freedom and the energies of a popular government visible in the opposition made by Tyre to the arms of Alexander, ib. Fate of Sidon, 159. Genoa and Venice, the abode of the manufacturer, and the resort of the merchant, 160. Spain enjoys considerable commerce in the fifteenth century, 160. Revolution of the edict of Nantz as fatal to the commerce of France, as the establishment of the Inquisition to that of Spain, 162. The commerce of the North during the middle ages almost exclusively confined to the Hanse towns, 162. Causes explained why commerce has flourished so much in England 163
Compendium of British botany, Galpine's, 110
Comparison of Mr. Pitt's and Mr. Fox's bill for the government of British India, 105
Constantia's fragments of the life of Neander, 542
Consumptions, treated with uva ursi, Bourne's cases of pulmonery, 410
Conversations for the amusement and instruction of children, 538
Correspondence and official notes relating to the late negotiation with France, 432
Cottin's Elizabeth, 535
Cowper, supplementary pages to the life of, vide Hayley.
Cowper, Hill on the, 217
Country Clergyman's address to Lord Teignmouth on his address to the clergy of the Church of England, 205
Crawford's doctrine of equivalents, 207
Creuze de Lesser's travels in Italy and Sicily, vide Travels.
Critical remarks on Shakespeare's plays, vide Seymour.

DANISH Provinces, travels through the most important parts of the, 543
Death of Colonel Villey, 448
Defence of the Volunteer system, 103
Defence of the Country, Money's letter to Windham on the, 438
Delille's Imagination, 497. Plan of the poem, 498. Man in his intellectual relations, ib. Impression of exterior objects, 499. Local impressions, ib. The arts, happiness, and morals, 500. Policy, ib. Religion, 501
Denina's historical, statistical and moral view of Upper Italy and the Alps, 500. The political situation of Upper Italy in its present and former days, militates against all the new divisions and regulations made in those provinces, 504. Derivation of Turin, 504. Facciolo d'Urbino, who lived in the days of Leo X. and Charles 5th, gave the designs and superintended the works both of the citadel of Turin and of Anversa, 505. Singular species of commerce among the natives



Digitized by Google

of Bonn, 505. The Marseillese, 506. The people of Verceil and Biella, 506. Constitution of the country under the king of Sardinia, ib. On the actual state of learning in Piedmont, 508. Population of the kingdom of Italy, ib. Rout of Bellovesç, Hannibal, and Cæsar over the Alps, 509
Dialogue between Buonaparte and Talleyrand, 212
Diamond cut diamond, 80
Dibdin's Five miles off, 438
Dictionary, German and Polish, 443
Diseases of the stomach, Stone's treatise on the, vide Stone.
Donnes' Mariner's exercise book, 334

DRAMA.
Edgar, 100
Five miles off, comedy, 438
Sultana, tragedy, 211
We fly by night, ib.
Dutens' memoirs of a traveller now in retirement, vide Memoirs.

EDGAR, a tragedy, 100
Elizabeth, or the exiles of Siberia, 535
Empire of Hayti, vide Hayti.
Empire, Orme's historical fragments of the Mogul, vide Orme.
Enemy, Lathy's invisible, 328
England, France, and Spain, Froissart's chronicles of, vide Froissart.
England's Ægis, vide Cartwright.
England and Spain, Gentz on the relations between, 528
England and France, Andrews' present relations of the war and politics between, 329
Epidemic disease at Gibraltar, Jackson's observations on the, 447
Epistle to Voltaire, 536
Equivalents, Crawfurd's doctrine of, 207
Essays, philosophical, on the study of the human mind, by Prevost, vide Prevost.
Essays, on morality, and policy, 540
Essay on the principles of human action, 413
Essays on various subjects, by Bigland, vide Bigland.
Essay on the principle and origin of sovereign power, 49. The primary assertion of the author is that all power is derived from the Deity, and that resistance to lawful authority is rebellion against God, 15. The principles on which Hobbes, Locke, Montesquieu and Rousseau have accounted for the first introduction of society, confuted, 51. The parental and patriarchal authority, which was sufficient to meet the exigencies of primitive simplicity, afforded a model on which political authority was framed when circumstances required a government of a more complex form, and of wider extent, 51. Different states of nature which the publicists suppose anterior to the formation of their social compact, 53. Man as represented by scripture, ib. Three different principles of government, according to Montesquieu, 54. Rousseau's opinions on government, 55. The testimony of history adduced against the above doctrine, 55. Sovereignty the production of human reason and liberty as asserted by Locke and Rousseau, proved to be a contradiction, 57. The means by which God inclines the mind of man to subordination, the general laws by which he influences the human will, and the channel by which authority was first introduced and is still supported, 58, et seq.
Evangelica lyra, 534
Evans's Bees 321. Queen Bee, 323
Evidence of the existence of a deity, Clarke's 326
Examination of the systems of Dupuis and Volney on the origin of the Mosaical and Christian religion, 544
Examination into the increase of the revenue, 212
Exercises select, by Whiting, 334
Exercise book for mariners, 334
Exeter, Jenkins' history of, 335
Exile, Palmer's Swiss, 330
Exiles of Siberia, 535
Existence of a God, Shoberl's demonstration of the, 210
Existence of a deity, Clarke's further evidence of the, 326

FABRICIA Nunney's word or two, 99
Fanny Seymour, 536
Filangieri's science of legislation, vide Legislation.
Fischer's treatise on manure, 543
Five Miles off, 438
Fragments on the balance of power in Europe, 399
Fragments of the life of Neander, 542
France, state of, in the fifth century, 537
France and England, rivalry of, 539
France, Spain, and England, Froissart's chronicles of, vide Froissart.
Franklin's works, 348. Few consider-

Digitized by Google

able men produced in the American states, 349. Negotiations entered into with booksellers for the sale of this work, 350. Dr. F's theory of positive and negative electricity, 352. Speech of Dr. F. in the American congress, 353. A letter which shews how sincerely he was disposed to promote a reconciliation between America and England, 355. Busy body, 356

Frederick the great, last reflections of, 480. He contemplates his approaching dissolution with becoming firmness, although Christianity did not lend him her consoling aid to smooth his passage to eternity, 480. no inconsiderable part of his happiness consisted in the possession of unlimited power, 481. Women no gratification to Frederic, ib. When he compares himself with other Sovereigns, Frederic believes himself peculiarly happy, 483

Froissart's Chronicles of England, France and Spain, 362. Sir John Chandos deprived of the most favourable opportunities of restoring the power and glory of his countrymen by the jealousy of the Earl of Pembroke, 363. Death of Sir John Chandos, ib. Capture of the Earl of Pembroke and the English army by a Castilian fleet, 364. Death of the Prince of Wales and king Edward, 364. Fate which attended the armament of the Earl of Buckingham, 365. Port wine, 365. Personal strength and valour proverbial for the name of an Englishman, 366. Speech of the Earl of Salisbury at the meeting of parliament, 367. The several virtues of chivalry enumerated, 368. Character of Gaston Phœbus, count de Foix, 369. His murder of his son, 370. The generosity and hospitality of our ancestors, 371. The humane and liberal system of conduct towards prisoners of war through the more polished nations of Europe, 371. *Antient* system of *honour* very opposite to the *modern*, 372. Romantic atchievement of Sir John Swinton, 373. Tilting for love of the ladies, the common proof of valour and gallantry in those days, 374. Feas of Sir Robert Salle, 375

GALPINE's compendium of British Botany, 110

Genius of Voltaire, Palissot's, 490

Genlis's madame de Maintenon, 476. Account of the courtship of Scaron, 479

Gentz' Fragments on the balance of power in Europe, 399

Gentz on the relations between England and Spain, 528

German and Polish Dictionary, 543

German empire, Bicheno's destiny of the, 105

Gibraltar, Jackson's observations on the epidemic disease at, 447

Girl, wild Irish 337

Gordon's history of Ireland, 245. Statement of the merits of Strafford's government, and of the essential blessings the country derived from the activity and wisdom of his administration, 246. Causes of the rebellion in 1641, 247. The political talent and truly Roman disinterestedness of Henry Cromwell, 248. The exalted wisdom and unsullied loyalty of the great Duke of Ormond, 249. The period of Irish history between the revolution of 1688 and the commencement of the present reign highly disgraceful to the eighteenth century, 249 & seq. Chief merit of this performance its moderation and impartiality. Difficulties which beset the historian in search of truth, 250

Grahame's birds of Scotland, 9. The charm of Thomson consists in variety of method, in a selection of the beautiful, the affecting, and the sublime, and in an artful and picturesque grouping of the several features selected for the piece; ill success of Mr. Grahame in this particular, 10. Quotations, 11 et passim.

HEMORRHAGES in a medicinal view, 541

Hamilton's Letters to a nobleman's daughter, 295. The end of education to secure the happiness of those who are subject to its discipline, 295. Caution to the pupil not to form an estimate of practical attainments in duty, by a comparison of her conduct with the habits of the world at large, 296. The pliancy of the affection in youth is noticed as rendering it the most fit season for cultivating feeling and habits of devotion, 297. Prayer recommended, 298. The necessity of a persevering adherence to principle is illustrated by a comparison, with its opposite, that feeble pliancy which slights the dictates of conscience to court the appre-

Digitized by Google

bation, or avoid the censure of the world, 299
Hanoverian army in the months of May, June, and July, 1803, accounts of the, 484
Harrington's Συμβολη τρικαγιον 98
Hayley's supplement to the life of Cowper, 38. Gray, the first poet, who introduced that species of biography, which interweaves into the narrative separate series of letters, 39. Cautions to be observed in the selection, ib. Letters from Cowper to Newton, discountenancing that colloquial cant which is so common, and so disgusting, 41. Arguments in favour of public education, 42. John Gilpin, the produce of a fit of melancholy, 42. Considerations on Cowper's translation of Homer, 43
Hayti, Raimond's historical account of the black empire of, 1. State of St. Domingo under the French kings, and under the republic and empire of France, ib. Particulars which occurred in the coffee house of the hotel de la Republique, 2. Discipline of the negroes adapted to their country, 3. Delicacy of taste among the superior negroes, 4. Account of a negroe cottage, ib. The French deceived as to the facility of the conquest of St. Domingo, 6. How far the English ought to co-operate in re-establishing the power of their enemies over this extensive and fertile island considered, 6 & 7
Henault's unpublished works, 471. Henault born at Paris in 1685, died in November 1770, 471. The production of Henault to which he owes his principal renown was his chronological abridgement of the history of France, which gives a brief but spirited characteristic detail of the events, laws, manners and customs &c. from the reign of Clovis, to Louis XIV, 472. Anecdote of the Henriade of Voltaire, 473 Sh. keswea e s Henry 6th furnishes M. Henault with the hint of exhibiting in a dramatic form some of the principal epochs of French history, 473. Marius at Cirta, 473. Specimens of the somniferous potency of the French stage, 474
Highmore's address to the visitors of the incorporated society of doctors in civil and canon law, 336
Hill on the cow-pox, 217
History of Ireland, Gordon's, vide Gordon.
Historical fragments of the Mogul Empire, vide Orme.
Historical, statistical and moral views of Upper Italy and the Alps, by Denina, vide Denina.
History of Philosophy, 543
History and antiquities of Stratford upon Avon, 283
Holland, (Lord) account of the life and writings of Lope de Vega, 191, Castile first of all the nations of Europe blessed by the dawn of reviving genius, 162. John Boscan Almogaver the first regular poet of Castile, 193. Lope betrays marks of genius at a very early age, 194. Born at Madrid in 1562. At the age of 14 he runs away from school, before that time he had written plays of 4 acts, ib. An unlucky duel obliges him to fly to Valencia, 196. His wife dies, ib. Marries a second wife in 1590, 197. At the end of 20 years she dies, on which Lope became a Franciscan, 197. He died on the 24th of August 1635, the same day with Shakspeare, 198. 1800 of his plays are said to have been acted, 199. Examination of Lope as a dramatic writer, 200. Analysis of 'La Estrella de Sevilla,' 201. The character of the Gracioso, which finds a place in every Spanish play, 202
Home's observations on cancer, 178. Cancer of the penis, 178. Cancerous tumour of the foot, ib. Cancer of the breast, 179
Hordt, Memoirs of the Count de, 417. Appointed ensign in the foot guards at the age of 14, 418. Dragged in opposite directions by military ambition and love, 419. Superiority of the English valour at the battle of Fontenoy, 420. Sangroid of two English women in the greatest perils, and amidst the horror of carnage, 420. Count de Hordt attracts the notice of the Prince of Orange, 421. Sudden death of the author's mother at the instant she was preparing to get into her carriage to attend the marriage ceremony of her son, 421. The Prince of Hesse Cassel succeeds his sister Ulrica, under the name of Frederic 1st, 421. Intrigues of France produce a change in the constitution of Sweden, 422. Count de Hordt at the head of a conspiracy to rescue his country from the convulsions with which it was distracted, 422. He is obliged to fly from the capital, 423. Takes refuge with the Prince of Waldeck, who is commanded by the Emperor of Germany to give

Digitized by Google

him up, 424. He departs for Switzerland, from whence he takes refuge in Russia, ib. At the request of Frederic the great he joins him at Breslaw, 425. Anecdotes of Frederic, 426. Count de H. serves under Frederic, against the Russians,—is taken prisoner and carried to Petersburgh, where he endured solitary confinement for two years, 427. Partition of Poland, 428
Human mind, Prevost's philosophical essays of the study of the, vide Prevost.
Hunter's reasons for not making peace with Buonaparte, 439
Hunter on the restoration of the Jews, 211
Husbandry and internal commerce of Bengal, remarks on the, 86
Hypochondriac, 215

ILIAD, Williams' translation of the first book of the, 358. Failure of Pope and Cowper in translating Homer, 359. A model between Spenser and Milton, recommended as the most proper for a translation of Homer, 360. A specimen of the Bathos, 361
Imagination, a poem, by Delille, vide Delille.
India, Comparison of Mr. Pitt's and Mr Fox's bill for the government of British, 105
Inoculation, Birch's objection to the vaccine, 381
Institution in America, prospectus of a national, 514
Instruction, Catlow's outlines of a plan of, 221
Inquiry into the best means of national safety, 104
Invisible enemy, 328
Ireland, Gordon's hist. of, vide Gordon.
Ireland, Carr's stranger in, vide Carr.
Irish Girl, 327
Italy and the Alps, Denina's historical, statistical, and moral view of Upper, vide Denina.
Jackson's observations on the epidemic disease at Gibraltar, 447
Jamieson's popular Ballads, 303. Elegy, 306. Tystie's Nanny, 307. Observations on translations from the antient Danish, 308. Fair Annie's complaint, 310
Jefferson's lyra evangelica, 324
Jefferys' review of the conduct of the Prince of Wales, 78
Jenisch's philosophical and critical comparison of fourteen of the antient and modern languages of Europe, vide Philosophical.
Jenkins' history of Exeter, 385
Jesus Christ, the mediator between God and man, 98
Jews, Hunter on the restoration of the, 211
Juries, observations addressed to grand, 223
Juvenile poems, Robinson's, 440

LA paix en apparence, 206
Last reflections of Frederic the Great, vide Frederic.
Lathy's invisible enemy. 328
Legislation, Clayton's translation of Filangieri's science of, 128. The education of legislators, as such, either entirely neglected, or conducted upon mistaken principles, 130. The means in this education in most instances mistaken for the end, ibid. In the acquisition of political knowledge, the chief errors seem to be such an attention to the details of business as present enlarged and enlightened views, or the deductions of principles from data which are themselves insufficient or erroneous, 130. In the science of legislation, general principles no less valuable than necessary, 133. Sketch of the life of Filangieri, 134. Laws distinguished by their absolute or relative goodness, and in the discussion of these two distinctions the whole science of legislation comprised, 135. A mixed government, not well regulated by its laws, appears more likely to partake of the defects of other forms of government, than of their united advantages, 136. Population and riches the two objects of political laws, 137. Obstacles to population, 138. Sources of riches, agriculture, manufactures, and commerce, ibid. Different nations require different kinds of commerce, 141. Commerce of most European nations exposed at the same time to two political extremes equally pernicious, an excessive negligence, and too much interference in governments, 142. Prohibitory laws, which inforce an exclusive commerce between colonies and the mother country, are the most destructive that can be to that freedom, without which no commerce can exist, 142. Every thing which tends to weaken credit, an obstacle to commerce, ibid. The property of each individual should be the sole rule of taxation, and the contribution should be in exact proportion to the wants of the state, 143. Taxes direct or indirect,

144 et seq: without a due distribution of national riches, so far from forming the happiness, they hasten the ruin of a nation, 147. Luxury one of the greatest instruments in diffusing specie and riches in a state, ibid. The progress of luxury ought not to be an object of apprehension, because if the manners of society are preserved in every class, it will only be a necessary spur to opulence, and the effect of the general welfare of a nation, 148. The restrictions and obstacles in the way of every species of industry, sanctioned and encouraged by the administration and the laws of this country, afford a melancholy instance of the ignorance or obstinacy of legislators, 149. Exportation of English wool considered, 152

Lectures (Barron's) on belles lettres and logic, vide Barron.

Leeds, walk through, 223

Lesbroussart's Fanny Seymour, 536

Letters to a nobleman's daughter, vide Hamilton.

Letter to the Rev. R. Warner, 324

Lettres de mademoiselle de Montpensier, 538

Letter to Nathaniel Jefferys, 79

Letter to the Prince of Wales, admonitory, 107

Letters unpublished of the Princess des Ursins, 538

Letter to the Society for promoting Christian knowledge, 205

Letters from the mountains, 221

Liardet's Hypochondriac, 217

Le Mesurier's letters on the Commissariat, 102

Liardet's versification of Æsop's fables, 215

Life of Cowper, supplementary pages to the, vide Hayley.

Life of Milton by Symmons, vide Symmons.

Lyra Evangelica, 324

MACPHERSON's annals of commerce, vide Commerce.

Manner's Edgar, 100

Manure, Fischer's treatise on, 543

Mariner's Exercise book, Donne's, 334

Marshall on landed property. 110

——————on the management of landed estates, ib.

Mathematical tables, Whitings portable, 334

MEDICINE.

Abernethy's Surgical observations, 253

Birch's objections to Vaccine inoculation, 331

Blair's vaccine contest, 448

Bourne on the use of uva ursi, 410

Hill on the cow pox, 217

Stone on the stomach, 16

Sutton's account of the remittent fever, 333

Memoirs of a traveller in retirement, Dutens', 226. The author born of protestant parents in France, 227. Debarred from promotion in his native country on account of his religion, he visits England, where he gains the confidence and favour of Mr. Wyche, ib. The author undertakes to instruct his patron's daughter, who was dumb, to write, and communicate her thoughts to others, 228. He accompanies Mr. Mackenzie in his embassy to the court of Turin in the capacity of chaplain, 229. Traits of his proficiency in the dealings of a statesman, 229. On the elevation of Lord Bute to the situation of prime minister Mr. Mackenzie is recalled from Turin, and Mr. Dutens left chargè d'affaires for the Court of Great Britain, 230. Double dealing of the Count de Vicy, ib. Mr. Dutens receives a pension from the king and a living from the Duke of Northumberland, 231. He undertakes the tour of Europe as tutor to Lord Algernon Percy, 232. Arrival of the Emperor Francis, during their stay at Rome, ib. The vanity of the king of Prussia, 233. A view of the Parisian manners as they existed in 1777, 234. The author again visits Turin as secretary to Lord Mountstuart, but finding his situation uncomfortable requests permission to withdraw, 236

Memoirs of the count de Hordt, 417. Vide Hordt.

Memoirs of Warton, biographical, 65. His claims as a poet, 67. Cause of his visiting the continent, 70. Warton vindicated from the attack made upon him by the author of the Pursuits of Literature, 72 et seq. Letter from Dean Swift, 75

Metastasio's operas, Zotti's collection of, 112

Milton, Symmons's life of, vide Symmons.

Mind, Prevost's philosophical essays of the study of the human, vide Prevost.

Mogul empire, Orme's historical fragments of the, vide Orme.

Digitized by Google

Mohammed Abul Casem, the great prophet of Mecca, 487. Circumcision, 488. 20 years before the birth of Mohammed, the rivalry between the christian temple of the Ethiopian chiefs at Sana in Yemen, and the heathenish sanctuary of the Caaba had come to an open rupture, and occasioned the elephantine war, 488. Mohammed's povertyaccounted for, ib. Sagacity of the young Ayescha, one of Mahomet's wives, 489. Mahomet a person of different character from that in which he has been generally depicted by the polemical antipathy of the Greeks, 489
Money's letter to Windham on the defence of the country, 438
Moore's Sermon, 209.
Moore's Epistles, Odes, &c. 113. Character of the author, gay and voluptuous, ibid. A sameness of subject, language, and ideas, peculiar to Mr. Moore, 114. Quotation, 115. Various observations, 116, et seq. Lines describing the vast scale on which nature has fashioned her works in the new world, 125
Moral education, Simon's sequel to, 434

NARRATIVE of the death of Colonel Villey, 448
Navigation, Nicholson's treatise on practical, 108
Neander, fragments of the life of, 542
Negotiation, state of the, 430
Nicholson's treatise on practical navigation, 108

NOVELS.
Wild Irish girl, 317
Invisible enemy, 318
Novum testamentum Græcè, &c. 540
Objections to Vaccine inoculation, Birch's, 311
Observations on the epidemic disease at Gibraltar, 447
Observations, Abernethy's surgical, vide Abernethy.
Observations on cancer, Vide Home.
Observations addressed to grand juries, 223
Operas, Zotti's collection of Metastasio's, 112
Orme's historical fragments of the Mogul empire, 183. Aurungzeb paves his way to the throne, by the imprisonment of his father and the destruction of his three brothers with six of their sons, 183. His ambition for a time impeded by Sevagi, 183. Character of Sevagi, 184. A long and desultory war between Sevagi and the Mongul, which was prosecuted at intervals and with various success for the space of 19 years, till the former died in 1680 of an inflammation in his lungs, and in the 52d year of his age, 184. His funeral obsequies accompanied with the conflagration of his attendants, his animals and wives, ib. Sambagi inherits the power without the genius of his father, ib. His predominant propensity a passion for women; which ultimately proved his ruin, 185. Ordered by the Mogul forexecution, his heart cut out and his mangled limbs given to the dogs, 185. In Indostan, the whole soil is esteemed the property of the sovereign, by whom or his representatives it is let out to the cultivators on condition of receiving a certain share out of the produce, 185. The population exuberant in a state of squalid misery, ib. Spinning and weaving the employments which seem best to accord with the heat of the climate and the feeble frame of the inhabitants, 186. The Moors or Tartars seem lost in the greater population of the Gentoos, who outnumber them by ten to one, 186. The utmost civility prevails amongst the Moors to their equals, while an extravagant homage is rendered to superiors, 186. Dissimulation, a characteristic of the natives of Indostan, 187. Their sagacity in commercial transactions, 188. The priesthood inherited by descent among the Brachmans, ib. A perceptible similitude in the forms, dispositions and manners of the Hindoos, 189. The frame and physiognomy of the Indian indicate a degree of feebleness which surprizes the stranger, ib. Rice the principal food of the natives of Hindoostan. 190
Oude question, remarks on the, 329
Owenson's wild Irish girl, 327

PALLISOT'S genius of Voltaire, 490
Palmer's Swiss exile, 530
Paris, Pinkerton's recollections of, vide Pinkerton.
Patriotic fund at Lloyd's, third report of the committee of the, 224
Philosophical and critical comparison of fourteen of the antient and modern languages of Europe, 465. The properties by which language may become a perfect instrument for the adequate expression of ideas and sensations are resolved into copiousness energy, perspicuity and harmony, 467.



Digitized by Google

The difference shewn between the refinement of the Greek language by the philosophers and critics, on one hand, and by the poets, orators, and historians on theother, 468. Ancient languages more rich than the modern in harmony of sound, but their phraseology comparatively barren in beauty and diversity of combination, 469. Character of the French language depicted, 469. Poetry the best criterion of the energy of a language, 470

Philosophical transactions of the London Royal Society, vide Transactions.

Philosophical essays on the study of the human mind, by Prevost, vide Prevost.

Pinkerton's recollections of Paris, 286. The author overwhelmed with delight on a visit to the porcelain manufacture at Sevres, 188. The chastity of the French matrons, 189. The employment of literary men to discharge the duties of many of the first offices under government recommended, 189. French booksellers stigmatized as open rogues, 190. Anecdote of a tree planted in the gardens of the Luxembourg palace, bythe hand of Mary de Medicis, 190. Buonaparte at Jaffa, 191. The mineralogy of the neighbourhood of Paris interesting, ibid. State of medicine in France, 192. Commercial treaty with France, ibid. Anecdotes, 193 et seq. Ignorance of country surgeons in France, 194

Plan for the augmentation of the regular army. 103

Polish and German dictionary, 543

Politics, Bates's christian, vide Bates.

POLITICS.

Answer to war in disguise, 106

Andrews on the war and politics between France and Great Britain, 329

Bowles's Inquiry into the best means of national safety, 104

Bichenof's destiny of the German empire, 106

Defence of the volunteer system, 103

Dialogue between Buonaparte and Talleyrand, 212

Hunter's reasons for not making peace with Buonaparte, 489

Le Mesurier's two letters on the Commissariat plan for the augmentation of the regular army, 103

La paix en Apparence, 106

Money's Letter to Windham on the defence of the country, 438

Sheridan's comparison of Mr. Pitt's and Mr. Fox's bills for the government of British India, 105

Remarks on the Oude question, 329

Rose's examination into the increase of the revenue, 212

Substances of the debates for abolishing the slave trade. 404

Portable mathematical tables, Whiting's, 334

Potter, Jackson, remarkable case of, 109

Practical navigation, Nicholson's treatise on, 108

Present relations of the war and politics between England and France, 329

Prevost's philosophical essays of the human mind, 495. Results of Condillac and Destutt de Tracy concerning the idea of extension, ib. Motives of the will divided into rational and irrational, 494. Criterion of conditional truth, the identity between principle, and the consequences, 495. Certainty and probability, ib. Axioms general propositions of immediate certainty, 496

Principle and origin of sovereign power, essay on the, vide Essay.

Progress of glory in the life of Lord Nelson, 99

Prospectus of a national institution in America, 514

Pulmonary consumptions treated with uva ursi, Bourne's cases of, 410

RAINSFORD's account of the empire of Hayti, vide Hayti.

Reasons for not making peace with Buonaparte, 439

Recollections of Paris, vide Pinkerton.

Reflections of Frederic the Great, vide Frederic.

Regular army, plan for the augmentation of the, 103

Relations between England and Spain, Gentz on the, 528

Remarks on Shakespeare's Plays, Seymour's critical, vide Seymour.

Remarks on the Oude question, 329

Remarks on the husbandry and internal commerce of Bengal, 86

Remittent fever among the troops, account of the, 332

Remonstrance to the Rev. R. Warder on his fast sermon. 524

Researches on many Celtic and Roman monuments, by Baraillon, vide Baraillon.

Restoration of the Jews, 211

Review of the French theatres, 538

Revenue, examination into the increase of the, 212

Digitized by Google

Review of the conduct of the Prince of Wales, by Jeffery, 78
Robinson's juvenile poems, 440
Rivalry of France and England, 539
Rochester's Sermon, Bishop of, 210
Rose's examination into the increase of the revenue.

SAUNTERER, Clarke's, 333
Science of legislation, Filangieri's, vide Legislation.
Scotland, birds of, vide Grahame.
Scott's Ballads, vide Ballads.
Second Report of the British and Foreign bible Society, 448
Select exercises, by Whiting, 334
Sequel to moral education, 437
Seymour's critical remarks on Shakespeare's plays, 376. The melody of Shakespeare, 377. Squeamishness of the editors of Shakespeare who are afraid to alter the text where it is disfigured by gross and obvious anomalies in grammar, misplaced and ridiculous, 379. Balaam's sword, 384. Caliban the most original invention of Shakespeare, 381. Menander, 381
Shakespeare's plays, Seymour's critical remarks on, vide Seymour.
Sheridan's comparison of Mr. Pitt's and Mr. Fox's bills for the government of British India, 105
Shoberl's demonstration of the existence of a God, 210
Siberia, the exiles of, 539
Sicily and Italy, Lesser's travels in, vide Travels.
SINGLE SERMONS.
Bulmer's sermon, 324
Moore's sermon, 209
Rochester's sermon, 210
Thompson's sermon, 325
Zouch's sermon, 325
Simon's sequel to moral education, 437
Slave trade, debates on the abolishing of the, 440
Society, second report of the British and foreign, 448
Sovereign power, essay on, vide Essay.
Spain, England and France, Froissart's chronicles of, vide Froissart.
State of the negotiation, 480
State of France in the 5th century, 537
Stone's treatise on the diseases of the stomach, 16. Detection of an error of Dr. Fordyce, who has stated in his treatise on digestion that the back of the duodenum being without the peritoneal coat, an opportunity is given for greater distention than can take place in the lower intestines; whereas the firm attachment of the duodenum to the subjacent vertebra has the opposite effect, and obviates the inconvenience which would ensue from the distortion of the ductus communis choledocus, were such distention to take place, 17. Experiments on the coagulation of milk, ibid. A receipt which has been found to rally the powers of digestion in old age, and in that fastidious state which frequently occurs after long fits of the gout, 18
Stranger in Ireland, vide Carr.
Stratford upon Avon, history and antiquities of, 223
Strictures on Cobbett's observations, 314
Study of the human mind, Prevost's philosophical essays on the, vide Prevost.
Sub-urban clergyman's letter to a country clergyman on his address to Lord Teignmouth, 205
Substances of the debates for abolishing the slave trade, 440
Sultana, 24
Supplementary pages to the life of Cowper, vide Hayley.
Surgical observations by Abernethy, vide Abernethy.
Sutton's account of the remittent fever among the troops, 332
Symmons's life of Milton, 260. Inquiry into the reputation of Milton, 264. Milton a poet at ten years of age. His translation of the 136th psalm at fifteen, 265. Passage from Milton's 'reasons of church government.' Damon, 269. The Salmasian controversy, 273. External state of religion in America, 275. A curious paper on the subject of Cromwell's interment, and the substitution of Charles's corpse in the protectoral coffin, 275. Unkindness of Milton's daughters, 276
Swiss exile, 330
System, defence of the volunteer, 203

TASSO's Gerusalemme liberata. Zotti's edition of, 109
Teignmouth, country clergyman's address to Lord, 205
Temple of truth, vide Truth.
Third report of the committee of the patriotic fund, 224
Thornton's sporting tour through France, 90. Author's introduction to Buonaparte, 91. A ruse de guerre in a packet boat, 92 Irish joke, 93. Account of an entertainment at Rouen, ib. The author's sporting apparatus, 94. Anecdote, 96. Opinion of beauty, 96. Laughable accident, the Horns, 97

Digitized by Google

Thornton's transactions with Robert Burton, Esq. 335
Thompson's Sermon, 325
Torio-Whiggo-Machia, 45. Personal satire vindicated, 46. Question, 47. Description of Boodles, 48
Tour through France, Thornton's sporting, vide Thornton.
Transactions with Robert Burton Esq. Colonel Thornton's, 335
Transactions of the London Royal Society, 382. The Bakerian lecture on the force of percussion, 383. Euler on imaginary quantities, 385. The application of a method of differences to the species of sines whose sums are obtained by Mr. Landen by the help of impossible quantities, 390. On the quantity and velocity of the solar motion, 391. The Croonian lecture on the arrangement and mechanical action of the muscles of fishes, 393. Chemical experiments on guaiacum, 94. On the direction of the radicle and germen during the vegetation of seeds, 395. A third series of experiments on an artificial substance, which possesses the principal characteristic properties of tannin, with some remarks on coal, 399. An account of a small lobe of the human prostate gland, which has not before been taken notice of by anatomists, 399
Translation from the Greek anthology, vide Anthology.
Translation of the first book of the Iliad, 359
Travels in Italy and Sicily by Creuze de Lesser, 449 Specimen of the author's nationality, 450. Bridge of Lodi, 451. Criticism of English manners, taste and beauty, 455. The dominions of the pope, 454. Palermo; anecdote of the King of Naples, 456 Arthur Young, 457. The bay of Naples, ib. Of the Farnese Bull and Hercules, 458. Herculaneum, 459. Chateau of Portici, 459. Pompeii, 460. Cathedral of St. Peter, at Rome, 460. Library of the Vatican, 460. Statuaries, ib. Of Rome, 462. State of Italian literature, 462. Thermometer of female virtue, 469. Conversaziones, 463. Cicisbeos, ib. Anecdote illustrative of the vindictive temper of the Italians, 463. Imputation of Rome, 464
Traveller, Belgian, vide Belgian.
Travels through the most important parts of the Danish provinces, 543
Traveller in retirement, vide Memoirs.
Travels of Celina, 256
Treatise on manure, 108
Treatise on practical navigation, 543
Treatise on the diseases of the stomach, vide Stone.
Truth, temple of, 337. Rule of judgment, 348

VACCINIA, 98
Vaccine Contest, Blair's, 443
Vaccine inoculation, Birch's objections to, 331
Villey, death of Colonel, 448
Vega, life of, vide Holland.
Volney, examinations of the systems of Dupuis, &c. 544
Voltaire, Pallissot's genius of 492
Voltaire, Chenier's Epistle to, 535
Volunteer system, defence of the 103
Voyages de Celina, 532
Voyage to Cochin China, vide Barrow.

UVA ursi, recommended in pulmonary consumptions, 419

WALES, admonitory Letter to the prince of, 107
Wales, Jeffery's review of the conduct of the prince of 75
Wales, Aristides' answer to a letter to the prince of, 313
Walk through Leeds, 223
Warner's prayer book, 438
Warton, Biographical memoirs of, vide Memoirs.
War and politics between England and Spain, present relations of, 329
War in disguise, answer to, 106
We fly by night, 211
Webbi's Selections, 544
Werneria 330
Whiting's exercises, 334
Whiting's portable mathematical tables, 334
Widel's inland travels through the most important parts of the Danish provinces, 543
Wild Irish girl 327
Williams's translation of the first book of the Iliad, 359
Windham on the defence of the country, Money's letter to, 438
Wool's Biographical memoirs of Dr. Warton, vide Memoirs

YOUNG on cancer, 101

ZOTTI'S collection of Metastasio's operas, 118
Zotti's edition of Tasso's Gerusalemme liberata, 109
Zouch' sermon, 325

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

OCT 1 0 1915
OCT 2 2 1915
OCT 1 1 1917
FEB 0 0 1917

Form 410

Digitized by Google